

THE OLD BOOKS OF THE
BIBLE

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and is available ONLINE.**

BALANCE SHEET

CONTRIBUTIONS

LECTURES AND SERMONS

EXAMINATION AWARDS

HIRTY-FOURTH ANNUAL MEETING

THE LARD BISHOP OF ST. ALBANS

(Continued)

BY J. DOFF MOULTON, M.A., LL.D.

BY PROFESSOR CALDECOTT, D.D.

BY W. S. SWATKE, M.A.

BY CHRISTOPHER J. ...

L.A.A.
1904

UNIVERSITY OF ILLINOIS
23 NOV 1914

CHRISTIAN EVIDENCE SOCIETY.

THIRTY-THIRD ANNUAL REPORT,
PRESIDENT, COUNCIL & COMMITTEE,
BALANCE SHEET,
CONTRIBUTIONS,
LECTURES AND SERMONS,
EXAMINATION AWARDS.

THIRTY-FOURTH ANNUAL MEETING,

THE LORD BISHOP OF ST. ALBANS
(*Chairman*).

REV. J. HOPE MOULTON, M.A., D.LITT.

REV. PROFESSOR CALDECOTT, D.D.

REV. W. S. SWAYNE, M.A.

MR. S. CHRISTOPHER (*Open-air Lecturer*).

Offices:

34, CRAVEN STREET, STRAND, LONDON, W.C.

1904.

RULES OF THE CHRISTIAN EVIDENCE SOCIETY.

1. This Institution shall be designated the CHRISTIAN EVIDENCE SOCIETY.
2. This Society shall consist of Annual and Life Members, all of whom shall be entitled to vote at the Annual or other General Meetings of the Society, on all questions then brought forward.
3. An Annual Subscription of Half-a-Guinea shall entitle to membership.
4. The Committee may elect as Associates such persons as render assistance to the Society; and such persons shall have all the rights of membership.
5. Each Donor of Ten Guineas at one time shall be a Life Member.
6. Persons who shall have rendered essential service to the Society may be elected by the Committee Honorary Life Members.
7. The business of the Society shall be managed by a Council and by a Committee, and by such Sub-Committees as the Committee may appoint.
8. The Council and Committee shall consist of all those whose names appear as Members of Council and Committee respectively in the "Third Report" of the Society issued in the year 1874, and shall have power to add to their number.
9. The Committee shall appoint a Treasurer and Secretaries, and such other officers as they may deem necessary: the Treasurer and Secretaries to be *ex-officio* Members of all Committees.
10. There shall be an Annual Meeting of the Council, to be held within the four weeks preceding the day appointed for holding the Annual General Meeting of the Society; seven Members being a quorum.
11. The Committee shall meet at Three o'clock P.M. on the second Monday in every month, or whenever the Committee may from time to time determine; two Members exclusive of the Secretaries being a quorum.
When the second Monday in the month is a Bank Holiday, the Meeting of the Committee shall be held on the Monday following.
12. The Sub-Committees shall meet whenever it may be necessary for the transaction of business, and shall report to the Committee; three being a quorum in each case.
13. Any twelve Members of the Society may, at any time, by a written request, direct the Secretary to summon a Meeting of the Council; and any five Members may demand similarly a Meeting of the Committee. The Committee shall have power at any time to summon the Council.
Not less than seven days' notice shall be given of all such Special Meetings.
14. Each Meeting of Council or Committee shall be presided over by the Chairman of Council; or, in his absence, by a Chairman selected at the time. The Chairman shall possess a second or casting vote.
15. Every Meeting of the Committee or of the Society, shall be commenced with prayer.
16. All payments on behalf of the Society shall be sanctioned by the Committee; and all cheques shall be signed by two Members of Committee.
17. The accounts of the Society shall be annually closed on the 31st of March, and shall be submitted to two Auditors, one of whom shall be a person not on the Council.
18. A General Meeting of the Society shall be held in London annually, when the proceedings of the previous year shall be reported, and the audited accounts presented.
19. A General Meeting of the Society may be called at any time, at a notice of not less than ten days, by any fifteen Members of the Society making requisition to the Secretary, in writing, to that effect, in which writing the objects of the Special Meeting must be stated.
20. No alteration shall be made in any existing Law of the Society, nor any new Law established, except at a General Meeting of the Society; such alteration or addition having been sanctioned by the Committee, and confirmed by the Council. Notice of every such proposal shall be inserted in the summons for the Meeting both of Committee and of Council.

CHRISTIAN EVIDENCE SOCIETY.

THIRTY-THIRD ANNUAL REPORT

OF

THE COMMITTEE,

APRIL, 1904.

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INSTITUTED A.D. 1870.

OFFICES :

34, CRAVEN STREET, STRAND, LONDON, W.C.

1904.

Christian Evidence Society.

President.

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Chairman of Council.

THE RIGHT HONORABLE THE LORD CHANCELLOR, P.C., D.C.L.

Council.

The Earl of Aberdeen.
The Earl Egerton of Tatton.
The Lord Bishop of London.
The Lord Bishop of Gloucester.
The Lord Bishop of St. Albans.
The Lord Bishop of Exeter.
The Lord Bishop of Islington.
The Lord Bishop of Kensington.
The Lord Bishop of Dover.
The Rt. Rev. Bishop Barry, D.D., D.C.L.
The Rt. Rev. Bishop Welldon, D.D.
The Lord Kinnaird.
The Very Rev. the Dean of Canterbury.

*Ven. Archdeacon of Cyprus, M.A.

Ven. Archdeacon of Middlesex, D.D.

The Master of Trinity, D.D.

*The Master of the Charterhouse,
M.A., LL.D.

The Regius Professor of Divinity,
Oxford.

The Regius Professor of Divinity,
Cambridge.

The Regius Professor of Eccles.
History, Oxford.

Sir Dyce Duckworth, M.D., LL.D.

R. W. Perks, Esq., M.P.

Rev. S. A. Alexander, M.A.

Rev. E. Bigoe Bagot, LL.B.

*Rev. P. Barker, M.A.

*W. Barnard, Esq.

Rev. Canon Benham, B.D., D.D.

*Rev. J. A. Betts, M.A.

Professor Montagu Burrows, M.A.

*Rev. Professor Caldecott, D.D.

*Rev. Arthur Carr, M.A.

*A. C. Champneys, Esq., M.A.

*Rev. W. F. Cobb, D.D.

John Cory, Esq., J.P., D.L.

*B. H. Cowper, Esq.

Rev. J. J. Coxhead, M.A.

Rev. C. Croslegh, D.D.

W. J. Crossley, Esq.

Rev. W. H. Dallinger, LL.D., F.R.S.

Rev. Robert P. Downes, LL.D.

C. F. Dowsett, Esq., F.S.I.

Rev. Principal Dykes, D.D.

*Rev. R. S. Fleming, M.A.

Rev. Canon R. B. Girdlestone, M.A.

*Rev. C. Green.

*Rev. G. Hanson, D.D.

Rev. A. J. Harrison, M.A., B.D.

*Rev. G. Henslow, M.A., F.L.S.

David Howard, Esq., D.L., F.C.S.

Rev. Prebendary Blomfield Jackson,
M.A.

*Rev. Pryce Jones, M.A.

Rev. E. J. Kennedy.

Rev. Chancellor Lias, M.A.

*Rev. J. Scott Lidgett, M.A.

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*Rev. Professor Redford, M.A., LL.B.

Rev. Prebendary Ridgeway, M.A.

Rev. J. H. Rigg, D.D.

*A. Robertson, Esq.

Rev. Professor Sayce, D.D., LL.D.

Rev. I. Gregory Smith, M.A., LL.D.

J. H. Tritton, Esq.

Rev. Principal Tymms, D.D.

*Rev. R. E. Welsh, M.A.

Rev. H. St. J. S. Woolcombe, M.A.

Hon. Sec.—*REV. C. L. ENGSTRÖM, M.A.

Sec.—*REV. R. V. FAITHFULL DAVIES, M.A. *Assistant Sec.*—*ROBT. THOMSON.

Treasurer—*HENRY GOSCHEN, ESQ.

Hon. Solicitor—SYDNEY GEDGE, ESQ., M.A.

* *Committee.*

Bankers—MESSRS. BARCLAY & CO., 1, PALL MALL EAST, S.W.

Auditors—MESSRS. C. J. LEE & SON, *Chartered Accountants*, 85, GRACECHURCH STREET, E.C.

Offices—34, CRAVEN STREET, STRAND, LONDON, S.W.

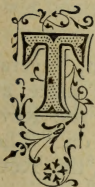
* * Remittances to be addressed to the SECRETARY; Cheques crossed "Barclay & Co."; and Post-office Orders drawn upon the General Post Office.

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THIRTY-THIRD ANNUAL REPORT
OF
THE COMMITTEE
OF THE
CHRISTIAN EVIDENCE SOCIETY.

APRIL, 1904.



THE necessity for the work of the Society was never more clear than it is at the close of the thirty-third year of its work.

The successful efforts of the Rationalist Press Association to put into circulation copies of anti-Christian books; the campaign of secularist lectures threatened by the same body; the virulent attacks upon Christianity in the columns of the leading Socialist journal, and the increased circulation thereby obtained; the extensive sale of Mr. Blatchford's papers in volume form; show that, while the methods of attack may have changed since the days of Mr. Bradlaugh, the antagonism of the foes of Christianity to the principles of our Divine Master is unabated.

That doubt and unbelief are widely spread among all classes of society is a fact which requires no proof; while there is but too much reason to believe that many members of Christian congregations have had the vitality of their faith seriously weakened by the assaults so continually made upon it from various sides. It could hardly be expected that such attacks upon our faith, conducted with so much persistency and so much ability, would altogether fail of effect; especially when Christianity is felt as a restraint by all but those who are in sympathy with the spirit of its Founder.

Literature.

In reporting on our efforts to meet these assaults on our common Christianity, the first place may well be given, this year, to the subject of literature. An important conference was held on December 15th., 1903, under the presidency of Professor Macalister, of Cambridge, and was addressed by the Rev. J. Scott Lidgett, the Rev. J. A. Betts,

Mr. W. T. Lee, Professor Henslow, the Rev. P. N. Waggett, the Rev. A. R. Buckland, and others. A resolution was carried requesting the Society to form a special committee to attend to matters connected with the publication of literature on the Christian side. A Committee has been formed accordingly (see page 9).

Several publishers have issued copies of standard Christian works at a price similar to that charged for the volumes issued by the Rationalist Press Association.

The editor of the *Clarion* has very liberally opened his columns to replies on the Christian side. The Committee have done their utmost to aid Mr. George Haw, in whose able hands the management of the replies rests, to obtain the aid of writers of special eminence in the various lines along which Mr. Blatchford's attacks are directed. They are most grateful to those who have so readily responded to their appeal.

Attention may also be drawn to the pamphlets issued by the "Faith and Freedom Press"; and to the reprints of a very important series of lectures delivered in the Central Hall, Manchester, which are now being published weekly by Mr. C. H. Kelly.

Conferences.

As a means of reaching persons of higher education, several Conferences have been held during the year. One took place at St. Peter's Vicarage, Cranley Gardens, at the invitation of the Rev. W. S. Swayne; when the Rev. W. R. Inge read a paper on "The Foundations of Belief." Sir C. Lyall, the Rev. P. Barker, the Rev. W. Hobhouse, and the Chairman, took part in the discussion.

A second was held by the invitation of the Committee, at St. Martin's Church Hall, when the Rev. W. C. Allen, Fellow and Sub-Rector of Exeter College, Oxford, gave an address on "The General Credibility of the first Three Gospels." In the regretted absence of the Dean of Westminster the chair was taken by Professor Henslow.

Mr. Allen also addressed a Conference, held on March 25th, at the invitation of Prebendary Ridgeway, at the Parish Hall of Christ Church, Lancaster Gate. His subject was "The Historical Evidence for the Supernatural Birth of our Lord." An interesting discussion followed.

A special feature of the work of the year has been Courses of Lectures in churches. One was held in Advent at Holy Trinity, Paddington. Four in Lent: namely, on Sunday mornings at St. Stephen-the-Martyr, Avenue Road, Regent's Park; on Sunday afternoons at St. Augustine's, Kilburn; on Wednesdays, at the mid-day service, at St. Martin's-in-the-Fields; and an important course on Thursdays, from 11.45 to 12.30, at All Saints', Margaret Street. These last were apart from any service, and were of such a length as to permit of a fairly full discussion of the various subjects.

Arrangements are already being made for similar courses during the present year.

Oxford Committee.

In making these arrangements the Committee have received constant and most valuable help from the Committee at Oxford, the formation of which was announced in the last Report. They cannot be too thankful for the efficient aid so willingly rendered. They would specially recognise, with gratitude, the valuable service rendered by the Honorary Secretary of the Oxford Committee, the Rev. A. J. Carlyle. They note with special interest the fact that Professor Sanday has consented to give his valuable help as a Member of the Oxford Committee.

Mr. W. T. Lee's Evidential Missions.

In turning to the more regular, but not less valuable, portion of the Society's varied work, the first place must be given to the Evidential Missions of Mr. W. T. Lee. These were ten in number, including a mission in Scotland, at Aberdeen, and one in Ireland, at Belfast, thus breaking new ground. Other places visited by Mr. Lee for the first time were Bolton, Preston, Keswick and Burton-on-Trent; while re-visits were paid to Penrith, Blackburn and Cardiff. The last being taken up at short notice, to take the place of a mission arranged at Durham, which fell through owing to local circumstances.

The same unanimous testimony, as heretofore, is everywhere given to the good done by Mr. Lee's Missions, and to the blessing which has attended them.

Some extracts from the Reports of the local organizers of the Missions will be read with interest.

"The Mission was a time of much blessing. I have been here (*Liverpool*) eleven years, and had a number of missions conducted by leading Evangelists, but we never had such large meetings. The meetings have been the means of strengthening the faith of many. It is a pity more of our churches do not open their doors to such missions; it would save the people from many dangers of unbelief."

"There is but one opinion regarding Mr. Lee's Mission here (*Aberdeen*), and that is, it was the finest course of Evidential Lectures ever delivered in Aberdeen. Mr. Lee's clear logical reasoning, his brilliant elocutionary gift, combined with his charming personality and unvarying fairness and courtesy in debate, won for him at once the admiration of friends and the respect of opponents. A very marked feature of the Mission was the unusually large proportion of men in the audience, many of whom are never found at any ordinary religious service or even at the usual type of special Evangelistic Mission. Many Christian people—especially the younger men and women—have testified to the help they have derived from the lectures; and we feel sure that any doubter sincerely seeking light, will not fail to have had many difficulties removed."

"Mr. Lee won the hearts of all he met, and his spiritual insight and cultured dealing with the difficulties he dealt with each evening, attracted the attention and excited the prayerful interest of many amongst us (*Belfast*)."

"*Penrith*.—The lectures were well attended, and were presided over by representative ministers and laymen, including the vicar. Mr. Lee's thorough knowledge of the subjects, and his eloquent and powerful addresses, are noteworthy features of his work; while his humble, patient bearing, and the spiritual tone of all that he did and said, took away all harshness from his treatment of controversial questions."

"Week-day lectures (*Keswick*).—The attendance was small at first, but gradually increased, and the meetings during the second week were well attended by all denominations and a fair number of outsiders.

"Sundays.—Very good attendance, and the last one crowded.

"The clear logical way in which Mr. Lee stated his case and gradually built up his main proposition, so that everyone present had no difficulty in grasping the links set forth, not only interested his hearers, but drove home his application.

"On Sundays the addresses were very powerful on Sin and Salvation, such as I have not heard for many a long day. Mr. Lee has made an excellent impression on the clergy and ministers of our town."

"The meetings (*Burton-on-Trent*) have been full of interest and the tone throughout has been good. We are glad that a number of our Y.M.C.A. members attended many of the meetings and were evidently impressed by what they heard. We are not without evidence that good has resulted from the efforts of Mr. Lee, and on more than one occasion several sceptics were amongst the most attentive hearers of the lectures. One such, though he has as yet made no profession of faith, told Mr. Lee that he should be a better man, a better son, a better husband, as a result of hearing the lectures. A lady also stated that she had been a Bible student for twenty years, but never had the Bible been so real to her, as after she had heard the lecture on 'The Book of Books.' A touching incident occurred on the last day of the Mission. Mr. Lee received a small package addressed to him at his host's, and on opening it found a bracelet, a brooch, and two shillings. The sender wrote on the cover of a little booklet, also enclosed, saying that she was only a poor woman and not able to contribute much, but she was anxious to give something for the furtherance of the work and as a thankoffering, and also she had sent the bracelet and brooch, both of which had belonged to her mother and which she had highly prized, and also an offering of two shillings. These testimonies indicate that both sceptics and Christians have been impressed by Mr. Lee's efforts."

"*Blackburn*.—Mr. Lee's well-known power to demonstrate forcibly and attractively the truths of Christian teaching again brought him large audiences from the commencement.

"Wednesday evening's address was an examination of the question, 'Does God answer Prayer?' The meeting was of an impressive character, and three hundred people stayed to a prayer meeting afterwards."

Out-door Work.

The lectures in the parks and open spaces in London have been given with regularity, and the Committee have reason to believe that much good has been done, while much seed must needs be "cast upon the waters" and its fruits cannot be traced.

It should be remembered that to the Sunday afternoon lectures at Hyde Park and Regent's Park, which for some few years have been given all the year round, must be added those in Hyde Park on Sunday and Thursday evenings, which have also been continued during the winter months for the last two years.

The stations at Ridley Road, Kingsland, and at Hammersmith, were re-opened this year, by special request, after several years' interval, and the meetings have proved very successful; those at the former station having excited much enthusiasm.

The lectures given in the open-air numbered 430, while the unusually wet summer prevented twenty-eight more meetings from being held.

Lectures were given from the open-air pulpit at St. Mary's,

Whitechapel, every week in June, July and August; while that at Holy Trinity, Marylebone, was occupied by the Society, in alternate weeks, from May to September, as has been the case for many years. Five addresses were given from the new open-air pulpit at St. James's, Piccadilly.

Meetings for the Agents of the Society, held during the winter months, have been addressed by the Rev. Hugh McIntosh, the Rev. H. G. Grey, the Rev. W. D. McLaren, the Rev. J. A. Betts, the Rev. E. W. O. De-la-Hey, and the Rev. Prebendary Webb-Peploe. The meetings have been well attended, and have proved most interesting and useful.

It would be impossible to mention individually the excellent work done by the Agents of the Society in the open air and indoors. The Committee believe that the older members of their staff are most anxious to keep themselves abreast of the times, and to set an example of courtesy and fairness in debate, while they have observed with thankfulness the success of the efforts of several very promising recruits.

The work of Mr. E. Baker, however, needs special mention; for in addition to teaching two classes in Christian evidences, and taking part in the usual lecturing, to say nothing of unsparing labour in superintending the work of the East London Christian Evidence Brigade, of which he was the founder, Mr. Baker consented, almost at a moment's notice, to go to Walsall and to take a Mission arranged for Mr. Lee, which the illness of that valued worker obliged him to abandon. The following is an extract from the Report of the Secretary of the Local Y.M.C.A. :—

"We cannot speak too highly of the work of Mr. Baker. His lectures were devoured voraciously by all who heard him, young and old. The meetings grew in strength, power, and fruitbearing as the days went by. We all felt that a longer period would have multiplied and enriched the fruit fourfold. We devoutly thank God for the many brothers and sisters he was the means of leading into the Heavenly Kingdom."

Indoor Work.

No fewer than fifty-seven meetings, on Sunday afternoons, have been addressed by representatives of the Society, forty-eight of them by Mr. Thomson, our indefatigable Assistant Secretary. The total attendance numbered 11,350, the great majority being men. The Committee greatly value these opportunities of reaching thoughtful and intelligent persons, such as those who attend these meetings.

Other important meetings, in London and the Suburbs, on Sunday and week-day evenings, were addressed by our Agents, the attendance numbering about 3500.

The Secretary has addressed meetings of the Ruridecanal Chapter of Gravesend, and of the Kimbolton Clerical Society, on the work and objects of the Society.

Examinations.

Many new classes for the study of Christian Evidences have been formed during the year; several of them as a result of Mr. W. T. Lee's Evidential Missions.

This very gratifying movement has naturally augmented the number of candidates at the examinations, which has increased from 118 to 150.

The kind and skilful help of the Examiners calls for grateful mention.

The results of the examinations will be found in Appendix B.

Council and Committee.

The Bishops of St. Albans and Exeter, Bishop Welldon, and the Dean of Canterbury have kindly consented to join the Council. Professor Newsom, Reader at the Temple, the Rev. C. Green, for many years a warm friend of the Society, and A. C. Champneys, Esq., M.A., have proved a welcome accession to the Committee.

The Committee regret to announce that the Rev. C. Lloyd Engström, whose devotion to the work of the Society they gratefully recognised in the last Report, has been entirely laid aside from work for the last six months. They commend him to the prayers of all who are interested in the Society.

Finance.

The year has again been one of considerable financial anxiety.

The Bishop of Kensington said, at the Annual Meeting, three years ago, "I say that this Society is miserably supported, and that this is most unfortunate," and the Committee feel that his words are still justified by the state of the balance-sheet.

At the same time they are thankful to say that there is no diminution in the total amount of Annual Subscriptions, Donations, and Collections received during the year; but on the contrary, a slight increase. This increase, however, was more than counterbalanced by the expenses incidental to the removal of offices. The tenure of the offices at Charing Cross came to an end at Midsummer, 1903, and the Committee were fortunate in securing the necessary accommodation in a quieter but equally convenient and central situation.

It will be remembered that the financial year commenced with a deficit of £60. 7s 4d. The balance-sheet shows that the Society is indebted to its Bankers, at the close of the year, in the sum of £93. 18s 11d, but from this should be deducted a sum of £25. 2s 6d which was not received in time to be included in the receipts for the year, but is part of the amount given by Mr. John Cory in support of Mr. Lee's Missions. The Committee are greatly indebted to that liberal friend of the Society for his continued support of a most valuable part of their work. Thus the position of the Society is very much what it was at the last annual meeting.

It is a pleasant duty to record the liberal benefactions of several friends, new and old, of the Society's work. Some may be specially mentioned. Mr. Ashley Stables' generous gift of £100 was additionally welcome as coming at a time when the needs of the Society were particularly pressing. The Rev. A. Carr, whose assiduous attention to the work of the Committee his colleagues thankfully acknowledge, gave £25.

Donations of a similar amount were received from three old friends and liberal supporters of the Society; namely, Mr. J. S. Budgett, F. G. D., and Delta; while another generous friend, Mrs. Somes, gave £20, as did Mr. Richard Cory, Mr. Clifford Cory, and W. D. C.

Other liberal donations are noted in the subjoined lists.

To those who have won their way to belief through doubt, as also to those whose faith has never been clouded or shaken, the Committee appeal for assistance to enable them to continue the work of helping faith and opposing unbelief. Above all, they commend the work to Him in Whose Name it is carried on, and Who has so manifestly blessed the operations of the Society for thirty-three years.

OXFORD COMMITTEE.

THE REV. W. R. INGE, Fellow of Hertford, *Chairman*; THE REV. THE WARDEN OF KEBLE; P. V. M. BENECKE, Esq., Fellow of Magdalen; DR. F. DIXEY, Fellow of Wadham; THE REV. SIR JOHN HAWKINS, BART., Oriel; THE REV. THE PRINCIPAL OF WICKLIFFE HALL; THE REV. H. J. WHITE, Fellow of Merton; THE REV. A. J. CARLYLE, Chaplain and Lecturer of University College, *Secretary*.

SPECIAL COMMITTEE ON LITERATURE.

REV. P. BARKER; REV. J. A. BETTS; REV. A. R. BUCKLAND; REV. PROFESSOR CALDECOTT; REV. A. J. CARLYLE; REV. A. CARR; REV. R. V. FAITHFULL DAVIES; REV. J. FEATHER; REV. W. HOBHOUSE; REV. W. R. INGE; REV. J. SCOTT LIDGETT; PROFESSOR A. MACALISTER, M.D.; REV. E. MCCLURE; REV. J. HOPE MOULTON; REV. CANON H. SCOTT HOLLAND; REV. P. N. WAGGETT.

STATEMENT OF RECEIPTS AND EXPENDITURE FROM APRIL 1, 1903, TO MARCH 31, 1904.

RECEIPTS.

	£	s.	d.
Balance at Bankers, April 1, 1903	39	12	8
" of Petty Cash in Hand	8	3	2
Annual Subscriptions, Donations, and Collections			
Collections at Mr. W. T. Lee's Missions (p. 16)			
J. Cory, Esq.,—donation towards Mr. Lee's Missions			
Contributions collected by Mrs. W. T. Lee (p. 16)			
Interest on Investments		36	5
Books and Tracts sold			6
Less Books and Tracts bound and purchased		30	13
Legacy of the late Mr. George H. Pitt			
Loan from Bank, September, 1903	100	0	0
Less Balance at Bank, March 31st, 1904			
Current Account		6	1

** The Society has the sum of £330. 15s 7d, representing £400 (balance of £500, invested 1897) India 3½ per cent. Stock standing in the names of Charles Finch Dowsett, Esq., Henry Goschen, Esq., and Arthur Robertson, Esq., as Trustees.

£1267 12 7

Audited and found correct,

CHAS. JNO. LEE & SON, Chartered Accountants, 85, Gracechurch Street, E.C., April 14th, 1904.

EXPENDITURE.

	£	s.	d.
Lectures, Sermons, Conferences, Meetings, and Open-Air Work in London (Appendix A), Lecturers' and Preachers' Fees, hire of halls, printing, advertising, travelling, and postage	244	7	6½
Mr. W. T. Lee's Evidential Missions	282	16	8½
Examination of Students, prizes, certificates, printing, and postage (Appendix B)		£32	7 7½
Less Examination Fees			7 17 0
Printing Reports and Appeals and postage of same	24	10	7½
Secretaries (for Administration, Correspondence, Examinations, Lectures, &c.) and Clerk	67	16	6½
Office Rent, Housekeeper, Coals	392	15	0
Postages (general)	83	19	6
Stationery, Advertising, and Incidentals, including newspapers, carriage of parcels, travelling, office repairs and removal of offices	8	8	0½
Loan from Bank, October, 1902, repaid	54	7	9½
Commission and Interest on Loan	100	0	0
	6	11	7

Balance of Petty Cash in hand, March 31, 1904

£1265 13 4
1 19 3

£1267 12 7

SUBSCRIPTIONS AND DONATIONS

FOR THE YEAR ENDING MARCH 31ST, 1904.

* * It is particularly requested that information be given to the Secretaries of errors or omissions in this list.

The Committee hope that applications for Subscriptions by letter will receive prompt and willing response.

	£	s.	d.		£	s.	d.		
A Well-Wisher	d	0	5	0	Buckley, Miss	d	0	5	0
A Well-Wisher, Roehampton	d	0	10	0	Buckton, G. B., Esq.	s	1	1	0
Ackworth, Rev. Carr Glyn	s	1	1	0	Budgett, J. S., Esq.	d	25	0	0
Addison, Miss	d	5	0	0	Bullen, Rev. R. A.	s	0	5	0
Allen, Mr. and Mrs. Archibald	s	2	2	0	Bulter, Rev. F. G.	s	0	5	0
Amsden, F. W., Esq.	s	1	1	0	Bunbury, Col. W. R.	d	0	10	0
Anonymous—					Burbridge, Arthur A., Esq.	s	1	1	0
Anonymous	d	0	5	0	Burbridge-Hambly, C. H., Esq.	d	10	0	0
Anon.	d	0	5	0	Burrows, Professor Montagu	s	1	10	0
Camberwell, S.E.	s	0	10	0	Buxton, Miss	d	2	2	0
Earl's Court, S.W.	d	0	5	0	Buxton, Travers, Esq.	s	5	0	0
Exeter	d	0	10	0	C. M. P.	d	1	0	0
Small sums	d	1	1	5	Carlile, J. W., Esq.	s	2	2	0
Tunbridge Wells	d	0	5	0	Carr, Rev. Arthur	s	2	2	0
Armstrong, Miss	s	0	5	0	Ditto	d	25	0	0
Ashmole, W., Esq. (2 yrs.)	s	2	2	0	Carr, Rev. Canon E.	d	1	1	0
Atkinson, Rev. J. W.	d	1	1	0	Cavell, Walter S., Esq.	d	0	10	0
Aucutt, F., Esq.	s	0	5	0	Chamberlain, Rev. J. S.	d	0	5	0
Aucutt, G. J., Esq.	s	0	2	6	Champneys, A. C., Esq.	s	1	10	0
Baber, Mrs.	s	0	5	0	Chepmell, Dr. J. D.	d	1	0	0
Babington, F. E., Esq.	s	0	10	0	Chippendale, Miss	s	1	0	0
Baird, Mrs.	s	1	1	0	Chislett, Mrs.	d	0	5	0
Baker, Rev. S. V.	s	1	1	0	Christie, Alexander, Esq.	s	1	1	0
Baker, Mrs.	d	1	0	0	Clarendon, Rev. T. W.	s	0	10	0
Ball, Mrs.	s	1	1	0	Clark, Slade S., Esq.	d	0	10	6
Ball, Miss	s	1	0	0	Clark, Rev. T. H.	s	0	5	0
Ball, H., Esq.	s	0	10	0	Clarkson, Mrs.	s	0	10	0
Balmer, Rev. E. L.	d	1	1	0	Clarkson, Rev. J. M.	s	0	5	0
Bardsley, Rev. S. M.	s	0	10	0	Clayton, Mrs.	d	0	5	0
Barker, Rev. P.	s	1	1	0	Clements, Mrs.	d	0	5	0
Barlow, Sir Thomas, Bart., K.C.V.O. (2 yrs.)	s	2	2	0	Clutterbuck, Miss	d	0	5	0
Barnard, Rev. W.	s	2	0	0	Collins, Mrs.	d	1	0	0
Bates, Rev. A. N.	s	0	10	0	Coles, J. H. C., Esq.	d	0	10	0
Bathurst, Rev. W. A.	s	1	1	0	Collections and Offertories—				
Battle, Very Rev. the Dean of	s	1	1	0	Annual Meeting	3	7	2	
Beebe, A. G., Esq.	s	1	1	0	Bromley (Kent), Parish Church, Rev. A. G. Hellicar	6	0	6	
Bell, Rev. Preb. G. C.	s	1	1	0	Bromley (Kent), St. John's Church, Rev. P. Barker	7	6	5	
Bennett, M. J., Esq.	s	0	10	0	Bunhill Row, E.C., Leysian Hall, P. S. A., Mr. W. Ricketts	0	10	0	
Benthall, Miss	s	0	10	0	Burton-on-Trent, Thankofferings	0	14	6	
Bingley, Rev. J. G.	d	0	5	0	Epsom, Christ Church, Rev. Canon Hunter	0	17	7	
Birley, Rev. A.	s	1	1	0	Hammersmith, W., St. John's Hall, Rev. John Godber	0	7	6	
Blackden, M. S., Esq.	s	1	0	0	Hampstead, N.W., St. John's Chapel, Rev. W. Hind	4	18	7	
Blackwell, S. J., Esq.	s	2	2	0	Holloway, N., St. Barnabas, Young Men's Christian Union, Mr. J. O. Robson	1	1	0	
Boldero, Rev. W.	s	0	5	0	Kensington, W., St. M. Abbots, Rev. H. Van Costen	1	1	0	
Bolitho, T. R., Esq., J.P.	d	1	1	0	Lampeter, St. David's College, W. E. Thomas, Esq.	1	11	4	
Bolton, H. H., Esq.	s	2	2	0	Limehouse, E., Christian Evidence Brigade, Mr. W. R. Truscott	3	5	0	
Bosanquet, C. B. P., Esq.	s	1	1	0	Margaret Street, W., All Saints, Rev. Prebendary Whitworth	4	8	6	
Bower, H. Syndercombe, Esq.	s	2	2	0	Marylebone, N.W., Holy Trinity Church, Rev. E. Grose Hodge	5	0	0	
Bowles, Mrs.	s	1	0	0					
Bowman, A. G., Esq.	s	1	1	0					
Braithwaite, B., Esq.	s	5	0	0					
Bridges, Mrs.	d	3	3	0					
Bridgewater, Rev. C.	s	0	2	6					
Brierley, Mrs.	d	0	2	6					
Brigg, Rev. J. E.	s	0	5	0					
Brodhurst, Mrs.	d	0	5	0					
Brooke, Sir Thomas, Bart., J.P., D.L.	d	2	0	0					
Browne, Mrs. Murray	s	1	1	0					
Browne, Mrs. Walter R.	s	2	2	0					
Buckland, Miss	s	0	5	0					

	£	s.	d.		£	s.	d.
New Brompton, Secular Hall,				Grafton, The Duchess of	s	1	1
Lecturer's travelling expenses,				Grazebrook, G., Esq. (2 yrs.)	s	3	3
Mr. R. P. Edwards	0	16	0	Ditto	d	4	1
Open-Air Collections	32	2	5	Green, R., Esq.	s	0	10
Portland Town, N.W., St. Stephen-				Green, Rev. C.	s	1	1
the-Martyr, Rev. J. A. Betts	8	8	0	Gribble, Miss	s	0	10
Upper Clapton, N.E., Congrega-				Grimthorpe, Lord	s	1	1
tional Church, P. S. A., Stanley				Gurney, Rev. Tritton	s	0	5
H. Hart, Esq.	0	12	6	Hall, Sir John	s	2	2
Walsall, Y. M. C. A., Collections				Hall, J. R. Clark, Esq.	s	0	5
at Mr. E. Baker's Mission	6	11	0	Hallowes, Miss	d	0	10
Compton, Mrs.	d	1	1	Harden, Miss	s	2	0
Corbett, Mrs. and Miss	d	0	10	Harrison, Rev. A. J.	s	0	10
Cornish, Mrs.	d	1	1	Harrison, Miss	d	1	0
Cotton, Rev. H. Aldrich	s	1	1	Harrowby, Mary, Countess of	s	1	1
Courthope, Rev. A. H.	d	0	10	Hayton, Rev. G.	d	1	0
Cowper, B. H., Esq.	s	1	1	Heawood, Percy T., Esq.	d	0	2
Cox, W., Esq.	s	1	0	Hesketh, E., Esq.	s	2	2
Crawley-Boevey, Rev. R. L.	s	1	10	Hepburn, W. Arnold, Esq.	s	2	2
Crick, Rev. A. C.	s	2	2	Heywood, B. A., Esq.	s	1	1
Crowfoot, W. M., Esq., F.R.C.S.	s	0	5	Hingston, C. A., Esq., M.D., B.SC.	s	1	1
Cruikshank, Miss	s	1	0	Hodgson, Matthew, Esq.	s	1	1
Cruikshank, Miss C. A. (through				Holland, F., Egbert, Esq.	d	10	0
Miss M. F. Bothamley)	d	1	0	Howard, Capt. T. N.	d	5	0
Cundy, Captain J.	s	1	1	Howland, John, Esq.	s	0	5
Dandridge, Rev. C. E.	s	0	2	Hughes, Frederick, Esq.	s	5	0
Dark, J., Esq.	d	0	2	Hughes, Rev. H.	s	2	2
Davies, Miss	d	0	5	Hunter, Rev. Canon A. G.	s	1	1
Davis, Mrs.	s	0	10	Huntingford, Rev. Canon, D.D.	s	1	1
Dawson, H., Esq.	s	1	1	Ince, Rev. Canon, D.D.	s	2	2
Dawson, Rev. Robert	s	1	1	Inge, Rev. W. R.	d	10	10
De Gruchy, W. L., Esq.	s	0	5	Innell, F. A., Esq.	s	2	0
Delta	d	25	0	J. N. E.	s	3	3
Denning, Miss	s	0	10	J. R. M.	s	1	1
Ditto	d	0	10	Jackson, T. G., Esq. (2 yrs.)	s	2	2
Denny, T. A., Esq.	d	10	0	James, T., Esq.	s	0	5
Dent, W. S., Esq.	s	3	3	Jamieson, Miss	s	0	5
Devonshire, James, Esq.	d	1	1	Johnstone, Mrs.	d	0	5
de Zoete, Mrs. G. F.	d	0	10	Jones, D. O., Esq.	d	0	1
Dowsett, C. F., Esq., F.S.I.	s	1	1	Jones, Evan, Esq.	d	0	5
Dunlop, Mrs.	d	0	10	Joscelyne, E., Esq.	s	0	5
Eastes, T., Esq., F.R.C.S.	s	1	1	Kay, J. D., Esq.	d	1	0
Easton, Mrs.	d	0	2	Keeling, J. H., Esq., M.D.	s	1	1
Edwards, Miss	s	0	2	Kennon, Mrs.	d	1	0
Edwards, Miss Louisa	s	0	2	Kenyon, Lieut.-Col., R.E.	d	1	0
Edwards, Mrs.	s	1	1	Keymer, Rev. Canon	d	1	0
Engström, Miss	s	1	1	King, Henry J., Esq.	s	0	5
Erck, Mrs. Wentworth	s	0	5	Knight, A. Halley, Esq.	s	2	0
Everard, Miss	d	1	0	Ll., Mrs. P.	d	2	0
Ewart, Miss M.	s	2	2	L. M.	s	1	1
Ewart, Sir Wm. Quartus	s	1	1	Laird, Miss A. T.	s	0	5
F. G. D.	d	25	0	Laird, Miss E. B.	s	0	10
Fausset, Rev. Canon	s	0	10	Ditto	d	0	10
Fearnside, Mrs.	d	5	0	Lambrick, J., Esq.	s	0	10
Field, Mrs.	d	0	5	Landor, Miss	d	1	1
Freeman, J. S., Esq.	s	0	5	Laroche, Miss	s	0	5
Freeman, Miss	d	0	5	Lawrence, Ven. Archdeacon, F.R.G.S.	s	2	2
Freer, Mrs.	s	1	1	Lawrence, F. W., Esq., F.R.G.S.,			
Fremlin, Messrs.	s	10	10	M.R.A.S.	s	2	2
Frith, Mrs.	s	0	10	Lawrence, Rev. J. R.	s	0	10
Fullerton, Miss G.	s	1	1	Lawrence, Miss	s	1	1
Fullerton, Miss H.	s	1	1	Lee, Messrs. C. J., & Son	s	1	1
Gaselee, H., Esq.	s	1	1	Lempriere, Miss	d	2	0
Gaselee, Mrs. S. E.	s	1	1	Letchworth, Miss	s	1	0
Gedge, Rev. Canon	s	0	10	Lewis, Miss H. C.	s	0	5
Gem, Rev. S. Harvey	s	1	1	Lillingston, Rev. C. G. C.	d	0	5
Girdlestone, Rev. Canon R. B.	s	2	2	Lister, Lord, P.C., D.C.L., P.R.S.	s	10	0
Gladstone, Rev. H. S.	s	1	1	Littleton, The Hon. Henry S.	d	5	0
Gloucester, The Lord Bishop of	s	1	1	Livesey, Mrs. F.	s	1	0
Goldsmith, J. P., Esq.	s	2	2	Lloyd, G. W., Esq.	s	1	0
Goodacre, Rev. R. H.	s	0	10	Lonsdale, Rev. Canon	s	1	1
Gordon, Miss E. L.	s	1	1	Lott, E. D., Esq., jun.	s	1	1
Goschen, H., Esq.	s	10	0	Loveday, Misses	d	1	0
Gosset, Miss Adelaide L. J.	d	0	5	M. J. K.	s	0	2
Gould, A. P., Esq.	s	1	1	M. P.	s	0	10

	£	s.	d.		£	s.	d.
"M. A. B.," per Rev. C. Lloyd				Sharp, W., Esq.	s	0	5 0
Engström	d	3	0 0	Shaw, Mrs. Agnes H.	s	1	0 0
McClintock, Admiral Sir Leopold,				Ditto collected	d	1	0 0
K.C.B.	d	1	0 0	Silver, S. W., Esq.	s	1	1 0
McGill, Miss S. J.	s	0	10 0	Slaughter, M., Esq.	s	0	10 6
Mackenzie, Mrs. J. V. H.	s	1	1 0	Smith, Chancellor P. V., M.A.,			
McLaren, Rev. W. D.	s	1	1 0	LL.D.	s	2	0 0
Maclear, Mrs. (2 yrs.)	s	1	0 0	Smith, Mrs. S. E.	s	1	1 0
Macturk, Miss	s	0	5 0	Smith, Mrs. Tunstall	s	1	1 0
Maitland, A. C. R., Esq.	d	0	10 6	Smith, Samuel, Esq., M.P.	s	5	0 0
Major, Charles, Esq.	s	2	0 0	Soames, Miss	d	2	2 0
Malvern, by G. Ellis, Esq.—				Somes, Mrs.	d	20	0 0
Ellis, G., Esq. (2 yrs.)	s	1	1 0	Spencer, W., Esq.	d	0	5 0
Ranken, Rev. C. E. (2 yrs)	s	1	1 0	Stables, Ashley, Esq.	d	100	0 0
Manby, Cordy, Esq.	s	1	1 0	Stanton, Rev. Canon, D.D.	s	1	1 0
Mansel, Mrs. H. Longueville	s	0	10 0	Stanton, Mrs.	s	1	1 0
Marshall, Thomas, Esq.	d	0	3 5	Stephenson, Rev. Canon	d	0	5 0
Martelli, F., Esq.	d	1	0 0	Stewart-Beattie, Miss	s	1	0 0
Martelli, Mrs.	s	1	0 0	Stobart, Mrs. and the Misses	s	1	0 0
Martelli, Miss	s	0	5 0	Stone, Mrs. John	s	0	15 0
Marten, C. H., Esq.	s	2	2 0	Stone, Rev. J.	d	0	10 0
Martin, Miss	d	2	0 0	Storr, Rev. V. F. F.	d	0	2 6
Metcalfe, Miss	d	0	10 0	Stott, Rev. G.	s	1	1 0
Miller, Alexander, Esq.	d	10	0 0	Strangman, Miss	s	0	2 6
Miller, Rev. G.	s	1	1 0	Strickland, Rev. H. C.	s	0	10 6
Moncrieff, Colonel and Mrs. Scott	s	2	0 0	Stuart, Miss	s	0	10 0
Morphew, E. S., Esq. (2 years)	s	2	2 0	Sturdee, Rev. E. J.	s	0	5 0
Morris, Henry, Esq.	s	0	10 0	Sutton, A. W., Esq.	s	1	1 0
Mortlock, Rev. E. T.	s	1	1 0	Sutton, Herbert, Esq.	s	1	1 0
Morton, Dr. T.	s	1	1 0	Sutton, J., Esq.	s	1	1 0
Moss, Rev. J. Miles	s	2	2 0	Sydney, The Archbishop of, D.D.	s	1	1 0
Nelson, J. H., Esq.	d	10	0 0	Tanner, Miss	s	1	1 0
Nettleton, Miss	d	0	1 0	Tardif, Rev. John R., Esq.	d	0	10 0
Newington, Mrs. Campbell	s	5	5 0	Tarrant, Miss	d	0	10 0
Newman, Mr. W. W.	s	0	3 6	Taylor, John, Esq.	s	1	0 0
Newton, Rev. Canon	s	1	0 0	Thompson, Miss E. M.	s	0	2 6
Nisbet, Miss Jane P.	s	2	0 0	Thompson, Mrs. A. E.	s	1	1 0
Norman & Son, Messrs.	s	2	2 0	Thomson, Miss	d	0	5 0
Northcroft, H. T., Esq.	s	2	2 0	Thomson, Mrs. Roberts	s	2	2 0
N. R.	d	0	5 0	Thornton, Edwin, Esq.	d	0	10 0
Ogle, Wm., Esq., M.D., F.R.C.P.	s	1	1 0	Thornton, Rev. J.	s	1	1 0
Orde, Miss Beatrice	d	5	0 0	Tildesley, E., Esq.	s	5	5 0
Orsborn, Mrs.	d	1	1 0	Tindall, Miss	s	1	1 0
P. B.	d	0	10 6	Ditto	d	0	10 6
Paley, Miss C.	d	0	5 0	Torr, H. J., Esq.	s	1	1 0
Paperno, Ivan, Esq.	d	0	5 0	Trimmer, R. Douglas, Esq. (2 yrs.)	s	2	0 0
Paskall, W. W., Esq.	s	0	2 6	Turner, Mrs.	s	2	2 0
Patterson, J. A., Esq.	d	0	5 0	Twells, Mrs.	s	1	0 0
Paul, E. C., Esq.	s	1	1 0	Valentine-Richards, Mrs.	s	0	10 0
Pearman, Rev. M. T.	s	1	0 0	Valiant, F., Esq.	s	1	0 0
Peers, Rev. W. H.	s	1	1 0	Valpy, Mrs. L. K.	s	1	1 0
Ditto	d	1	1 0	Veasey, H., Esq., F.R.C.S.	s	1	1 0
Penfold, Misses	d	0	10 0	Vernon, Rev. J. E.	s	0	5 0
Penn, Mrs. W.	s	0	10 0	Vincent, Lady	s	0	10 6
Pennethorne, Rev. Preb.	s	0	5 0	Walker, Rev. R. H.	s	0	10 0
Phillips, Miss	d	0	5 0	Walters, W. M., Esq.	s	5	5 0
Potter, Ven. Archdeacon	s	3	3 0	Wannop, Mrs.	s	0	5 0
Prescott, H. W., Esq.	d	2	2 0	Ward, Adm. T. Le Hunte	d	0	5 0
Priestley, J. G., Esq.	d	2	0 0	Waters, Rev. T. Brocas	s	0	10 0
Pritchard, R. A., Esq.	s	0	1 6	Watson, Miss	s	2	0 0
Pullar, Sir R.	s	1	1 0	Webb, Mrs. W. H.	s	1	1 0
Rawlings, Edward, Esq.	s	5	5 0	Webb, Mrs. C.	s	1	1 0
Raymond, Rev. O. E.	s	0	10 0	Webb-Peploe, Rev. Preb.	s	1	1 0
Rendall, Rev. Dr. G. H.	s	1	1 0	Webbe, Mrs.	s	0	10 0
Reynolds, Rev. E. M.	s	1	1 0	Wells, Frederick, Esq.	s	1	1 0
Ricardo, Miss C.	s	3	3 0	Weston-super-Mare, by Miss			
Richmond, Mrs. Douglas	d	2	0 0	K. H. Tomkins—			
Robertson, Miss G.	d	0	5 0	Baedecker, Mrs.	s	0	10 0
Robinson, Rev. A. E.	s	5	0 0	Baker, Mrs. E.	s	0	2 6
Robinson, Rev. E. C.	s	0	10 0	Baker, Miss	s	0	2 6
St. George, Mrs. Howard	d	0	2 6	Bennett, Dr. Lawrence (Paign-			
Sale, Rev. T. R.	s	1	1 0	ton)	d	0	4 0
Salisbury, The Lord Bishop of	s	1	1 0	Birch, Mrs. (Northampton)	s	0	5 0
Sandys, Miss	s	1	1 0	Dawson, Rev. J.	s	0	10 6
Seddon, Mrs.	d	0	1 0				

LIFE MEMBERS AND OTHER CONTRIBUTORS OF SUMS OF £10 AND UPWARDS.

	£	s.	d.		£	s.	d.
Aberdeen, Earl of	10	0	0	H. T.	25	0	0
Alder, Rev. H. R.	10	0	0	Hall, Rev. A. T.	10	0	0
Anonymous	10	0	0	Hepburn, W. Arnold, Esq.	53	5	0
Armitage, Miss A. S.	20	0	0	Hevgate, Rev. Canon	15	0	0
Ashcombe, Lord, P.C.	20	0	0	Holland, F. Egbert, Esq.	20	0	0
Atkinson, William, Esq.	10	0	0	Hone, Rev. E. J.	10	0	0
Bannister, C. A., Esq.	10	0	0	Inge, Rev. W. R.	10	10	0
Barker, Henry, Esq.	10	10	0	Jackson, Mrs. Thompson	10	0	0
Barnard, Rev. W.	10	0	0	Jones, Mrs. H. Longueville	10	0	0
Bayley, Rev. C. J.	10	0	0	J. W. R. A.	66	10	0
Bayly, Miss A.	10	0	0	Lamb, Miss	25	0	0
Bayne, Miss	10	0	0	Lansdell, Rev. H., D.D.	10	10	0
Bevan, F. A., Esq.	33	0	0	L. A. R.	21	0	0
Blackwell, T. F., Esq., J.P.	10	10	0	Link, F., Esq.	10	0	0
Blyth, Edward L., Esq.	60	0	0	Linton, Rev. Canon	21	0	0
Bosanquet, H. Smith, Esq.	10	10	0	Lister, Lord, P.C., D.C.L., P.R.S.	90	10	0
Bousfield, C. H., Esq.	15	15	0	Mansel, Mrs. H. Longueville	10	0	0
Brown, Miss A. Dudin	17	0	0	Methuen, Rev. T. P.	10	10	0
Bryan, Mrs.	25	0	0	Miller, Alexander, Esq.	10	0	0
Budgett, J. S., Esq.	575	0	0	Mills, J. T., Esq.	55	0	0
Burbridge-Hambly, C. H., Esq.	10	0	0	Mitchell, Miss	10	10	0
Burdett-Connys, Baroness	220	0	0	Morley, S. Hope, Esq.	10	10	0
Burnley, W. F., Esq.	38	0	0	Nelson, J. H., Esq.	90	0	0
Burrows, Rev. C. L.	35	0	0	Newington, Mrs. Campbell	271	15	0
Burton, Miss	35	0	0	Nisbet, H. C., Esq.	40	10	0
Buttmer, Rev. A. (late)	190	0	0	Nisbet, Miss I. P.	28	13	0
Buxton, Sir T. Fowell, Bart.	30	0	0	Northbrook, The Earl of	10	10	0
Calthorpe, Lord	10	0	0	Perks, R. W., Esq., M.P.	10	10	0
Calvert, Frederick, Esq.	10	0	0	Perry-Herrick, Mrs.	20	0	0
Carr, Rev. A.	25	0	0	Pipe, Miss	10	10	0
C. G. T.	25	0	0	Pocock, W. W., Esq.	10	10	0
Conroy, Sir John, Bart.	10	10	0	Portman, Viscountess	25	0	0
Cooper, S. J., Esq.	13	0	0	Renton, J. T., Esq.	26	1	0
Cory, Clifford J., Esq., J.P.	30	0	0	Rickett, J. Compton, Esq., M.P.	20	0	0
Cory, J., Esq., J.P., D.L.	80	0	0	Salisbury, The Marquis of (late)	35	0	0
Cory, R., Esq., J.P.	45	0	0	Smith, B. Woodd, Esq., J.P. (late)	15	0	0
Cranbrook, Rt. Hon. Earl of	15	0	0	Smith, Samuel, Esq., M.P.	85	0	0
Cunningghame, Hugh, Esq.	10	0	0	Somes, Mrs.	90	0	0
Dawson, Miss S. S.	81	0	0	Stables, Ashley, Esq.	100	0	0
Deacon, Miss Sophia	10	0	0	Stamford, The Earl of	10	10	0
Delta	486	1	0	Stevenson, J. C., Esq.	10	10	0
Denny, E. M., Esq.	60	0	0	Stopford, Miss	20	5	0
Denny, T. A., Esq.	45	0	0	Stott, Rev. G.	15	0	0
Deverill, J., Esq.	20	0	0	Sutton, Martin H., Esq.	27	14	0
Dimock, Rev. N.	10	10	0	Swift, J., Esq.	50	0	0
Eckersley, J. C., Esq.	10	10	0	Tildesley, E., Esq.	61	15	0
Edwards, T. J., Esq.	10	10	0	Tritton, J. H., Esq., F.R.G.S.	40	0	0
Engström, Rev. C. Lloyd	100	0	0	Two Friends	172	0	0
Erle, Sir William	10	10	0	Venn, Mrs.	19	0	0
F. & A. D.	90	0	0	Walters, Miss Annie	10	0	0
F. G. D.	450	0	0	Walters, W. M., Esq.	68	6	0
Farquhar, Sir W. R., Bart.	10	0	0	Ward, E. T., Esq.	10	10	0
Finch, Rev. T. R.	10	0	0	Watney, Norman, Esq.	10	10	0
Fremlin Bros., Messrs.	151	10	0	W. D. C.	350	10	0
Gatty, C. H., Esq., J.P., LL.D.	10	10	0	Wellesley, Hon. Mrs. Gerald	10	0	0
Gibbins, W. B., Esq.	50	0	0	Weston, Mr. and Mrs. J.	10	10	0
Gibson, Mrs. W. G.	20	0	0	Wheeler, Rev. W. C.	10	0	0
Gladstone, Dr., F.R.S., V.P.C.S.	134	9	0	Whidborne, Rev. G. F.	100	10	0
Goring, Rev. John	10	0	0	Winslow, T. Ewing, Esq., K.C.	10	10	0
Goschen, H., Esq.	31	0	0	Woolley, G. H., Esq.	10	10	0
Gowan, Misses	10	0	0	Wright, E. Abbott, Esq., J.P.	11	11	0
Grimthorpe, Right Hon. Lord	31	1	0	Young, Miss	10	0	0
H. R.	10	0	0	Young, Miss	20	0	0

SUBSCRIPTIONS AND DONATIONS RECEIVED THROUGH MRS. W. T. LEE.

	£	s.	d.		£	s.	d.
Blackburn—				Thomas, Mr. Percy.	0	5	0
Anon.	0	2	0	Tutton, Mrs.	0	2	6
Cardiff—				Watkins, Mr. W.	0	5	0
Andrews, Mrs. S.	0	5	0	Watkins, Mr. Wm.	0	10	6
Bird, Mr. C. H.	1	0	0	Williams, Mrs. H. S.	0	5	0
Brain, Mrs. S. A.	0	10	0	Williams, Mr. Lewis	0	10	0
Brynsify, Mrs. Rock	0	10	0	Drawing-room Meeting, Mrs.			
Cook, Mr. George	0	5	0	Lewis Williams	1	3	6
Cory, Mr. Richard, J.P.	20	0	0	Keswick—			
Cory, Mr. S. Campbell, J.P., D.L.	5	0	0	Anonymous and small sums	1	0	0
Cory, Messrs. J., & Sons	1	1	0	Barnes, Mr. A.	0	1	0
Davies, Mr. J. R.	0	2	0	Beadle, Mrs.	0	3	0
Davies, Mrs.	0	10	0	Birkbeck, Mr. T. H.	0	1	0
Davies, Mrs. F.	0	2	0	Dunbobbin, Mr. Wm.	0	1	0
Evans, Mr. D. L.	0	2	6	Fearson, Mr. A.	0	0	6
Flint, Mr. H. W.	2	2	0	Lydiat, Miss Violet	0	4	6
Gibbs, Mr. W. B.	1	0	0	Ramsay, Miss K.	0	1	0
Griffin, Mr. Henry	0	10	0	Swinburn, Mrs.	0	1	6
Hall, Mr. S.	0	5	0	Teece, Miss S.	0	1	0
Hallett, Mr. J. H.	0	10	0	Llandaff—			
Hamilton, Mr. De Courcy	0	10	0	Loveridge, Mr.	0	2	6
Hollyer, Miss	0	10	0	Llandovery—			
Jones, Mr. Lester	0	10	0	Evans, Mr. B.	0	10	6
Jones, Mr. Robert	0	10	6	Merthyr Tydfil—			
Lewis & Sons, Messrs.	0	5	0	Harris, Mrs.	0	5	0
Matthews, Mr. R. J.	0	2	6	Newport, Mon.—			
Merrick, Miss Ellen E.	s.	0	5	Bailey, Mrs.	0	5	0
	d.	1	0	Brewer, Mrs.	1	0	0
Morel, Mr. Phillip	1	1	0	Cory, Mr. Clifford J., J.P.	s.	10	0
Morgan & Co., Messrs.	0	5	0		d.	10	0
Nicholls, Mr. F. J.	0	5	0	Graham, Mrs.	0	5	0
Owen, Rev. James	0	2	6	Penarth—			
Pethybridge, Mr. W. H.	0	2	6	Radcliffe, Mrs. (Drawing-			
Rawlings, Dr.	1	1	0	room Meeting)	4	15	0
Rees, Mr. T. Vivian	0	5	0	Plymouth—			
Roberts, Mrs.	0	2	6	Bailey, Miss	1	0	0
Shackle, Mrs.	0	2	6	Serpell, Mr. E. W.	1	1	0
Shepherd, Dr.	1	1	0	Swansea—			
Shroeter, Mr. J. W.	0	10	0	Evans, Mrs.	0	2	0
Total, £76. 9s 6d.							

COLLECTIONS AT MR. W. T. LEE'S MISSIONS.

	£	s.	d.		£	s.	d.
ABERDEEN	13	7	4	LIVERPOOL	8	10	6
BELFAST	3	0	0	NEW TREDEGAR	1	6	8
BLACKBURN	7	7	0	PENRITH	6	11	9
BOLTON	2	17	0	PRESTON	7	15	0
BURTON-ON-TRENT	5	15	6				
KESWICK	5	16	0				
					£62	6	9

APPENDIX A.

SERMONS AND LECTURES DELIVERED

BETWEEN MARCH 1903 AND MARCH 1904.

i.—LONDON.

BRUCE GROVE, N. Y. M. C. A.

Mr. R. THOMSON. The Angel Side.

CANNING TOWN, E. Y. M. C. A.

Mr. R. THOMSON. Knowledge from Experience.

FOREST GATE, E. Y. M. C. A.

Mr. R. THOMSON. Fools and their Follies.

HAGGERSTON, N.E. All Saints' Church.

Mr. E. BAKER. Character Building.

HAMMERSMITH, W. St. John's Hall.

Mr. J. HUTCHISON. Geology and Genesis.

Mr. E. BAKER. Modern Spiritualism—its claims and dangers (2).

HOLLOWAY, N. St. Barnabas' Church Room.

Mr. S. CHRISTOPHER. Agnosticism.

HOMERTON, N.E. St. John-at-Hackney Church Institute.

Mr. R. THOMSON. The Angel Side.

Mr. E. ATKINS. Testimonies to our Lord Jesus Christ.

HORSLEYDOWN, S.E. Union Chapel.

Mr. R. THOMSON. "Is Life worth living?"

KILBURN, N.W. St. Augustine's Church.

Rev. G. C. RICHARDS, M.A. The internal evidence of the authenticity of our Lord's sayings.

Rev. E. W. M. OLDRIDGE-DE-LA-HEY, M.A. The Miraculous birth of our Lord.

Rev. Professor HENSLOW, M.A. Why we regard Christ as Divine.

Rev. Professor HENSLOW, M.A. Agnosticism and Christianity.

Rev. W. F. COBB, D.D. How to answer the question—what is Christianity?

Rev. Professor HENSLOW, M.A. Faith and Belief contrasted with Credulity and Unbelief.

MARGARET STREET, W. All Saints' Church.

Rev. Professor NEWSOM, M.A. Knowing and Believing.

Rev. P. BARKER, M.A. Character and Validity of Christian Evidences.

Rev. J. A. BETTS, M.A. The Witness of Modern Thought to God.

The Ven. the ARCHDEACON OF MIDDLESEX. The Study and Teaching of the Old Testament.

Rev. Professor HENSLOW, M.A. Why we regard Christ as Divine.

Rev. A. J. CARLYLE, M.A. The Historical Character of the New Testament.

PADDINGTON. Holy Trinity Church.

Rev. G. E. NEWSOM, M.A. On the Threshold of Faith.

Rev. A. J. CARLYLE, M.A. The Conception of Sin in relation to Modern Thought.

Rev. J. G. PILKINGTON, M.A. The Doctrine of Development.

Rev. H. H. WILLIAMS, M.A. Punishment.

PORTLAND TOWN, N.W. St. Stephen-the-Martyr.

Rev. Professor HENSLOW, M.A. Agnosticism and Christianity.

Rev. E. W. M. OLDRIDGE-DE-LA-HEY, M.A. The Miraculous Birth of our Lord.

Rev. Professor HENSLOW, M.A. Why we regard Christ as Divine.

Rev. C. GREEN. Can the existence of Evil be accounted for?

Rev. R. V. FAITHFULL DAVIES, M.A. Is Prayer a Failure?

Rev. C. GREEN. What evidence have we of a Future Life?

STRATFORD, E. Conference Hall.

Mr. E. BAKER. Twenty-eight Class Lectures.

STRATFORD NEW TOWN, E. Railway Mission.

Mr. R. THOMSON.

The Resurrection.

What think ye of Christ?

God's Love and Goodness.

Fools and their Follies.

TRAFALGAR SQUARE, W.C. St. Martin's-in-the-Fields.

Rev. R. V. FAITHFULL DAVIES, M.A. Some Limitations of Christian Evidence.

Rev. R. V. FAITHFULL DAVIES, M.A. Is Prayer a Failure?

Rev. Professor CALDECOTT, D.D. The Word of God.

Rev. P. BARKER, M.A. The Witness of Conscience to God.

Rev. Professor CALDECOTT, D.D. The Divine Spark in the Soul of Man.

UPPER HOLLOWAY, N. Co-operative Hall.

Mr. E. BAKER. Science and Religion.

ii.—CONFERENCES.

"The Foundations of Belief," at St. Peter's Vicarage, Cranley Gardens, W. Chairman, Rev. W. S. Swayne, M.A. (Vicar). *Opener*, Rev. W. R. Inge, M.A.

"The general credibility of the first three Gospels," at the Church Hall, St. Martin's-in-the-Fields, W.C. Chairman, Rev. Professor Henslow, M.A., F.L.S., &c. *Opener*, Rev. W. C. Allen, M.A.

"The Historical Evidence for the Supernatural Birth of our Lord," at the Parochial Church Room, Porchester Terrace, W. Chairman, Rev. Prebendary Ridgeway, M.A. (Vicar). *Opener*, Rev. W. C. Allen, M.A.

iii.—MEN'S SERVICES, &c.

BANNER STREET, E.C., Loyal United Friends' Hall (6).

BETHNAL GREEN, N.E., Congregational Church (1).

BOROUGH, S.E., Polytechnic Institute (4).

BRONDESBURY, N.W., Baptist Church (1).

CHELSEA, S.W., Congregational Church (1).

EDMONTON, N., Snell's Park, Congregational Church (3).

FINSBURY, N., Congregational Church (1).

FOREST GATE, E., Congregational Church (2).

FOREST GATE, E., Baptist Church (1).

GRAY'S INN ROAD, N., Baptist Church (1).

HIGH BARNET, Town Hall (3).

KENTISH TOWN, N.W., Congregational Church (2).

KING'S CROSS, N., King's Cross Mission (2).

KINGSLAND, N., Congregational Church (2).

LEYTON, E., Methodist Church (4).

LOWER CLAPTON, N.E., Methodist Church (1).

NEW BARNET, Victoria Hall (2).

NEW KENT ROAD, S.E., Murphy Memorial Hall (2).

PLAISTOW, E., Methodist Church (1).

SOUTHEND, Methodist Church (2).

STREATHAM HILL, S.W., Congregational Church (3).

TOTTENHAM, N.E., Public Hall (2).

UPPER CLAPTON, N.E., Congregational Church (1).

UPTON, E., Methodist Church (1).

WALTHAMSTOW, Congregational Church (1).

WALTHAMSTOW, Methodist Church (2).

WANDSWORTH ROAD, S.W., Springfield Hall (2).

WESTBOURNE PARK, W., Baptist Church (1).

WEST GREEN, Board School (2).

Total, 57.

Speakers:—

Rev. R. V. FAITHFULL DAVIES (2), Mr. E. ATKINS (1), Mr. N. BAILEY (4), Mr. G. H. GREEN (4), Mr. J. HUTCHISON (1), Mr. R. THOMSON (45).

Subjects:—

Prayer.

The Angel Side.

Christianity Triumphant.

Reassuring Hints on the Bible.

Light on the Shadows of Life.

Christ and the Home.

The Light of the World.

Some Aspects of Heredity.

And others.

iv.—OPEN-AIR WORK.

Lecturers.

Revs. H. V. FAITHFULL DAVIES, C. LLOYD ENGSTRÖM, J. E. GUN, A. J. WALDRON, Z. B. WOFFENDALE, Messrs. W. R. ALLEN, E. ATKINS, W. ATKINS, N. BAILEY, E. BAKER, W. BRONSON, S. CHRISTOPHER, R. DUNN, G. H. GREEN, A. S. HAILE, A. O. HARNETT, J. HUTCHISON, A. MCINNES, H. E. MILLAR, J. A. MILES, H. T. NICHOLSON, W. STUBBS, J. TARRY, and J. G. WHEELER.

Stations.

	1901.	1902.	1903.
Battersea Square, S.W., St. Mary's Church	—	2	—
Bethnal Green, N.E., St. Jude's Church	9	10	9
Bethnal Green, N.E., St. Bartholomew's Church, Open-air Pulpit	4	—	—
Brockwell Park	46	44	—
Bruce Grove, N., Y. M. C. A.	1	—	—
Camberwell Station Road, S.E.	27	27	27
Clerkenwell Green, E.C.	57	56	47
Edmonton	22	13	13
Finsbury Park, N.	20	25	24
Goswell Road, E.C., St. Luke's Mission	—	11	—
Hammersmith, W.	—	—	7
Hampstead Heath, North End, N.W.	11	—	—
Hyde Park, W., Sundays and Week Evenings	151	167	170
Kensington, W., High Street	1	2	3
Kingsland, N.	—	—	15
Marylebone, Holy Trinity Church, Open-air Pulpit, N.W.	10	10	9
Mile End Waste, E. (C. E. Brigade)	10	8	10
Piccadilly, W., St. James' Open-air Pulpit	—	—	6
Regent's Park, N.W.	61	51	49
Spitalfields, E., Christ Church, Open-air Pulpit	3	—	—
Stratford Grove, E. (C. E. Brigade)	7	6	2
Whitechapel, St. Mary's, Open-air Pulpit	—	—	15
Wood Green, N.	27	28	24
	<hr/> 467	<hr/> 460	<hr/> 430

Subjects.

"The Claim of the Christian Gospel."—"Christianity and Modern Science."
 —"Human Nature."—"The Basis of Belief."—"The Bible and its Critics."
 —"Monism."—"From Fact to Faith."—"The Bible and the Monuments."
 —"Miracles."—"Bible Riddles."—"The Proving of Things not seen."
 —"Christianity and Social Progress."—"Stones of Stumbling."—"Who is responsible for Sin?"—"Atheism unreasonable."—"The Beneficence of God."
 —"How shall we account for Jesus Christ?"—"The Historic Christ."
 —"Authenticity of the Gospels."—"Liberty's Bulwark—The Bible."—"God revealed in Christ."—"Whom shall we follow?"—"The Bible and its Critics."

Meetings of Lecturers and Chairmen.

Devotional Meeting. Address by Rev. R. S. FLEMING, M.A.

Rev. HUGH MCINTOSH, M.A. Subject:—"The Present Lines of Attack on the Christian Faith, and how to meet them from the standpoint of Christ."

Rev. H. G. GREY, M.A. Subject:—"Objections to Christianity and how to meet them."

Rev. W. D. McLAREN, M.A. Subject:—"Constitution of Christian Evidence."

Rev. J. A. BETTS, M.A. Subject:—"Modern Unbelief—How to deal with it."

Rev. E. W. M. OLDRIDGE-DE-LA-HEY, M.A. Subject:—"The Gospel of St. John."

Devotional Meeting. Address by Rev. Prebendary WEBB-PEPLOE, M.A.

The Addresses of Secularists are also controverted; and Conversations with individuals are held, and suitable Literature given away

v.—COUNTRY.

BROMLEY (Kent). *St. John's Church.*

Rev. J. A. BETTS, M.A. The Progressive Revelation of Truth.

CARDIFF. *Drawing-room Meeting,*

Rev. R. V. FAITHFULL DAVIES, M.A. The Christian Evidence Society.

CROYDON. *Tamworth Hall.*

Mr. E. BAKER. Robert Blatchford's "God and my Neighbour."

GRAVESEND. *Ruri-decanal Chapter.*

Rev. R. V. FAITHFULL DAVIES, M.A. The Christian Evidence Society.

MELCHBOURNE (Beds.) *Kimbolton Clerical Society.*

Rev. R. V. FAITHFULL DAVIES, M.A. The Christian Evidence Society.

PENARTH. *Drawing-room Meeting.*

Rev. R. V. FAITHFULL DAVIES, M.A. The Christian Evidence Society.

SUTTON. *St. Barnabas Mission Hall.*

Mr. J. HUTCHISON. The Fruits of Christianity.

vi.—MR. W. T. LEE'S EVIDENTIAL MISSIONS.

Total Attendances.

ABERDEEN	8,920	Fifteen Lectures.
BELFAST	5,300	Eight Lectures.
BOLTON	3,350	Eleven Lectures.
PRESTON	11,050	Seventeen Lectures.
PENRITH	5,800	Sixteen Lectures.
KESWICK	4,200	Seventeen Lectures.
CARDIFF	7,900	Fourteen Lectures.
BURTON-ON-TRENT	3,190	Twelve Lectures.
BLACKBURN	8,900	Eleven Lectures.

Subjects :—

The Christian Conception of Life
Does God answer Prayer?
Modern Atheism.
The Riddle of the Universe.
Some Bible Difficulties.
Did Jesus Christ rise from the dead?

Through Nature to God.
The Book of Books.
Man and his Maker.
A Creed of Despair.
The Greatness and Glory of Christ.
Jesus, the Saviour of Men.

And others.

Missions have been arranged for Mr. Lee as follows :—

ABERCYNON, BARGOED, NEW TREDEGAR, ABERDEEN,
BOLTON, PRESTON, BARROW-IN-FURNESS, RUGBY.

APPENDIX B.

PRIZES AND CERTIFICATES AWARDED AT THE THIRTY-THIRD ANNUAL EXAMINATION.

APRIL, 1904.

ADVANCED GRADE.

Division I.—GENERAL EVIDENCES OF CHRISTIANITY.

BUTLER'S "ANALOGY" AND EAGAR'S "BUTLER'S 'ANALOGY' AND MODERN THOUGHT."

HONOUR CERTIFICATES.

Parry, Frederick J.	•	<i>First Prize</i>	•	{	Shebbear, Bible Christian
Treweeke, Joseph S.	•	<i>Second Prize (equal)</i>	•	{	College.
Castleton, Albert G.	•	<i>Fourth Prize</i>	•	{	Bow, E., Harley House.
May, Francis J.	•			{	Shebbear, Bible Christian
					College.
Behavell, Caleb	•			{	(St. Mary's,
Cartwright, Ernest	•	Bow, E.,	Lowe, Henry G.	•	Scilly
Ritchie, John	•	Harley		•	Islands
Smith, Ernest F.	•	House.	Dennis, Frank	•	{ Shebbear,
Watson, James	•		Gibbon, John	•	{ Bible Christian
					College.

FIRST-CLASS CERTIFICATES.

Lilburn, Hugh J.	•	Bow, E.		{	Shebbear,
Mackenzie, John H.	•	Harley House.	Davey, James P.	•	{ Bible Christian
					College.

SECOND-CLASS CERTIFICATE . Hill, John B. . Erdington (Birmingham).

MARCH PHILLIPPS' "CUMULATIVE EVIDENCES OF DIVINE REVELATION."

HONOUR CERTIFICATES.

Maxwell, Eleanor W.	•	<i>Second Prize (equal)</i>	•	•	South Shields.
Baylis, Lilian	•				Highbury, N.

Division II.—FLINT'S "THEISM."

HONOUR CERTIFICATES.

Curtis, Frank		} <i>First Prize</i> . . . }	Bow E., Harley House.
Skerritt, John F.			
Mowll, Walter J.			
MacDermott, Hugh J. A.			
Ford, Edward J.		<i>Third Prize</i> . . . }	
		<i>Fourth Prize</i> . . . }	

FIRST-CLASS CERTIFICATE	Woodroffe, Sdyney H.	Tottenham, N.
SECOND-CLASS CERTIFICATE	Dennis, Percy.	Limehouse, E.

Division III.—DR. G. F. WRIGHT'S "SCIENTIFIC ASPECTS OF CHRISTIAN EVIDENCES."

HONOUR CERTIFICATES.

Jolley, Henry J.	<i>First Prize</i>	Bromley-by-Bow, E.
Ives, Arthur	<i>Second Prize</i>	Harlesden, N.

Division V.—THE HOLY SCRIPTURES. NEW TESTAMENT.

DODS' "INTRODUCTION TO THE NEW TESTAMENT."

PEROWNE ON "GALATIANS."

HONOUR CERTIFICATES.

Hollands, Ellis S.	<i>Second Prize</i>	Sevenoaks.
Haile, Alfred S.	<i>Third Prize</i>	Camberwell, S.E.

FIRST-CLASS CERTIFICATE	Henderson, Francis J.	Portobello, N.B.
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INTERMEDIATE GRADE.

TURTON'S "THE TRUTH OF CHRISTIANITY."

HONOUR CERTIFICATES.

Johnston, Henry B.	<i>First Prize</i>	Cheadle, Staffs.
Foice, Harry G.	<i>Second Prize</i>	Wimbledon Y.M.C.A.

FIRST-CLASS CERTIFICATES.

Garnier, Albert		} Bow, E., Harley House.	Willoughby, James { Stepney, E., Lay Workers' College.
Job, Henry A.			
Millham, William T. T.			
Milne, Reginald			
Morgan John			

SECOND-CLASS CERTIFICATES.

Jardine, John		} Bow, E., Harley House.	} Elkington, Arthur J. Kilford, William Lamplough, Harold Rigby, Richard Sidebotham, Samuel Spencer, William E.	} Stepney, E., Lay Workers' College.
Sears, George F.				
Spence, William D.				
Zumbuhl, Guido				

ELEMENTARY GRADE.

MONRO GIBSON'S "ROCK *versus* SAND."

HONOUR CERTIFICATES.

Beman, Eugene C.	First Prize	{ Highbury, N., N.L.C.E. Association.
Ellis, John S.	Second Prize	{ Bow, E., Harley House.
Wentworth, Fitzwalter H.	Third Prize	{ Bow, E., Harley House.
Benfield, Charles W.		{ Highbury, N., N.L.C.E. Association.
Morris, John	Extra Prize	. Nottingham.
Collinge, Vincent E.	Extra Prize	. Preston, Y.M.C.A.
Bryant, W. Hawley	Extra Prize	. Bow, E., Harley House.
Heather, Winifred C.		. Enfield.
Dobson, William J.		. Preston, Y.M.C.A.
Penrose, Albert E.		. Wimbledon, Y.M.C.A.

FIRST-CLASS CERTIFICATES.

Comerford, William E.	{ Bow, E., Harley House.	Loomes, A. H.	{ Limehouse, E., C.E. Brigade.
Lusty, William E. B.	{ Bow, E., Harley House.	Weissenborn, August	{ C.E. Brigade.
Medway, Beatrice	. Bristol.	Yates, Joseph E.	. Preston, Y.M.C.A.
Medway, Winifred B.	. Enfield.	McCombe, W.	{ Stratford, E., C.E. Brigade.
Blatherwick, Winifred	. Enfield.	Huntley, Robert H.	. Upton Park, E.
Paskall, Walter W.	{ Highbury, N., N.L.C.E. Association.	Haward, George F.	{ Wimbledon, Y.M.C.A.

SECOND-CLASS CERTIFICATES.

Lewis, D.	. Aberdare.	Eacersall, Thos. H.	{ Limehouse, E.
Ager, Harry W.	. Birmingham.	Haig, Allan	{ C.E. Brigade.
Almond, Thomas	.)	Harris, John A.	{ C.E. Brigade.
Barlow, William	.)	Booth, William	. Preston,
Fleming, David	.)	Desmond, Edith A.	. Y.M.C.A.
Hewlett, James	. Bolton,	Kirlew, Mrs. E.	.)
Martin, John E.	. Y.M.C.A.	Denning, Sidney E.	{ Putney Com-
Priestley, Ferdinand	.)	Buckthought, Thomas	. mon, S.W.
Roylance, Albert	.)	McCombie, Alexander	. St. Austell.
Couldrey, Ernest A.	. Bow, E.,	R.	. Stratford, E.,
Evans, William H.	{ Harley House.		. C.E. Brigade.
Schmitt, Heinrich F.		Foulger, Frank W.	{ Wimbledon,
		Needham, Edgar T.	. S.W.,
		Boswell, Sydney G.	. Y.M.C.A.
			. Wolverhampton.

The Scheme of Study for 1905 (including Rules for Examination, List of Books, &c.), and all information respecting the Society, may be obtained on application at the Office, 34, Craven Street, W.C.

THIRTY-FOURTH ANNUAL MEETING

OF THE

CHRISTIAN EVIDENCE SOCIETY.

The Committee do not hold themselves responsible for every opinion expressed by the Speakers at their Annual Meeting.

THE ANNUAL MEETING was held on Wednesday, April 27th, in the Great Hall of King's College, under the presidency of the LORD BISHOP OF ST. ALBANS.

The Rev. P. BARKER read a portion of Scripture from Isaiah lvii., and followed with prayer.

The SECRETARY stated that apologies for their inability to attend had been received from the Master of Trinity, Dr. T. Gregory Smith, the Rev. F. B. Meyer, the Rev. H. S. Woollcombe, Head of the Oxford House, the Rev. J. Scott Lidgett.

Dr. HANSON wrote :—

I should like to have had an opportunity, by my bodily presence, of showing my sympathy with the aims of the Christian Evidence Society. I can testify, from personal observation, to the immense service it is rendering the cause of truth in Hyde Park. I could wish that more men of standing and ability came to the help of our agents in this work. The opportunities of reaching the non-churchgoing in Hyde Park are endless.

Sir RICHARD JEBB, M.P., D.LITT., wrote :—

Much to my regret, I find that I shall be unavoidably prevented from attending the meeting of the Christian Evidence Society, as I had hoped to do. . . . The Council Meeting of the British Academy has been summoned for 3.30 p.m. This makes it absolutely impossible for me to attend your meeting at 3, and I have no choice, therefore, but to ask to be excused. I am very anxious that it should be clearly understood that my absence from your meeting will be due to a special and (for me) quite unavoidable cause.

The SECRETARY read an abstract of the Report, including the list of those who had obtained Honour Certificates and Prizes at the annual Examination in March.

It was unanimously agreed that a cordial message should be sent to Mr. John Cory, expressing the regret with which those present had heard of his serious illness, and their earnest hope and prayer that it

may please God to restore him to health and to further work for Him.

The Rt. Rev. CHAIRMAN: Anyone who stands up to speak on behalf of a Christian Evidence Society is bound, I venture to think, to remember and to remind his audience that, after all, the best Christian evidence is the evidence which is derived from the continued existence of, and from the efforts for self-extension made by, that Society which our Lord came to found Himself, and which we call His Church. The very fact that the Church of Christ exists is a very strong evidence indeed. Let me remind you of our Lord's words. You remember He gave the command to His disciples, "Go, make disciples of all nations, baptising them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo I am with you alway, even unto the end of the world" (R.V.). Nearly nineteen hundred years after this command was given there exists a Society pledged to carry out these things, the society of the whole Church of Christ in its various branches, realizing that they are called upon to baptize into the sacred name men from all nations of the world, and that they are called to teach those they have baptized, the things that Christ commanded. Speaking purely of the Old Testament, Christ said, "Search," or, "Ye search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me." And now we have not only the Scriptures of the Old Testament, but the Scriptures of the New Testament have been added, and have been translated into more than four hundred languages. That fact is surely a very strong Christian evidence. Further, this Master of ours ordained two sacraments: one the sacrament of dispersion, and the other the sacrament of unity; one for the entrance into His fold, and the other to unite all His followers. It is a singular fact that in all the divisions of Christendom these two sacraments are observed by the Church of Christ. The sacrament of Baptism is still the means with which we initiate the members into the fold, and the Holy Communion is still the great means whereby we are able to spiritually feed upon Christ, and realize our oneness with Him, and our unity with one another. Thus, in the existence of the Church of Christ, in the continued life of that Church, and the efforts for self-extension, that no one can deny, there is a very great evidence for Christianity itself.

I shall never forget, when sitting in a small committee with some clergy and laymen in Newcastle some years ago, the words that fell from my dear friend Bishop Westcott, now at rest. We were discussing how it might be possible to aid the faith of the weak, and how it might be possible to deal with Christian evidences. The Bishop said, "We must never forget that, after all, the great Christian evidence is the life, and, while there should be means to help men out of difficulties, these helps are nothing apart from the life, which is the greatest and strongest evidence there possibly can be." I am

certain there is no one who will dispute that. We should like to acknowledge it at the very outset when we are dealing with Christian evidences; that, after all, this evidence of the existence of Christ's Society, and the life of the individual, and the life of the Society, are stronger than any other evidence we can give to the world.

A Society like the one we are here to uphold deserves the support of all Christian men. One thing it might do is, again and again to make a distinction between what I call attacks on the Christian faith, and what I will call friendly criticism of misreadings of that faith. I am certain there is some little danger in this direction. We must remember there is "Higher Criticism" and "Higher Criticism." If there is a Higher Criticism against the faith, there is a higher criticism which is throwing the greatest light upon the Word of God, and strengthening the faith of men all over the world. We must be careful, therefore, to draw this distinction, and be sure whether there is really an attack on the faith or whether there is none. I suppose it would have saddened many people years ago to have been told that the Book of Isaiah was written by two men. Now, however, there are very few men—scholars—who do not believe that the Book of Isaiah was written by two men. I am not saying it is actually so; I do not feel qualified to judge as an original authority on such a matter. But I always recommend that remarkable book on Isaiah by Dr. G. Adam Smith, of the "Expositors' Bible Series." I do not believe any book has thrown greater light on Isaiah than that work, and he says that from the fortieth chapter the book was written by another person. Since I read this commentary I have had light thrown on Isaiah, and can see things which I never understood before. We may have to learn and unlearn a good deal. I venture to think that the man who realizes what has been done by honest, sound, and able critics cannot but thank God for the clearer light they have thrown upon the Word of God.

I think there is another point we must remember, and that is that infidelity is not always intellectual; it is not always from a failure to realize the truth that unbelief arises. I remember one day an engineer in the Royal Navy coming to me and consulting me upon some difficulties of faith. In the course of the conversation I had grave doubts as to whether they were real difficulties or not. I ventured to put a question to him, and then another, and when I had got the information I needed, I said, "Look here, my friend, if you will try to get over this besetting sin of yours, I will try to help you with reference to the question of faith, but I will not say one word about that until I have helped you to get over your besetting sin." I found that he had very serious difficulties about temperance, and he allowed that I had touched an acknowledged weakness.

I was called upon once to attend through a long illness a young man who had been to Mr. Bradlaugh's lectures, and given up his faith. For a time he refused to see me or any other clergyman, but at last he consented to see me. I went, and I said to him, "Now, will you be

as candid to me as you would be to a doctor?" He replied, "Yes, I will." "Do you believe in God at all?" "Well, I do believe in some sort of a supreme being," he said. "Do you believe in the Lord Jesus Christ?" "No, I don't," was his reply. So I said, "Well, I promise you that I will try to meet your difficulties, but I am not going to meet them to-day." I thought the only thing to do for him was to bring home to him the love of God. He had heard God represented as an austere being, and the cure for him was to come into the atmosphere of the love of God. I tried to do that, and at last the young man seemed to see this, and so one day I said, "Now, I am prepared to discuss those difficulties you spoke to me about." "Oh!" he said; "they are all gone." Yes; I knew they were. I said, "If you have a boil, and you go to a doctor, he does not think much about the boil, but he tries to cure the blood, and then the boil will disappear; and I felt sure that, if you came to realize more and more the love of God your difficulties would disappear."

The good Christian evidence lecturer is one who knows the difference between a friendly criticism of misreadings of the faith and attacks on the faith; one who knows how to deal with the moral as well as the intellectual state, not making the mistake of giving an intellectual solution where a moral one is required; and one who will not discuss details of argument when the real need is the bringing home to the heart the wonderful love of God.

Beyond the points I have touched on, I am perfectly certain that it is in the power of men who are experienced in the matter, and who have studied this subject—and those who have not studied it are not competent to deal with it—there is a wonderful scope for men to be of the greatest possible value to their fellow men. By addresses in the parks and public halls, and not merely by addresses to bodies of men, but by personal contact with individuals, a great influence may be wielded; and in the great field of literature a Society like this is able to do the greatest possible good. These are but samples of its work. I feel convinced that the addresses you will hear this afternoon will confirm your belief in the excellent work that this Society does, and I commend it most heartily to your support.

The Rev. Dr. MOULTON (Tutor at Didsbury College, Manchester) moved:—

"That the Report, a summary of which has been read, be circulated under the direction of the Committee, and that this meeting is of opinion that generous support should be given to a Society established for the purpose of declaring and defending Christianity as a Divine Revelation."

He said: The special subject on which I have been asked to speak is the work done during the past winter in Manchester, to meet the attacks upon Christianity that have been made by the *Clarion*. This very ably written Socialist journal, which has a circulation of over fifty

thousand, and very considerable influence, began a systematic attack upon Christianity about a year ago. Throughout 1903, the editor, Mr. Blatchford, wrote articles week by week, attacking Christianity, and now they have been published in a book entitled *God and my Neighbour*. The book has had an enormous sale, and the circulation of the paper has been going up steadily since the time it began to attack religion. A commercial traveller told a friend of mine that in many places in Lancashire these articles were the chief topic of conversation. It is not so much among the working classes generally that we have found them productive of marked results. The ordinary readers of the *Clarion* have been often indifferent, and often seriously uneasy as to the mischief this new policy will work in their own cause. The class of whom we have mostly had to think are young people belonging to the various sections of the Christian Church. At one Sunday School teachers' meeting in Yorkshire, three teachers gave in their resignations because they had been upset by the articles. I found that the questions were being discussed everywhere in the mills and shops. I came across one bright young fellow who had been an active member of my own church; but he had been bewildered by some of the problems which perplex all who begin to think, and had not been able to "beat his music out," and then came the *Clarion* and made the final discord in his faith. Owing to the success of the *Clarion* propaganda, I began to read the paper, which I had not happened to see before. Its merits as a paper, quite apart from its views on this or other subjects, very soon became apparent, and I easily realized why it was that it took such hold of the people. If you were to take up *God and my Neighbour* for as long as patience would last, I do not suppose you would think it could convince anybody. For those who know the facts which are so skilfully kept in the background, and the answers which have been made times without number to the old difficulties that are raised, it may well seem that the argument needs no serious reply. But it is not every one who can write English in such a style as we find here. There is a vigour and vividness about the articles which cannot but arrest attention; and there is so much cleverness about them that those who have not special training or knowledge can hardly be expected not to feel difficulty in dealing with the arguments. I might instance the chapter on the "Resurrection of Christ." It is put in the form of a dialogue between judge and counsel, the judge dealing with the evidence brought by counsel in favour of the truth of the doctrine. Of course counsel is duly reduced to ridiculous helplessness in the end; and the whole thing is done so cleverly that you are more or less inclined to rub your eyes and ask, Has the Christian Church believed this story on such scanty evidence all these years? That feeling is not likely to last long with us, but in the case of those who have never read anything on the subject before, one feels it is only too well calculated to draw them away from what we believe to be the truth of God.

It was under the circumstances produced by this propaganda that I was drawn into the evidential work in connection with our Wesleyan Manchester and Salford Mission, superintended by the Rev. S. F. Collier, a man with an almost unparalleled genius for organizing Christian work. Mr. Collier was much disturbed by the proofs which had reached him of the sad effects of the *Clarion* agitation, and he thought it would be well to devise a course of Sunday afternoon lectures in our Hall. He proceeded to use his various resources for making the lectures widely known, while we set to the work of inviting lecturers and drawing up a systematized scheme. We found we were in for a big thing, when we began on December 13th, with Mr. Lewis Paton as lecturer, and the great Hall, seating sixteen hundred or seventeen hundred people, was nearly full. The meetings commence at 3 o'clock, and the lecturer has from forty to forty-five minutes. After the lecture we adjourn to a smaller room for a conference, where the lecturer is questioned, and at this gathering there are usually two hundred or three hundred people. The attendance in the Hall has always been large, and on one occasion at least people were sitting on the floor up and down the aisles. It is not only the number that is satisfactory, but the fact that by far the largest part of the audience are men. Not only so, but they belong to the very class we most want to reach, and we have reason to believe that a very large number are seldom or never found inside a place of worship. We have thus been able to get hold of a new stratum, and brought them within the range of Christian teaching, so that we hope many of them will be friends who have hitherto been either indifferent or opposed to us. We have not had opposition to any extent, but the enthusiasm of the audience has often been most marked, and the deepest interest shown throughout.

We have got lecturers from all sections of the Church of Christ, for here we are entirely on one platform, and we aim at exhibiting a united Christianity. We have had lectures from Archdeacon Wilson and Canon Hicks, as well as from members of various Free Churches; and this union of Christians in the face of the common adversary has been a most valuable object lesson. For although we obviously differ on many important points, still there is a very real unity lying beneath all this, and our very differences are the measure of the earnestness with which we cling to our faith. Our speakers have not been those who may be said to have made a special study of evidential work. We have chosen the man first, and then found for him an evidential aspect of the special study he has made. The subjects have been chiefly those which come within the province of the Christian apologist at any time; but we have tried to put in the front that the defence of the faith must centre upon its vitality at the present day. Thus we had a missionary from India, the Rev. Henry Haigh, to speak from long experience of the evidential value of Foreign Missions; and the Rev. J. H. Ritson, Secretary of the Bible Society, set forth the testimony which a century's work has

given to the true character of the Book that great Society has been circulating. If we cannot prove that Christianity—nay, shall I not rather say Christ?—is alive to-day, it is very little use to prove that He was alive nineteen centuries ago. Not only is Christ alive to-day, as evidenced in the mission field, but He is alive to-day in the midst of our great city populations, in the midst of all the misery and poverty, doing His healing work there.

We have had not the least effective evidence of this going on in the same Hall every Sunday during this cruel winter, which in Lancashire has been worse than usual, and that is bad enough. Upstairs at our meetings we have had proofs from theory, history, and experience, while downstairs there has been a great collection of six hundred or seven hundred poor wrecks of humanity enjoying the dinner provided for them every Sunday afternoon. After which a simple Gospel Service has been held, in which the love of God has been put before them as the one means of escape from the darkness of this life. The impression made by this combination of theory and practice has been very marked, and every Sunday those gathered at the lecture have freely responded to the appeal made before the collection. This has been limited to the social work of the mission, as it was felt that they could not be asked to subscribe to the general work, with which many of them did not agree.

The great majority of the questions asked at the Conferences have been of the most genuine kind, not quibbling or contentious questions, but those which are deeply interesting, and which many thoughtful people are asking. Of course there have been exceptions. I remember one very contentious young man who came in week after week, with questions of portentous length. One day, referring to social work, he maintained that atheists and sceptics generally were at a great disadvantage as compared with Christians, in so far as social work was concerned. They were poor and persecuted, and he drew a fancy picture of the difficulties which prevented them from entering into competition with Christians. The audience evidently agreed with us that he would strengthen his case if he could point to halls like ours where in the name of "free thought" continuous efforts were made to clothe the naked and feed the hungry. He turned up again the next week, and tried to pose us with another question, but it came out that he was ignorant of the fact that the New Testament was written in Greek, and so he had a great fall. Since that day he has been less inquisitive. Most of the questions asked, however, were those that go down to the very bottom facts of Christianity, questions which were well worth while going to some trouble to answer. I may specially mention the occasion, ten days since, when we gave the whole afternoon to an "open conference," answering questions sent in to us a day or two before, in response to an invitation given at previous lectures and in the Press. They covered an exceedingly wide range, and held the attention of the big audience throughout a specially long session. We have endeavoured all through to meet the objections

with absolute courtesy and frankness, and this has produced a good impression.

All the lectures have been published as penny pamphlets, of which about 300,000 have been sold, and eventually they will be collected in book form. Next season we intend to deal with the question "What is Christianity?" as a sequel to "Is Christianity true?" The whole impression that the experience has made upon me is, that while I regret the mischief that has been done by the propaganda, I feel very thankful that we have the signs of a stirring in the minds of men upon the momentous questions of Christian belief. I have faith to believe that the people will yet know the truth, and the truth will make them free.

The Rev. Professor CALDECOTT, D.D. (Professor of Philosophy, King's College, London), in seconding the Resolution, called attention to the way which in Dr. Moulton and his friends had set Manchester in the front of the conflict for belief, and hoped that if the Manchester people asked for assistance from London they would not be disappointed, while London would also be most glad to see some of their men in return. He said that he had noticed one of the reporters carefully sharpening his pencil before he commenced his afternoon's work: this seemed to him to be a parable of what was required from the Christian Evidence Society; many sincere believers were ineffective as advocates of their cause because they had never given attention to preparing their beliefs for presentation to others in a persuasive and effective way. He would draw attention to such differences of opposition as are shown in *e.g.*, the chilling and unattractive agnosticism of the eminent man of letters lately deceased, Sir Leslie Stephen; the violent opposition of the eminent biologist, Haeckel; and the vigorous and effective rhetoric of Mr. Blatchford of the *Clarion*; each of these required a quite special method of treatment on the part of Christian advocates. He hoped that the members of the Society and others would take full advantage of the recent cheapening of the literature which would be effective—mentioning Liddon's *Some Elements of Religion* and Illingworth's *Personality*, Bishop Gore on the Sermon on the Mount, and Mr. Welsh's *In relief of Doubt*—none of these could be read by a sincere mind without a feeling that the Christian cause could justify itself to modern thought and in modern language.

The Rev. W. S. SWAYNE, M.A. (Vicar of St. Peter's, Cranley Gardens), moved a vote of thanks to the Chairman; to the Principal and Council of King's College, for the use of the Hall; and to Dr. Moulton for coming from Manchester to speak at this meeting. Proceeding, he said: I should like to say how pained I was with regard to the *Clarion* development. It was a paper I not merely read, but I think I may say, loved. I used to thoroughly enjoy it. It was such a thoroughly human paper, and so good humoured, that it was to me a source of very great pain when the editor took

up this anti-Christian attitude. From the Report, I see something has been done to reach persons of "higher education." I think I may say this of people of higher education, that, as a rule, they are not people of higher education from a theological point of view.

My present work is mainly amongst those who might be termed of higher education, and, previous to coming to London, I had a large parish in the Midlands. Comparing my present congregation with my late congregation in the Midlands, I should say there is more unsettlement as to religious belief in London than in the Midlands. There is a small section that is actively hostile to the Christian faith, but only a small section. There is another group, not a very large one, whose personal religious experience is such that nothing can assail their faith. Perhaps this section is larger than one is apt to believe. The largest section of all consists of those who wish to believe, but find very great difficulties. Never a week, and hardly a day passes but I receive a letter from some person respecting difficulties of faith. I feel there is abundant work to be done by Christian Evidence Societies and religious teachers amongst people of higher education. Young people especially cannot get away from their own age and environment, and one cannot but sympathize with them. There are very special difficulties in the way of faith in our own day. This is partly due to the decline of the principle of "authority." At the time of the Reformation, the "authority" of the teaching Church received a great blow, and for a while the whole weight of the Christian position was made to rest upon Holy Scripture, but we are only just beginning to realize that the sacred Scriptures cannot be treated quite in this way, and the full force of the blow given to "authority" is thus only just coming home to us. I was surprised recently to find that one after another of my confirmation candidates—girls as well as boys—spoke to me of difficulties of faith. They are for good or evil the children of their own time. It will be seen from what I have said that there is, indeed, work to be done among people of higher education.

Mr. CHRISTOPHER (one of the Society's Agents) seconded the Resolution, and said :—

We have heard about what ought to be done, and what we should like to see done ; but I should like to tell you what has been done in my own experience, and I believe my own experience is typical of what has taken place not only in London, but in the provinces. I stuck to one corner in my own district for eighteen years, where I had meetings regularly in the open air. For seven years I had a Bible Class, but I lost some of the young men who had been to Regent's Park, and heard the secularists lecture, and I determined to give up my class, and the meeting at the corner, and to lecture on Christianity in the Park. At one time there was no Christian meeting after about 5 o'clock, and when the Christian lecturer went home the secularist lecturer took charge of his audience, and stayed

until the Park gates were closed. At last I determined to do the same, and for the last ten years I have not left the Park until the gates were going to be closed. The secularists have a great deal of patience, but I tired them out, and their two meetings were reduced to one, and now that is dropped. For ten years we have continued the meetings, and what is the consequence? Now, instead of Christianity being held in contempt, it is secularism that is laughed at. The young men now don't feel that they become Christians at the expense of their intelligence. When we closed the Winter Meetings, the gentleman who seconded the vote of thanks was the secularist leader, and he recommended the young men to come to the meetings, for the cultivation of their intelligence. That is a testimony. The best Christian evidence is a changed life, and our Society says the work of a Christian Evidence lecturer is to plough the ground and prepare the way for others to sow the seed. We not only plough the ground, but we sow the seed, and are sometimes permitted to see that seed growing up. One man, a soldier, three weeks ago, met my boy, and told him to tell me that he once heard me lecture on Science and Prayer, and since then he had been a changed man; he had not entered the canteen since, and had given up the drink. Then there was another man who used to get into a white heat, and his veins stood out, when he talked against the Bishops and the Church, and Christ and His Religion. I think it is three years ago now that I met him, and he came to me and said, "I am never going to oppose you any more." "Oh!" I said. "Mind," he continued; "I don't say I am a Christian yet, but the children go to Sunday School and my wife attends the Church." Six months after, he came to see me, so I said, "What do you say now?" "Oh, altogether now, and I am trying to get my old associates to see the beauty of Jesus Christ." That man can now be seen any Sunday morning in Regent's Park. If we could only have a photograph of him before he became a Christian, and another since, it would be a grand advertisement to the power of Christianity, to change even the physiognomy. I know of another man who had been an atheist for twenty-two years, and was converted in the Park. He looked round for some Christian work, and as most of the churches and chapels were closed all the week, he joined the Salvation Army, and was out every night for eighteen months. Now he has joined the Regent Street Band for rescuing fallen women. He is at work as a clerk all day, and yet three nights a week he is out till 3 or 4 o'clock in the morning doing this special work of trying to rescue the women, and bringing them back to Christ. These are only a few incidents, which might be given to show that we try to preach the Gospel as well as prove Christianity to be true.

The meeting was closed with the Benediction.

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2. This Society shall consist of Annual and Life Members, all of whom shall be entitled to vote at the Annual or other General Meetings of the Society, on all questions then brought forward.
3. The Annual Subscription of Members is Half-a-Guinea and upwards ; of Associates, Two Shillings and Sixpence.
4. The Committee may elect as Associates such persons as render assistance to the Society ; and such persons shall have all the rights of membership.
5. Each Donor of Ten Guineas at one time shall be a Life Member.
6. Persons who shall have rendered essential service to the Society may be elected by the Committee Honorary Life Members.
7. The business of the Society shall be managed by a Council and by a Committee, and by such Sub-Committees as the Committee may appoint.
8. The Council and Committee shall consist of all those whose names appear as Members of Council and Committee respectively in the "Third Report" of the Society issued in the year 1874, and shall have power to add to their number.
9. The Committee shall appoint a Treasurer and Secretaries, and such other officers as they may deem necessary : the Treasurer and Secretaries to be *ex-officio* Members of all Committees.
10. There shall be an Annual Meeting of the Council, to be held within the four weeks preceding the day appointed for holding the Annual General Meeting of the Society ; seven Members being a quorum.
11. The Committee shall meet at Three o'clock P.M. on the second Monday in every month, or whenever the Committee may from time to time determine ; two Members exclusive of the Secretaries being a quorum.
When the second Monday in the month is a Bank Holiday, the Meeting of the Committee shall be held on the Monday following.
12. The Sub-Committees shall meet whenever it may be necessary for the transaction of business, and shall report to the Committee ; three being a quorum in each case.
13. Any twelve Members of the Society may, at any time, by a written request, direct the Secretary to summon a Meeting of the Council ; and any five Members may demand similarly a Meeting of the Committee. The Committee shall have power at any time to summon the Council.
Not less than seven days' notice shall be given of all such Special Meetings.
14. Each Meeting of Council or Committee shall be presided over by the Chairman of Council ; or, in his absence, by a Chairman selected at the time. The Chairman shall possess a second or casting vote.
15. Every Meeting of the Committee or of the Society, shall be commenced with prayer.
16. All payments on behalf of the Society shall be sanctioned by the Committee ; and all cheques shall be signed by two Members of Committee.
17. The accounts of the Society shall be annually closed on the 31st of March, and shall be submitted to two Auditors, one of whom shall be a person not on the Council.
18. A General Meeting of the Society shall be held in London annually, when the proceedings of the previous year shall be reported, and the audited accounts presented.
19. A General Meeting of the Society may be called at any time, at a notice of not less than ten days, by any fifteen Members of the Society making requisition to the Secretary, in writing, to that effect, in which writing the objects of the Special Meeting must be stated.
20. No alteration shall be made in any existing Law of the Society, nor any new Law established, except at a General Meeting of the Society ; such alteration or addition having been sanctioned by the Committee, and confirmed by the Council. Notice of every such proposal shall be inserted in the summons for the Meeting both of Committee and of Council.

CHRISTIAN EVIDENCE SOCIETY

(FOR THE STUDY AND PROCLAMATION OF THE
EVIDENCES OF CHRISTIANITY).

THIRTY-SIXTH ANNUAL REPORT

OF

THE COMMITTEE,

MAY, 1907.

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INSTITUTED A.D. 1870.

OFFICES:

34, CRAVEN STREET, STRAND, LONDON, W.C.

1907.

Christian Evidence Society.

President.

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Chairman of Council.

THE RIGHT HONORABLE THE EARL OF HALSBURY, P.C., D.C.L.

Council.

The Earl of Aberdeen.
The Earl Egerton of Tatton.
The Lord Bishop of London.
The Lord Bishop of St. Albans.
The Lord Bishop of Exeter.
The Lord Bishop of Gloucester.
The Lord Bishop of Rochester.
The Lord Bishop of Southwark.
The Lord Bishop of Worcester.
The Lord Bishop of Winchester.
The Lord Bishop of Manchester.
The Lord Bishop of Islington.
The Lord Bishop of Kensington.
The Lord Bishop of Stepney.
The Lord Bishop of Dover.
The Rt. Rev. Bishop Barry, D.D.,
D.C.L.
The Rt. Rev. the Dean of Man-
chester, D.D.
The Lord Kinnaird.
The Lord Chief Justice of England.
The Very Rev. the Dean of Canter-
bury, D.D.
The Very Rev. the Dean of Carlisle,
D.D.
*Ven. Archdeacon in Cyprus, M.A.
*Ven. Archdeacon of London, D.D.
Ven. Archdeacon of Middlesex, D.D.
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John Cory, Esq., J.P., D.L.
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*Rev. Professor Inge, M.A., D.D.
*Professor H. H. Jackson.
*Rev. Pryce Jones, M.A.
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*Rev. F. C. Spurr.
Rev. Professor Swete, D.D.
J. H. Tritton, Esq.
Rev. Principal Tymms, D.D.
*Rev. P. N. Waggett, M.A.
*Rev. Professor White, M.A.
Rev. H. St. J. S. Woollcombe, M.A.

* Committee.

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Treasurer.

*HENRY GOSCHEN, ESQ.

Hon. Solicitor.

SYDNEY GEDGE, ESQ., M.A.

Secretary.

*REV. R. V. FAITHFULL DAVIES, M.A.

Assistant Secretary.

*ROBT. THOMSON.

Bankers.

MESSRS. BARCLAY & CO., 1, PALL MALL EAST, S.W.

Auditors.

MESSRS. C. J. LEE & SON, *Chartered Accountants*, 85, GRACECHURCH STREET, E.C

Davies' Committee.

Hon. Secretary—MISS LANGE, 21, MINSTER ROAD, N.W.

Oxford Committee.

THE REV. SIR JOHN C. HAWKINS, BART.

THE WARDEN OF KEBLE.

F. DIXEY, M.D., Fellow of Wadham.

P. V. M. BENECKE, Fellow of Magdalen.

THE REV. J. V. BARTLET, D.D., Senior Tutor of Mansfield.

Hon. Secretary—

THE REV. A. J. CARLYLE, Chaplain and Lecturer of University College.

Offices.

34, CRAVEN STREET, STRAND, LONDON, W.C.

* * Remittances to be addressed to the SECRETARY; Cheques crossed "Barclay & Co."; and Post-office Orders drawn upon the General Post Office.

THIRTY-SIXTH ANNUAL REPORT
OF
THE COMMITTEE
OF THE
CHRISTIAN EVIDENCE SOCIETY
(for the Study and Proclamation of the Evidences of Christianity).



THE position of a Society which is supported by both Churchmen and Nonconformists is one which presents, at the present time, peculiar difficulties. Yet never, perhaps, was it more necessary to show, in the face of militant unbelief, that there is a common basis of Christian truth which most of those who call themselves Christians can unite in defending. The truths which the Christian Evidence Society exists to maintain against the assaults of the Secularist and the Agnostic, are elementary in their character, lying for the most part, below the point at which the differences which separate Christians take their origin. The Society has never attempted to define them, but it has been found, in the experience of its work, now extending over some thirty-seven years, that co-operation between Christians who differ considerably on many important matters is perfectly practicable, and brings many advantages in its train. Still more, the Committee thankfully acknowledge that it has had the manifest blessing of Him Who prayed for His disciples that they might be one.

Indoor Work.

The Indoor Work of the Society may well claim the first place in the present Report, for it continues to extend, and fresh opportunities of usefulness are offered to us in this department.

An invitation of a very interesting character was received from the Clergy of the important Rural-deanery of *Hampstead*, who invited the Society to arrange Sermons and Lectures preliminary to a General Church Mission in October. Six Sermons and Addresses were given, in different Churches, and two large halls were engaged for four nights

immediately preceding the opening of the Mission. Details will be found on page 19.

A Course of Sermons was given at *St. Augustine's, Fulham*, on the Sunday evenings in Advent. The Preachers were the Ven. Beresford Potter, Mr. H. E. Millar (Diocesan Reader), the Rev. W. T. Ferrar, and the Rev. A. J. Betts.

The subject assigned, at the request of the Vicar, for the Lent Lectures at *All Saints', Margaret St.*, was that of "Immortality," and a very interesting and able Course was given. (See page 20.)

The following extract from a letter received by one of the Lecturers well exhibits the peculiar value of this branch of the Society's work :—

"When the conflicting voices that one cannot *help* hearing on all sides in these days make one wonder whether the ground one had always thought unmovable is *really* slipping from beneath one's feet, it is then so comforting to hear some one speak with such strong assurance and undoubting faith. And what I have now heard in these Christian Evidence Lectures is a new revelation to me. I had never heard any before, and they came just at a time when I was needing such help. And I would like to add that I am not trying to learn all that I can on this great subject in any *unbelieving* or *critical* spirit, but simply as one who longs to believe absolutely, and who has been a little (*I hope* only a little) troubled by the doubts and questionings all around."

Lent Courses were also given at *St. Peter-upon-Cornhill*; at *Holy Trinity, Kingsway*; and at *St. Barnabas', Epsom*; as well as two Lectures at *All Hallows, London Wall*. A Course arranged for *St. Michael, Cornhill*, has been postponed to May and June.

The subject of the spread of Secularist Literature was brought before the *Rochester Diocesan Conference* by Canon P. Barker, who was followed by Canon W. M. Roberts. The Secretary also spoke, and a Committee, on which the Society was well represented, was formed to deal with the subject.

Canon Barker also addressed a meeting of undergraduates, in the rooms of Dr. Dixey, at *Wadham College, Oxford*, on the subject of "Popular Secularist and Rationalistic Movements of the present day." Much interest in the subject was shown.

An important series of Lectures on "Christian Science," a movement which has disturbed the faith of many, was given at *Dover* to large and interested audiences, by the Rev. W. J. Ferrar, M.A., Vicar of *St. Philip's, Bethnal Green*, who dealt with a difficult subject in a most able way.

At the request of the Committee of the *Royal College of Science Christian Union*, a Discussion, open to all members of the College, on "Does Science lead to Agnosticism or to Theism?" was arranged. Sir Dyce Duckworth kindly took the chair, and a most interesting discussion was initiated by the Rev. A. J. Betts.

The Secretary addressed a Conference of over one hundred clergy, assembled for a Summer Course of Lectures at *Selwyn College, Cambridge*. Professor Stanton, Canon of Ely, presided, and the subject was opened by Canon Harford, of Mossley Hill, Liverpool.

The Rev. J. E. Ramsden, B.A., gave a Course of four Lectures at the *Fulham Town Hall* in October and November.

An interesting new departure was occasioned by a request to the Secretary to address a meeting of the "Time and Talents Club," and their friends, at the Deanery, *Southampton*, on the subject of "Anti-theistic Theories." Captain Winnington-Ingram, R.N., took the chair, and much interest was exhibited.

Addresses were also given to the Ruri-decanal Conference of *Amersham*; to Church Sunday School teachers at *Holloway*; to the Y. M. C. A. Christian Evidence class at *Highbury*; at the *Seven Dials' Mission*, &c. Mr. R. Thomson has addressed 23 Sunday afternoon meetings, the aggregate attendance amounting to 7,400; other Sunday afternoon addresses were given.

Mr. W. T. Lee's Missions.

The arrangements announced in the last Report, under which Mr. Lee undertook to deliver Lectures at four centres in the large Rural-deanery of Islington, during the month of October, preliminary to a General Mission to be held there in the following month, were carried out, and much blessing attended the movement.

Mr. Lee also held Missions at Merthyr Vale, Merthyr Tydfil, Barry Dock, Pontypridd, Abergavenny, St. Helen's, Cefn Coed, Barrow-in-Furness, Huddersfield, and Aberdeen. (See page 24.)

The following extracts from the Reports received are of great interest:—

St. Helen's.—"Mr. Lee rendered splendid service to the cause of Christianity by his admirable lectures. The attendance was large at the commencement, but grew larger as the Mission continued. Though the audiences were largely made up of members of the various Churches, we have met with non-Churchgoers who were helped into the light of Christian Faith. We felt, as we heard him lecture, how thoroughly conversant he was with his subject in all its bearings. The evangelistic note, the straight appeals to conscience and heart, and the clear presentation of Truth, were specially characteristic of his lectures. Mr. Lee's visit has awakened interest the average Christian never thought of before. His Bible-readings were much appreciated. Mr. Lee is eminently qualified for this special work."

Cefn Coed.—"Mr. W. T. Lee, the lecturer and missionary in connection with the Christian Evidence Society, paid his second visit to this place on Jan. 13th, and continued his mission until the 18th. Nonconformists and Anglicans heartily co-operated in the work, and an exceptionally good time was enjoyed. The lecturer delivered excellent discourses with a truly spiritual power. The churches and ministers testify to the special blessing Mr. Lee gave them, and we look forward to an annual mission from Mr. Lee in future. It must be a source of intense satisfaction to the Society that Mr. Lee is such a special servant of the Lord."

Huddersfield.—"We desire to express our very great appreciation of his work in this town. His addresses were characterised by earnestness and spirituality as well as by intellectual ability and keenness, and he dealt with his questioners as brothers rather than as opponents. We make no doubt that the convinced Christians, who also attended the lectures in large numbers, were much strengthened by what they heard.

"The undercurrent of doubt in the public opinion of the day, which is perhaps all the more powerful for being unexpressed, was brought to the surface in these lectures, and its formulated expression does much to weaken its force. In this respect also we are thankful for the blessing brought through Mr. Lee's work. Further, the lectures have most certainly deepened the sense of mutual respect and brotherhood between Christians of various denominations in this town, and we hope that this may be seen in many ways hereafter."

Aberdeen.—"The best proof of the appreciation in which Mr. Lee's services are held in Aberdeen is the fact that his Mission here in March was the third within four years. Although the week-night meetings were not quite so well attended this time as on the previous visit—largely owing to special local circumstances—the lectures were followed with the same keen interest as before, and were as much appreciated as ever. This was evidenced by the large number of pertinent and important questions put to the lecturer at the close of each lecture. Many testimonies have reached the Committee of the Association as to the value of Mr. Lee's addresses, and there can be no doubt that Mr. Lee is doing splendid service for the cause of Christ and His Gospel. Mr. Lee's exceptional gifts and wide experience enable him not only to deal with the most difficult problems confronting men to-day in a lucid and convincing way, but also to present the truth in a style that is most winsome and attractive. Above all, the warm, ardent, evangelistic note that runs through all his lectures marks them off from all other Christian Evidence lectures it has been our privilege to hear. We hope it may not be long before Mr. Lee returns to Aberdeen. Certainly he is assured of a hearty welcome whenever he returns."

Mr. Edward Baker.

Mr. Baker has not only taken a full share in the Outdoor Work, and in various Indoor Lectures, he also kindly undertook an Evidential Mission at Shrewsbury. With regard to this the Rev. T. W. Hart writes:—

"The visit of Mr. Edward Baker has proved successful in every way. It was the first Mission of its kind held here, but the interest aroused was such that I confidently look forward to its becoming an annual event.

"Mr. Baker has rendered us a magnificent service, and we desire to thank you for sending him into our midst.

"One of the many encouraging features of the Mission was the steady growth of the congregation from one meeting to the other.

"We are convinced that Mr. Baker has exercised a very great influence over the congregations."

Open-air Work

While the work in the parks and open spaces is the most difficult branch of the operations of the Society, its usefulness is undoubted. Gratifying testimony on this point is often being received.

The Committee are glad to renew the expression of their high estimation of the devoted and persevering work of their Staff of Lecturers and Chairmen, and to the zeal and ability with which their difficult duties are carried on. They would also express their great indebtedness to several friends for valuable voluntary assistance in the Open-air lecturing; the Rev. Z. B. Woffendale, a veteran friend of

the work; the Rev. G. Hanson, D.D.; the Rev. F. C. Spurr; while Mr. H. E. Millar, a member of the Bishop of London's Evangelistic Council, has given very valuable help, both in the open air and indoors. (See page 21.)

The following extracts from the Reports received will be read with interest :—

"The Lecturers upon arrival at this station have always met with a cordial reception. Crowds have stood by, eagerly listening to the arguments advanced. Some have openly confessed that many difficulties have been solved, and that they remained no longer in doubt. In spite of our opponents' making this one of their strongest places of meeting and gathering support from all parts of the metropolis, our lecturers have received a goodly number of hearers, as well as financial support."

"In spite of the rowdiness increasing here among a certain class, our meetings have been better attended and much more interest shown than in any previous year. The number of young men sceptically inclined who attend our meetings has increased, and their behaviour and attention certainly show improvement."

"This year's work has been the hardest for our Lecturers for many years past. Politics have greatly interested the people, put in exciting form by the Socialists, the Conservatives also sending Lecturers. We have this season had several very severe critics, keen and well-educated, and capable of taking advantage of any error of fact or manner of presentation, and it has tested our very best men at times to meet them. At one part of the season we seemed rather to lose ground, but I am glad to say that, in spite of all obstacles, we have for many weeks quite recovered ourselves. Nowhere in London is there a better band of supporters than ours, as a whole of high intelligence, who do not need to be "tickled," but who look for solid matter, and will follow the best thinkers we have with high appreciation. We are doing well, and have much to thank God for. I am sure that but for our work, Secularism, as it was many years ago, would be rampant in our Park, making it hard for the Preacher to deliver his message with any hope of success."

Three meetings for our Open-air Agents were held. The Rev. J. O. Bevan spoke on "Egypt and the Bible"; the Rev. Pryce Jones on "The importance of 'tone' in religious discussion"; and Professor White on "Is God good?"

Mr. J. A. Miles having resigned his position as Lecturer, the Committee passed the following Resolution :—

"In accepting the resignation of Mr. J. A. Miles, the Committee desire to put on record their high appreciation of the value of his services to the cause of Divine Truth, during the past sixteen years; and their grateful recognition of his ability as a Lecturer, and his loyal devotion to the Society. They regret to learn that his resignation is rendered necessary by the state of his health, which they trust may, by God's blessing, yet improve."

Examinations.

The number of candidates examined was eighty-two. There were ten failures. (See page 25.)

In Division I. of the *Advanced Grade*, the Text-Book, set this year for the first time, was Orr's "Christian View of God and the World." There were nine Candidates. All passed except one. The Examiner says: "The Candidates from Harley College did good

work. Their papers shew, I think, the influence of lectures. Independence of thought is not strongly marked. But the work shews distinct merit."

In Division II. parts of Spooner's "Bishop Butler" were set in addition to the "Analogy of Religion." The Examiner reports: "Nine candidates entered for this examination; all passed except two. The work, as compared with last year, was rather more even, though the candidates who obtained the highest marks were not quite so good as the best men last year, and none obtained sufficient marks to qualify him for an Honour Certificate. But of the seven men who passed the lowest was not more than ten marks (in a total of eighty) behind the highest; this shows careful teaching. The weakest points in the work shown up were a tendency (1) to become too rhetorical, and (2) to write general essays on the subject instead of answering the questions exactly. But nearly all the papers showed careful study of the "Analogy."

In Division III. there were only three candidates, all of whom passed.

In the *Intermediate Grade* twenty-four Candidates were examined in Stewart's "Handbook of Christian Evidences" and Welsh's "In relief of Doubt." There were no failures. The Examiner says: "The examination on the whole is very good. The students have clearly mastered the subject well. The differences in the total numbers of marks are not the results of *errors*; but of greater or less degree of fullness of detail, and clearness of expression."

The subject in the *Elementary Grade* was Gibson's "Rock versus Sand," a book often set in former years.

Thirty-seven candidates presented themselves, of whom thirty were successful. Lady Students from Doric Lodge, Bow, entered for the first time and were very successful. The Examiner reports that many papers are excellent in treatment and method. Question 7 was set to test candidates' *applied* reading. He finds that too much reliance is placed upon the text, and this has led to loss of independent thinking and expression.

The Committee are very grateful to the distinguished Professors, and others, who so kindly place their experience at the disposal of the Society as Examiners.

Interviews and Correspondence.

Help is constantly sought from the office in the shape of information and advice on very varied subjects. Questions concerning the Birth and the Resurrection of the Lord Jesus seem specially frequent. Other subjects are Theosophy, Christian Science, the Origin of the Human Race, &c.

Literature.

The Committee would express grateful thanks to the Committee of the Society for Promoting Christian Knowledge for a grant of

Tracts to the value of £10, and to that of the Religious Tract Society for one of £5. These tracts are distributed with great care, chiefly in connection with our work in the open air. They would also thank the Rev. G. S. Streatfeild for a copy of his book on "The Self-interpretation of Jesus Christ" which is likely to be widely useful, and to Colonel Turton for a copy of the sixth edition of his valuable "Truth of Christianity," which has been on their list since its first publication. Dr. Woods Smyth's "Divine Dual Government" has been presented by the author; Harris's "*Pro Fide*" and Dr. Gregory Smith's "What is Truth?" by Mr. John Murray; Professor Sewall's "Reason in Belief," by Mr. Eliot Stock; Woods' "For Faith and Science" by Messrs Longmans, and another copy by Professor White. Mr. Ashley Stables has sent a gift of three guineas to be spent on books.

Among other evidential works recently published may be mentioned Professor Otto's "Naturalism and Religion," Professor Gwatkin's admirable lectures on the "Knowledge of God," Professor Bowne's "The Immanence of God"

Council and Committee.

The Bishops of Winchester and Manchester, and Chancellor P. V. Smith, LL.D., have joined the Council, of which the Rev. F. Ballard, M.A., B.Sc., has also been elected a member, in recognition of his valuable evidential work. The Rev. R. J. Campbell has withdrawn from the Council.

The Rev. P. N. Waggett and Professor H. H. Jackson have joined the Committee.

By the death of Dr. Haig-Brown, Master of the Charterhouse, the Committee have lost a friend whose wise advice and cordial co-operation were greatly valued.

The death of Mr. J. S. Budgett, whose benefactions to the Society, of which he was a liberal supporter for many years, amounted to upwards of £600, took place in June. The Committee passed the following resolution:—

"The Committee have heard with the greatest regret of the death of Mr. J. S. Budgett who has been a most liberal supporter of the work of the Society since 1885. He showed his warm interest therein, not only by a liberal annual subscription, but by a generous willingness to help in any time of special need."

Finance.

The Committee regret to report that the improvement in the financial support accorded to the Society announced in their last Report, has not been continued during the year just closed. The Balance Sheet shows that the receipts from Annual Subscriptions, Donations and Collections were only £672. 4s 11d, as compared with £1018. 17s 6d in the previous year.

Although the utmost economy is exercised in the administration of the funds, the liabilities of the Society have increased from £85 to £300, including a loan of £100 from the bankers. The fact that the heaviest expenses, those connected with the open-air work, occur in the summer months, when funds are slow to come in, renders it difficult to adjust the expenditure to the receipts; and the Committee feel that the number of lectures must be very seriously diminished unless those who sympathize with this important branch of Christian effort will supply the means for carrying it on and extending it. In order to avoid, if possible, the grievous necessity for reducing the number of lectures, and the consequent encouragement to the Secularist propaganda in the open air, the Committee are trying to raise a Special Fund of £500, to clear off the liabilities of the Society and to furnish a small working capital. Several promises have been received towards this Fund, and the Committee earnestly commend it to the support of all Christian people. They believe that no Society can show such an amount of varied work, done upon so small an income, as that of the Christian Evidence Society.

The Committee believe that the work of the Society was never more necessary than at this time of unsettlement, intellectual and spiritual. They confidently commend it to the interest of all who have at heart the spread of Christ's Kingdom and the removal of the difficulties which retard its progress.

STATEMENT OF RECEIPTS AND EXPENDITURE FROM APRIL 1, 1906, TO MARCH 31, 1907.

RECEIPTS.

	£	s.	d.	£	s.	d.
Balance at Bankers, April 1, 1906	7	11	10			
" of Petty Cash in Hand	2	3	5			
Annual Subscriptions, Donations, and Collections		9	15	3		
Collections at Mr. W. T. Lee's Missions (p. 18)		672	4	11		
J. Cory, Esq.,—donation towards Mr. Lee's Missions		76	9	2		
Contributions collected by Mrs. W. T. Lee (p. 18)		55	13	10		
Books and Tracts sold		39	14	6		
Examination Fees		10	9	8		
Loan from Bank		4	12	0		
		100	0	0		

* * The indebtedness of the Society, at the end of the financial year, amounted to £299. 15s 5d, including the above-mentioned Loan from the Bank.

EXPENDITURE.

	£	s.	d.	£	s.	d.
Lectures, Sermons, Conferences, Meetings, and Open-Air Work in London (Appendix A), Lecturers' and Preachers' Fees, hire of halls, printing, advertising, travelling, and postage	209	2	10			
Mr. W. T. Lee's Evidential Missions	264	11	2½			
Books purchased	16	19	11			
Examination of Students, prizes, certificates, printing and postage (Appendix B)	25	19	1			
Reports and Appeals and postage of same	50	7	6			
Secretaries (for Administration, Correspondence, Examinations, Lectures, &c.)	300	0	0			
Office Rent, Housekeeper, Coals and Lighting	61	19	0			
Postages (general)	6	2	3½			
Stationery, Advertising, and Incidentals, including newspapers, carriage of parcels, travelling, and office repairs	24	6	2			
Interest on Loan	1	5	9			
Balance at Bankers, March 31, 1907		£6	17	10		
Balance of Petty Cash in hand, March 31, 1907			1	7	9	
			8	5	7	

£968 19 4

Audited and found correct,

CHAS. JNO. LEE & SON, Chartered Accountants, 85, Gracechurch Street, E.C., April 12th, 1907.

£968 19 4

SUBSCRIPTIONS AND DONATIONS

FOR THE YEAR ENDING MARCH 31ST, 1907.

* * It is particularly requested that information be given to the Secretary of errors or omissions in this list.

	£	s.	d.		£	s.	d.		
A. Y. R.	d	1	0	0	Burbidge-Hambly, Mrs.	d	2	2	0
Acland, Sir C. T. Dyke, Bart.	s	1	1	0	Burls, E. G., Esq., c.s.i.	s	1	1	0
Acworth, Rev. Carr Glyn	s	1	1	0	Burrows, Rev. C. L. (2 yrs.)	s	4	4	0
Aitken, Rev. Canon Hay	s	0	10	6	Buxton, Travers, Esq.	s	5	0	0
Allen, Mr. and Mrs. Archibald	s	2	2	0	C. G. T.	s	1	1	0
Anderson, J. A., Esq., J.P.	s	1	1	0	Carbonell, Rev. F. R.	s	0	10	0
Anonymous—					Carlile, J. W., Esq.	s	2	2	0
A. S. D.	d	1	0	0	Carpenter, Mrs.	s	0	10	6
Bayswater, W.	d	1	0	0	Carr, Rev. Arthur	s	2	2	0
Kensington, W.	d	0	5	0	Cecil, Lord Robert, K.C.	s	1	0	0
London, S.W.	d	0	10	0	Chamberlain, Rev. J. S. ff.	s	0	10	0
York	d	0	10	0	Champneys, A. C., Esq.	s	1	1	0
Small sums	0	5	0		Champneys, Miss	s	1	1	0
Armstrong, Miss	s	0	5	0	Champneys, Miss Mary	d	1	1	0
Ashmole, W., Esq.	s	1	1	0	Chepmell, Dr. J. D.	s	1	0	0
Aucutt, G. J., Esq.	s	0	2	6	Chippendale, Miss	s	1	0	0
Babington, F. E., Esq.	s	0	10	0	Christie, A., Esq.	s	1	1	0
Baird, Mrs.	s	1	1	0	Clare College, Cambridge, The				
Ball, Mrs.	s	1	1	0	Master of, D.D.	s	2	2	0
Ball, Miss	s	1	0	0	Clark, Miss M. Edith	s	2	2	0
Bannister, C. A., Esq.	d	10	10	0	Clark, Rev. S.	d	0	10	0
Bardsley, Rev. S. M.	s	0	10	6	Clark, Rev. T. H.	s	0	5	0
Barker, Rev. Canon P.	s	1	1	0	Clarkson, Rev. J. M.	s	0	5	0
Barlow, Sir Thomas, Bart., K.C.V.O.	s	1	1	0	Clarkson, Mrs.	s	0	5	0
Barnard, Rev. W.	s	2	0	0	Clay, C. J., Esq.	s	2	2	0
Barrow, Miss	s	0	10	6	Coghill, Rev. E. A.	s	0	10	0
Bartlett, Rev. W.	s	0	5	0	Collections and Offertories—				
Bates, Rev. A. N.	s	0	10	0	Annual Meeting	3	3	3	
Bayly, Miss A.	d	25	0	0	Abergavenny, Mr. W. T. Lee's				
Beebe, A. G., Esq.	s	1	1	0	Mission, <i>Thank Offerings</i>	3	11	11	
Bell, Rev. Canon	s	1	1	0	Bickley (Kent), St. Luke's Church,				
Bennett, M. J., Esq.	s	1	0	0	Rev. C. C. Gosselin	0	10	0	
Benthall, Miss B. M.	d	0	1	0	Bromley (Kent), St. John's				
Benthall, Miss Laura	s	0	10	0	Church, Rev. Canon Barker	8	0	2	
Berry, Oscar, Esq.	s	1	1	0	Bromley (Kent), St. John's				
Bethell, Miss	d	0	5	0	Church, Rev. Canon Barker	8	4	1	
Bevan, Rev. J. O.	s	0	10	6	Cambridge, Selwyn College, The				
Bickersteth, Rev. H. V.	d	1	1	0	Bursar	1	11	6	
Bingley, Rev. J. G.	d	0	2	6	Cornhill, E.C., St. Michael's				
Birley, Rev. A.	s	1	1	0	Church, Rev. Canon Bell	0	15	0	
Blackden, M. S., Esq.	s	1	0	0	Cornhill, E.C., St. Peter-upon-				
Blackwell, S. J., Esq.	s	2	2	0	Cornhill, Rev. G. B. Doughty	1	17	8	
Boldero, Rev. W.	s	0	6	0	Dover, Rev. Canon Bartram	15	0	0	
Bower, H. Syndercombe, Esq.	s	2	2	0	Epsom, St. Barnabas' Church,				
Bowles, Mrs.	s	1	0	0	Rev. Canon Hunter	1	0	0	
Braithwaite, B., Esq.	s	5	0	0	High Barnet, Men's Meeting, Mr.				
Braithwaite, Mrs.	d	0	2	6	J. H. Cuffe	0	10	0	
Bridges, Mrs.	d	0	5	0	Huddersfield, Mr. W. T. Lee's				
Bridgewater, Rev. C.	s	0	2	6	Mission, <i>Thank Offerings</i> , Mr.				
Brierley, Mrs.	s	0	2	6	T. Mellor	4	8	8	
Brigg, Rev. J. E.	s	0	5	0	Kingsway, W.C., Holy Trinity,				
Brown, W. C., Esq.	s	1	1	0	Rev. J. L. Evans	0	10	0	
Browne, Mrs. Murray	s	1	1	0	Limehouse, E., Christian Evi-				
Browne, Mrs. Walter R.	s	2	2	0	dence Brigade, Mr. W. R.				
Bruce, Rev. Canon, D.D.	s	0	10	6	Truscott	1	5	0	
Buckland, Miss	s	0	5	0	Margaret Street, W., All Saints'				
Buckton, Mrs.	s	1	1	0	Church, Rev. G. T. Holden	3	18	8	
Bullen, Rev. R. A.	s	0	5	0	Margaret Street, W., All Saints'				
Buller, Rev. F. G.	s	0	5	0	Church, Rev. G. T. Holden	4	2	2	
Bulman, H. F., Esq.	s	1	1	0	Marylebone, N.W., Holy Trinity				
Burbidge, Arthur A., Esq.	s	1	1	0	Church, Rev. E. Grose Hodge	10	0	0	

	£	s.	d.
Collections and Offertories, <i>contd.</i> —			
Open-air Collections	39	10	9
Regent's Park Chapel, Y.M.C.E. Society, Mr. H. L. Moody	0	1	6
St. Helens, Mr. W. T. Lee's Mission, <i>Thank Offerings</i> , Rev. W. Holroyd	1	3	6
Shrewsbury, Mr. E. Baker's Mission. Rev. T. W. Hart	5	15	0
Streatham Common, S.W., Immanuel Church, part proceeds of Sale of Work, Rev. H. F. S. Adams	10	0	0
Trafalgar Square, W.C., St. Martin-in-the-Fields, Rev. Prebendary Shelford	0	3	5
Upper Clapton, N.E., Congregational Church, Men's Meeting, Mr. S. H. Hart	0	10	6
Walworth, S.E., St. John's Church, Rev. Canon Jephson	0	3	2
Woolwich, Free Church Council, Open-Air Lectures, Rev. G. Corin	0	15	0
Collins, Mrs.	d	1	0
Cooke, Campbell, Esq.	s	5	5
Cornish, Mrs.	d	1	0
Cotton, Rev. H. Aldrich	s	1	1
Cox, W. H., Esq.	s	1	0
Crawley-Boevey, Rev. R. L.	s	1	10
Crick, Rev. A. C.	s	2	2
Croftfoot, W. M., Esq., F.R.C.S.	s	0	5
Cruikshank, Miss	s	1	0
Cruikshank, Rev. J. A.	s	1	1
Cundy, Captain J.	s	1	1
Dandridge, Rev. C. E.	s	0	2
Davis, Mrs.	s	0	10
Dawson, H., Esq.	s	1	1
Dawson, Mrs.	s	0	10
de Gruchy, W. L., Esq.	s	0	5
Delta	d	25	0
Dent, W. S., Esq.	s	3	3
Dewey, T. C., Esq.	d	5	0
de Zoete, G. F., Esq.	d	0	5
Dineley, Mrs.	s	1	1
Dixon, Miss	d	0	5
Donaldson, Rev. E. A.	s	1	1
Dowell, Mrs.	s	0	2
Dowsett, C. F., Esq., F.S.I.	s	0	10
Duff, E. A., Esq.	s	1	1
Dunlop, Mrs.	d	0	10
Eastes, T., Esq., F.R.C.S.	s	1	1
Edmeades, Major-Gen. H.	s	1	1
Edwards, Miss	s	0	2
Edwards, Miss Louisa	s	0	2
Edwards, Mrs.	s	1	1
E. R.	s	0	10
Erck, Mrs. Wentworth	s	0	5
Everard, Miss	s	1	0
Ewart, Miss M.	s	2	2
Ewart, Sir Wm. Quartus, Bart.	s	1	1
F. G. D.	d	25	0
Fausset, Rev. Canon	s	0	10
Field, Mrs. Walter	s	2	2
Frankland, F. W., Esq.	d	1	1
Freer, Mrs.	s	1	1
French, Mrs.	s	0	5
Frith, Mrs.	s	0	10
Fullerton, Miss H.	s	1	1
Gale, Rev. Preb.	s	0	5
Gale, Mrs.	d	0	10
Gaselee, H., Esq.	s	1	1
Geddes, Mrs.	s	0	5
Gedge, Rev. Canon	s	0	10

	£	s.	d.
Geldart, Rev. Canon	s	1	1
Gem Rev. S. Harvey	s	1	1
Gifford, Harry, Esq.	s	2	0
Girdlestone, Rev. Canon R. B.	s	2	2
Gladstone, Rt. Hon. H. J.	d	1	0
Gladstone, Rev. H. S.	s	1	1
Gleig, Colonel A.	d	0	10
Goldsmith, J. P., Esq.	s	2	2
Goodacre, Rev. R. H.	s	0	10
Gordon, Lady Ellen	d	2	2
Gordon, Miss	s	1	1
Goschen, H., Esq.	s	10	0
Gosselin, Rev. C. C.	d	0	10
Gould, A. P., Esq.	s	1	1
Grafton, The Duchess of	s	1	1
Gray, C., Esq.	d	1	1
Grazebrook, G., Esq.	s	2	0
Green, Rev. C.	s	1	1
Grey, Miss	d	0	5
Gribble, Miss	s	0	10
Griffiths, J. J., Esq., J.P.	d	2	2
Grimwood, Miss G. A.	d	0	5
Grindon, Miss	d	5	0
Guinness, B. H., Esq.	s	0	10
Hall, Hon. Sir John, K.C.M.G.	s	2	2
Hall, J. R. Clark, Esq.	s	0	5
Hanbury, F. J., Esq.	s	1	1
Harden, Miss	s	2	0
Harrowby, Mary, Countess of	s	1	1
Harton, Miss C. L.	s	0	10
Henry, Mrs.	d	5	0
Hepburn, W. Arnold, Esq.	s	2	2
Hesketh, E., Esq.	s	1	1
Hingston, C. A., Esq., M.D., B.SC.	s	1	1
Hodgson, Matthew, Esq.	s	1	1
Holland, F., Egbert, Esq.	d	5	0
Howland, J., Esq.	s	0	5
Huddart, Rev. G. A. W.	s	1	0
Hughes, Frederick, Esq.	s	5	0
Hughes, Rev. H.	s	2	2
Hunter, Rev. Canon	s	1	1
"In Memoriam of Ellen Owen"	d	10	0
Ince, Rev. Canon, D.D.	s	2	2
Innell, F. A., Esq.	s	2	0
Iveagh, The Viscount	s	5	0
J. N. E.	s	3	3
Jackson, T. G., Esq.	s	1	1
James, A. C., Esq.	d	0	10
James, T., Esq.	s	0	5
Jamieson, Miss	s	0	5
Jarman, J., Esq.	d	0	5
Jones-Parry, Miss	d	0	10
Keeling, J. H., Esq., M.D.	s	1	1
Kench, James, E., Esq.	s	2	2
Kerr, Miss M.	d	2	0
Keymer, Rev. Canon	d	1	1
Kindersley-Porcher, E. L., Esq.	s	1	1
King, Henry J., Esq.	s	0	5
Lacey, A. J., Esq.	d	0	5
Laird, Miss A. T.	s & d	0	10
Laird, Miss E. B.	s	0	10
Lambrick, J., Esq.	s	0	10
Laroche, Miss	s	0	5
Lawrence, Ven. Archdeacon, F.R.G.S.	s	2	2
Lawrence, Rev. J. R.	s	0	10
Lawrence, Miss	s	1	1
Ditto	d	1	1
Lee, Messrs. C. J., & Son	s	1	1
Lee, Rev. T. W.	s	0	10
Letchworth, Miss	s	1	0
Lister, Lord, P.C., D.C.L., F.R.S.	s	10	0
Livesey, Mrs.	s	1	0
Lloyd, G. W., Esq.	s	1	0
Lloyd, H. S., Esq.	d	0	2

	£	s.	d.		£	s.	d.		
Lonsdale, Rev. Canon	s	1	1	0	Stables, Ashley, Esq.	s	3	3	0
Lorraine, Rev. Prebendary	s	0	10	0	Stanton, Rev. Canon, D.D.	s	1	1	0
Lott, E. D., Esq., jun.	s	1	1	0	Stewart-Beattie, Miss	s	1	0	0
Loveday, Misses	d	1	1	0	Stobart, Mrs. and the Misses	s	1	0	0
Lyall, Sir Chas. J., K.C.S.I.	s	2	2	0	Stone, Mrs.	s	0	10	0
Mackenzie, Mrs. J. V. H.	s	1	1	0	Stott, Rev. G.	s	1	1	0
Maitland, Miss	s	2	0	0	Strickland, Rev. H. C.	s	0	10	6
Major, Charles, Esq.	s	2	0	0	Stuart, Miss	s	0	10	0
Manby, Cordy, Esq.	s	1	1	0	Sturdee, Rev. E. J.	s	0	5	0
Mansell, Mrs. Longueville (2 yrs.)	s	1	0	0	Sutton, A. W., Esq.	s	1	1	0
Martelli, F., Esq.	d	1	0	0	Sutton, John, Esq.	s	1	1	0
Martelli, Mrs.	s	1	0	0	Swaine, Miss	s	1	1	0
Martin, Miss E. A.	d	2	0	0	Ditto, collected—				
Maryon-Wilson, Dowager Lady	d	5	0	0	Collins, Mrs.	s	0	2	6
Mayo, Colonel W. R.	d	1	1	0	Eayrs, Mrs.	s	0	2	6
McGill, Miss	s	0	10	6	Ferris, Rev. T. E. S.	s	0	2	0
McLaren, Rev. W. D.	s	1	1	0	Hall, Miss	s	0	2	6
Millar, H. E., Esq.	s	2	2	0	Henry, Rev. D. W.	s	0	2	0
Miller, Rev. G.	s	1	1	0	Sydney, The Archbishop of, D.D.	s	1	1	0
Miller, Rev. H. G.	s & d	1	1	0	Teague, Rev. J. J.	d	0	10	0
Moncrieff, Colonel and Mrs. Scott	s	2	0	0	<i>The Life of Faith</i> , per Marshall				
Moore, Rev. E.	s	0	10	6	Brothers		3	1	0
Moore, Mrs. (2 yrs.)	s	2	2	0	Thomas, R. W., Esq., L.R.C.P.	d	1	1	0
Morphew, E. S., Esq.	s	1	1	0	Thompson, Mrs. A. E.	s	1	1	0
Morris, Henry, Esq.	s	0	10	0	Thompson, Miss E. M.	s	0	2	6
Moss, Rev. J. Miles	s	2	2	0	Thomson, Mrs. Roberts	s	2	2	0
Mozley, Mrs.	d	0	2	6	Thornton, E., Esq.	d	1	1	0
Nelson, J. H., Esq.	d	10	0	0	Thornton, Rev. J.	s	1	1	0
Newington, Mrs. Campbell	s	5	5	0	Tildesley, E., Esq.	d	5	5	0
Newman, Mr. W. W.	s	0	5	0	Tinnelly and Madura, Bishop of	s	1	1	0
Newton, Rev. Canon	s	1	0	0	Torr, H. J., Esq.	s	1	1	0
Nisbet, Miss Jane P.	s	2	0	0	Trimmer, Mrs.	s	1	1	0
Nolloth, Rev. C. F.	s	1	1	0	Trinity College, Cambridge, Rev.				
Nolloth, Mrs.	d	1	1	0	the Master of	s	1	1	0
Norris, T. C., Esq.	s	1	1	0	Twells, Mrs.	s	1	0	0
N. R.	s	0	5	0	Twist, Miss D.	d	1	1	0
O'Brien, Miss	s	1	0	0	Umlin, R. D., Esq.	d	0	5	0
Orde, Miss B. C.	d	5	0	0	Valentine-Richards, Mrs.	s	0	10	0
Paley, Miss	s	0	5	0	Valiant, F., Esq.	s	1	0	0
Paul, E. C., Esq.	s	1	1	0	Valpy, Mrs. L. K.	s	1	1	0
Peers, Rev. W. H.	s	1	1	0	Vansittart-Neale, Sir H., K.C.B.	d	2	2	0
Penn, Mrs.	s	0	10	0	Veasey, H., Esq., F.R.C.S.	s	2	2	0
Pennethorne, Rev. Preb.	s	0	5	0	Vibert, Miss	d	0	1	0
Potter, Ven. Archdeacon	s	3	3	0	Vincent, Lady	s	0	10	6
Poulden, Mrs.	s	1	1	0	Wagner, H., Esq.	d	10	10	0
Prescott, H. W., Esq.	s	2	2	0	Walters, W. M., Esq.	s	5	5	0
Priestley, J. G., Esq.	d	2	0	0	Wannop, Mrs.	s	0	5	0
Pullar, Sir Robert, M.P., LL.D.	s	1	1	0	Ward, Miss	d	0	5	0
Raymond, Rev. O. E.	s	0	2	6	Waters, Rev. Canon	s	0	10	0
Readers of <i>The Christian</i> , per Morgan and Scott		3	0	0	Watson, Miss	s	2	0	0
Rendall, Rev. G. H., LITT.D.	s	1	1	0	Way, A. G., Esq.	d	0	2	6
Reynolds, Rev. E. M.	s	1	1	0	Webb, Mrs. W. H.	s	1	1	0
Richmond, Mrs.	s	1	0	0	Webb, Mrs. C.	s	1	1	0
Ridding, Miss Mary	s	2	2	0	Webb-Peepole, Rev. Preb.	s	1	1	0
Robertson, A., Esq.	d	0	10	0	Webbe, Mrs.	s	0	10	0
Robertson, Miss	s	0	5	0	Wellington College, Rev. the				
Robinson, Rev. A. E.	s	5	0	0	Master of	s	1	1	0
Rolle, Lady Gertrude	s	2	2	0	Wells, Frederick, Esq.	s	1	1	0
Rose, Mrs. M. E.	s	1	1	0	Westmacott, Rev. L.	s	1	1	0
S. R.	s	0	10	6	Weston, Mrs.	s	0	10	0
Sale, Rev. T. R.	s	1	1	0	Weston-super-Mare, by Miss				
Salisbury, The Lord Bishop of	s	1	1	0	K. H. Tomkins—				
Sanday, Rev. Canon, D.D.	s	1	1	0	Alford, Miss	s	0	2	6
Sandys, Miss	s	1	1	0	Baedecker, Mrs.	s	0	10	0
Sharp, W., Esq.	s	0	5	0	Baker, Miss	s	0	2	6
Shaw, Mrs. Agnes H.	s	2	2	0	Birkett, Mrs.	s	0	5	0
Smart, F. G., Esq.	d	2	2	0	Dawson, Rev. J.	s	0	10	0
Smith, Samuel, Esq. (late)	s	5	0	0	De Salis, Rev. Preb.	s	0	10	0
Smith, Chancellor P. V., LL.D.	s	2	0	0	Eddy, Miss C. S.	s	0	5	0
Smith, Mrs. S. E.	s	1	1	0	Greivle, Mrs.	s	0	5	0
Smyth, Miss F.	d	1	0	0	Hooker, R. H., Esq.	s	0	5	0
Somerset, Mrs.	d	0	10	0	Jackson, Mrs. W.	s	0	5	0
Spencer-Smith, Rev. S. C.	s	1	0	0	Lanfear, Mrs.	s	0	5	0
					Murray, Mrs.	s	0	5	0

LIFE MEMBERS AND OTHER CONTRIBUTORS OF SUMS OF £10 AND UPWARDS.

	£	s.	d.		£	s.	d.
The Corporation of the City of London	105	0	0	Gatty, C. H., Esq., J.P., LL.D.	10	10	0
The Worshipful Company of Clothworkers	25	0	0	Gibbins, W. B., Esq.	50	0	0
The Worshipful Company of Goldsmiths	120	0	0	Gibson, Mrs. W. G.	20	0	0
The Worshipful Company of Grocers	120	0	0	Goschen, H., Esq.	71	0	0
The Worshipful Company of Haberdashers	10	10	0	Gowan, Misses	10	0	0
The Worshipful Company of Mercers	115	10	0	H. R.	10	0	0
The Worshipful Company of Merchant Taylors	42	0	0	H. T.	25	0	0
The Worshipful Company of Salters	73	12	0	Hall, Rev. A. T.	10	0	0
Aberdeen, Earl of	10	0	0	Hepburn, W. Arnold, Esq.	53	5	0
Alder, Rev. H. R.	10	0	0	Hodgson, H. T., Esq.	10	0	0
Anonymous	10	0	0	Hollond, F. Egbert, Esq.	40	0	0
Armitage, Miss A. S.	20	0	0	Hone, Rev. E. J.	10	0	0
Ashcombe, Lord, P.C.	25	0	0	<i>In Memoriam</i> , late Mrs. Thomas Owen, <i>née</i> Bligh	20	0	0
Ashwin, Rev. C. G.	10	0	0	Inge, Rev. W. R.	10	10	0
Attlee, H., Esq.	10	10	0	Jones, Mrs. H. Longueville	10	0	0
Bannister, C. A., Esq.	20	10	0	J. W. R. A.	66	10	0
Barker, Henry, Esq.	10	10	0	Lamb, Miss	25	0	0
Barnard, Rev. W.	10	0	0	Lansdell, Rev. H., D.D.	10	10	0
Bayley, Rev. C. J.	10	0	0	L. A. R.	21	0	0
Bayly, Miss A.	35	0	0	Link, F., Esq.	10	0	0
Bayne, Miss	10	0	0	Lister, Lord, P.C., D.C.L., P.R.S.	110	10	0
Bevan, F. A., Esq.	33	0	0	Mansel, Mrs. H. Longueville	10	0	0
Blackwell, T. F., Esq., J.P.	10	10	0	Methuen, Rev. T. P.	10	10	0
Blyth, Edward L., Esq.	60	0	0	Miller, Alexander, Esq.	10	0	0
Bousfield, C. H., Esq.	15	15	0	Mills, J. T., Esq.	55	0	0
Brown, Miss A. Dudin	17	0	0	Mitchell, Miss	10	10	0
Bryan, Mrs.	25	0	0	Morley, S. Hope, Esq.	15	15	0
Burnley, W. F., Esq.	38	0	0	Nelson, J. H., Esq.	120	0	0
Burrows, Rev. C. L.	35	0	0	Newington, Mrs. Campbell	271	15	0
Buxton, Sir T. Fowell, Bart.	30	0	0	Nisbet, H. C., Esq.	40	10	0
Calthorpe, Lord	10	0	0	Nisbet, Miss J. P.	28	13	0
Carr, Rev. A.	35	0	0	Perks, R. W., Esq., M.P.	10	10	0
Carr, Rev. A. and Mrs.	10	0	0	Perry-Herrick, Mrs.	20	0	0
C. G. T.	25	0	0	Pipe, Miss	10	10	0
Cooper, S. J., Esq.	13	0	0	Portman, Viscountess	25	0	0
Cory, Clifford J., Esq., J.P.	60	0	0	Rickett, J. Compton, Esq., M.P.	20	0	0
Cory, J., Esq., J.P., D.L.	80	0	0	Somes, Mrs.	115	0	0
Cory, R., Esq., J.P.	85	0	0	Stables, Ashley, Esq.	100	0	0
Cranbrook, Rt. Hon. Earl of	15	0	0	Stamford, The Earl of	10	10	0
Dawson, Miss S. S.	81	0	0	Stopford, Miss	20	5	0
Deacon, Miss Sophia	10	0	0	Stott, Rev. G.	15	0	0
Delta	561	1	0	Sutton, Martin H., Esq.	27	14	0
Denny, E. M., Esq.	60	0	0	Swift, J., Esq.	50	0	0
Denny, T. A., Esq.	45	0	0	Tildesley, E., Esq.	67	0	0
Dimock, Rev. N.	10	10	0	Tritton, J. H., Esq., F.R.G.S.	45	5	0
Eckersley, J. C., Esq.	10	10	0	Venn, Mrs.	19	0	0
Edwards, T. J., Esq.	10	10	0	Wagner, H., Esq.	10	10	0
English, F. A., E.q.	10	0	0	Wallace, L. A., Esq.	20	0	0
Ellershaw, Rev. J.	10	0	0	Walters, Miss Annie	10	0	0
Engström, Rev. C. Lloyd	100	0	0	Walters, W. M., Esq.	68	6	0
F. & A. D.	90	0	0	Ward, E. T., Esq.	10	10	0
F. G. D.	545	0	0	W. D. C.	360	10	0
Finch, Rev. T. R.	10	0	0	Wellesley, Hon. Mrs. Gerald	10	0	0
Fremlin Bros., Messrs.	172	10	0	Weston, Mr. and Mrs. J.	10	10	0
				Whidborne, Rev. G. F.	100	10	0
				Woolley, G. H., Esq.	10	10	0
				Wright, E. Abbott, Esq., J.P.	11	11	0
				Young, Miss M.	20	0	0
				Young, Miss	20	0	0

SUBSCRIPTIONS AND DONATIONS RECEIVED THROUGH MRS. W. T. LEE.

Aberdeen—	£	s.	d.	Newport, Mon.—	£	s.	d.
Maitland, Mr. and Mrs. A.	2	0	0	Brewer, Mrs.	0	10	0
Cardiff—				Cory, Clifford J., Esq., M.P.	15	0	0
Andrews, Mrs. F. E.	0	5	0	Porthkerry—			
Bennett, Mrs.	0	2	6	Jones, Miss Rees	0	5	0
Bird, C. H., Esq.	0	10	0	Resolven—			
Bird, R., Esq.	0	10	0	Jones, —, Esq.	0	5	0
Collett & Co.	0	10	6	Salcombe—			
Cory, John, & Son	1	1	0	Williams, E. J., Esq.	2	0	0
Davies, John, Esq.	0	10	6	Swansea—			
Davies, Mrs. John	0	10	0	Cook, George, Esq.	0	5	0
Evans, D. W., Esq.	0	10	0	Evans, D. L., Esq.	0	2	6
Gibb, W. B., Esq.	0	10	0	Evans, Mrs. Clarke	0	2	6
Hamilton, F. De Courcy, Esq.	0	10	0	Glasbrook, Mrs.	0	2	0
Hibbert, Mrs.	0	10	0	Hartland, Isaac, Watkins &			
Jones, Lester, Esq.	0	5	0	Lewis, Messrs.	0	5	0
Lewis, Messrs., & Son	0	5	0	Jones, Miss Mary	0	2	6
Loveridge, —, Esq.	0	2	6	Jones, R., Esq.	0	5	0
Morgan, A. E., Esq.	0	10	0	Matthews, R. J., Esq.	0	2	6
Morgan, Messrs., & Co.	0	5	0	Owen, Rev. J.	0	2	6
Pethybridge, W. H., Esq.	0	5	0	Rawlings, Dr.	1	1	0
Rees, T. V., Esq.	0	5	0	Roberts, R. G., Esq.	0	2	6
Sargent, Mrs.	0	10	0	Roberts, Mrs.	0	2	6
Schroeter, J. W. C., Esq.	0	10	0	Shaw, C. H., Esq.	0	5	0
Shackell, Mrs. (2 yrs.)	0	5	0	Sims, Mr. and Mrs. E.	0	10	0
Shepherd, Dr.	1	1	0	Tutton, Mrs.	0	2	6
Thomas, G. P., Esq.	0	5	0	Watkins, H., Esq.	0	5	0
Turner, J. E., Esq.	0	10	6	Williams, H. S., Esq.	0	10	0
Williams, L., Esq.	0	10	6	Williams, Mrs.	0	5	0
Landore—				Weston-super-Mare—			
Lewis, J., Esq.	0	1	0	Merrick, Miss	0	5	0
Llanishen—					£39	14	6
Flint, H., Esq.	2	2	0				
Llanwrtyd—							
Evans, B., Esq.	1	0	0				
Merthyr Tydfil—							
Davies, Mrs. F. (2 yrs.)	0	4	6				

COLLECTIONS AT MR. W. T. LEE'S MISSIONS.

	£	s.	d.		£	s.	d.
ABERDEEN	5	5	0	ISLINGTON, N.	2	2	0
ABERGAVENNY	5	0	0	MERTHYR TYDFIL	1	16	8
BARRY DOCK	4	15	0	"	2	5	0
"	1	1	0	MERTHYR VALE	4	10	0
CEFN COED	3	10	0	PONTYPRIDD	7	5	0
"	2	10	0	ST. HELENS	12	9	0
HIGHBURY, N.	10	0	0				
HOLLOWAY, N.	2	2	0		£76	9	2
HUDDERSFIELD	11	18	0				

APPENDIX A.

SERMONS AND LECTURES DELIVERED

BETWEEN MARCH 1906 AND MARCH 1907.

i.—LONDON.

BERMONDSEY, S.E. *St. Bartholomew's Parish Room.*

- Mr. G. H. GREEN. Hidden Treasures.
 Mr. N. BAILEY. Some Difficulties of Belief.
 Mr. N. BAILEY. How our Gospels came to be Written (2).
 Mr. R. HITCH. Why I believe the Bible is True.

CORNHILL, E.C. *St. Peter-upon-Cornhill.*

- Mr. H. E. MILLAR (*Diocesan Reader*). Reason our Guide to God.
 Rev. PRYCE JONES, M.A. Bible Riddles.
 Rev. J. E. GUN. Why we believe in God.
 Rev. HARRISON RIGG, M.A. The Light of the World.
 Rev. R. V. FAITHFULL DAVIES. Nature and God.

FULHAM, S.W. *Town Hall.*

Rev. J. E. RAMSDEN, B.A.

Either God is, or $o + o = I$.
 The Problem of Evil.

| Is a Man Born in a Kennel a Dog?
 | Is Man a 'Penny-in-the-Slot' Machine?

FULHAM, S.W. *St. Augustine's Church.*

- Ven. Archdeacon POTTER. Darkness: The Fact of Sin.
 Mr. H. E. MILLAR (*Diocesan Reader*). Light: The Bible.
 Rev. W. J. FERRAR. Light: The Ministry.
 Rev. J. A. BETTS. The Light of the World.

HAMMERSMITH, W. *St. John's Hall.*

- Mr. R. HITCH. Christianity—what it has done and what it is doing.
 Mr. E. BAKER. Human Readings of the Universe.
 Mr. H. T. NICHOLSON. Religion and Reason.
 Mr. G. H. GREEN. Hidden Treasure.
 Mr. S. CHRISTOPHER. "Genesis."
 Mr. N. BAILEY. How the Gospels came to be written.
 Mr. G. H. GREEN. The Historic Christ.

HAMPSTEAD GENERAL CHURCH MISSION.

Parish Church.

- Rev. Canon BELL, M.A. The Cumulative Force of Christian Evidences.

Emmanuel Church.

- Rev. Professor CALDECOTT, D.D. The Vision of God, after times of darkness in the Soul.

St. Stephen's Church.

- Rev. H. A. REDPATH, M.A., D.LITT. Christ in the Gospels.

St. Mary's Church, Kilburn.

- Rev. Professor WHITE, M.A. First-hand Evidence for Miracles in the New Testament.

Christ Church, Kilburn (to men).

- Rev. PRYCE JONES, M.A. Is Unbelief a Sin?

Holy Trinity Church, Kilburn.

- Rev. J. A. BETTS, M.A. What think ye of Christ?

Town Hall.

- Rev. C. M. BLAGDEN, M.A. The Godhead of Christ as unfolded in the Synoptic Gospels.
Chairman, Sir DYCE DUCKWORTH, M.D., LL.D. Lecturer, Rev. J. A. BETTS, M.A. The Witness of Modern Thought to God.
Chairman, Chancellor P. V. SMITH, LL.D. Lecturer, Rev. Professor CALDECOTT, D.D. Does Faith or Doubt depend at all upon our choice?
 Ven. ARCHDEACON OF LONDON, D.D. Antecedent Probability of Revelation.

West Hampstead Hall.

- Chairman*, J. T. TAYLOR, Esq., I.S.O., L.C.C. Lecturer, Rev. A. J. CARLYLE, M.A. Christ, the Revelation of God in Man.
 Rev. H. A. REDPATH, M.A., D.LITT. Christ, the Fulfilment of Prophecy.
Chairman, Sir CHARLES TURNER, K.C.I.E. Lecturer, Rev. Professor NAIRNE, M.A. Christ, the High Priest.
Chairman, G. W. E. RUSSELL, Esq. Lecturer, Rev. Professor WHITE, M.A. The Resurrection of Christ.

HIGHBURY, N. *Y. M. C. A.*

- Rev. R. V. FAITHFULL DAVIES, M.A. Man or Machine?

HOLLOWAY, N. *St. Anne's Parish Hall.*

- Mr. E. BAKER. The Resurrection.

HOLLOWAY, N.

St. Matthew's Mission Hall. Church Sunday School Teachers' Association.

- Rev. R. V. FAITHFULL DAVIES, M.A. Christian Evidences—Their Need.

KENSINGTON, W. *St. Mary Abbott's Mission Hall.*

- Mr. N. BAILEY. The advantage of Religion to the Individual and the Country.

KENSINGTON, W. *Royal College of Science Christian Union.*

- Rev. J. A. BETTS, M.A. Does Science lead to Agnosticism or to Theism?
Chairman, Sir DYCE DUCKWORTH, M.D., LL.D.

KINGSWAY, W.C. *Holy Trinity.*

- Rev. PRYCE JONES, M.A. Is Unbelief a Sin?
 Chancellor P. V. SMITH, M.A., LL.D. Christianity and the Bible.
 Rev. G. B. DOUGHTY, B.A. Free Will or Determinism?
 Mr. H. E. MILLAR (*Diocesan Reader*). Was Christ Divine?
 Rev. C. C. WEEKS, M.R.C.S. Is God Good?
 Rev. R. V. FAITHFULL DAVIES, M.A. The Fact of Sin.

LEYTONSTONE, N.E. *The Welcome Mission.*

- Mr. R. THOMSON. Christianity and the Home.

LONDON WALL, E.C. *All Hallows' Church.*

- Rev. Professor NEWSOM, M.A. The Venture of Faith.
 Chancellor P. V. SMITH, LL.D. Christianity and the Bible.

MANOR PARK, E. *East London Preachers' Association.*

- Mr. R. THOMSON. Is God Good?

MARYLEBONE, N.W., *All Saints' Church, Margaret Street.***IMMORTALITY.**

- Rev. C. H. W. JOHNS, M.A. Early Ideas of Immortality.
 Rev. Professor NAIRNE, M.A. Old Testament Ideas.
 Rev. Professor CALDECOTT, D.D. Immortality and Philosophy.
 Rev. J. A. BETTS, M.A. Immortality and Science.
 Rev. C. M. BLAGDEN, M.A. Immortality in Christ.
 Rev. C. F. NOLLOTH, M.A. The Resurrection of the Body.

OLD KENT ROAD, S.E. *Maze Pond Chapel.*

- Mr. R. THOMSON. Prayer and Providence in the light of Science.

PLAISTOW, E. *St. Philip's Mission House.*

Mr. T. ADAMS. Paine's "Age of Reason."

SEVEN KINGS, E. *St. John's Church Room.*

Mr. J. G. WHEELER. New Testament Difficulties.

Mr. H. J. JOLLEY. Creation in the Light of Modern Science.

Mr. G. H. GREEN. Evolution and Design.

Mr. G. H. GREEN. Substitutes for Religion.

SOHO (WEST STREET), W.C. *Seven Dials' Mission.*

Rev. R. V. FAITHFULL DAVIES, M.A. God and the Universe.

ii.—MEN'S SERVICES, &c.

BECKTON ROAD, E., St. Cedd's Mission Hall.

BETHNAL GREEN, N.E., Congregational Church.

BICKLEY, St. Luke's School Room.

BRIXTON HILL, S.W., Wesleyan Church.

CHESHUNT, Cheshunt Hall.

FINSBURY PARK, N., Congregational Church.

HIGH BARNET, Men's Meeting.

HOLLOWAY, N., Stanley Hall.

KINGSLAND, N., Congregational Church (2).

KINGSTON, Wesleyan Church.

LEYTONSTONE, N.E., Wesleyan Church.

LITTLE ILFORD, Congregational Church.

LOWER EDMONTON, Independent Church.

NORWOOD, S.E., Baptist Church.

NOTTING HILL, W., West London Tabernacle (2).

OLD KENT ROAD, S.E., Maze Pond Chapel (3).

PECKHAM PARK ROAD, S.E., Baptist Church (2).

STOCKWELL GREEN, Congregational Church.

STRATFORD, E., Congregational Church.

TOTTENHAM, Public Hall.

WALWORTH, S.E., St. John's Parish Room.

WEST GREEN, Board School (2).

Speakers :—

Rev. R. V. FAITHFULL DAVIES (1), Mr. E. BAKER (2), Mr. G. H. GREEN (2), Mr. R. THOMSON (23).

Subjects :—

Blatchford and Common Sense.

The Fact of Sin.

Godless Ethics.

Optimism *v.* Pessimism.

Things beyond our Vision.

Hidden Treasure.

Christianity and the Home.

The Ethics of Speech.

And others.

iii.—OPEN-AIR WORK.**Lecturers.**

VEN. ARCHDEACON B. POTTER, Revs. R. V. FAITHFULL DAVIES, A. EGLINGTON, J. E. GUN, G. HANSON, J. E. RAMSDEN, F. C. SPURR, A. J. WALDRON, Z. B. WOFFENDALE, Messrs. T. ADAMS, E. ATKINS, W. ATKINS, N. BAILEY, E. BAKER, F. G. CARTWRIGHT, S. CHRISTOPHER, J. R. S. CLEARY, R. DUNN, F. S. FISHER, G. H. GREEN, J. HUTCHISON, W. T. JAYE, H. C. JOHNSON, H. J. JOLLEY, G. LIPSCOMBE, A. MCINNES, H. E. MILLAR, J. A. MILES, H. T. NICHOLSON, W. STUBBS, W. P. SWAINSON, R. THOMSON, J. G. WHEELER, and A. J. WILLIAMS.

Stations.

	1904.	1905.	1906.
Bethnal Green, N.E., St. Jude's Church	9	9	11
Brockwell Park	—	4	9
Bruce Grove, N., Y. M. C. A.	1	—	—
Camberwell Station Road, S.E.	4	27	19
Clapham Common, S.W.	5	—	—
Clerkenwell Green, E.C.	52	47	8
Edmonton	16	6	—
Finsbury Park, N.	28	26	25
Hackney, N.E., St. Luke's Church	6	—	—
Hammersmith, W.	23	13	13
Hampstead Heath, North End, N.W.	16	16	28
Highbury, N.	14	25	26
Hyde Park, W., Sundays and Week Evenings	164	126	100
Kennington Park, S.E.	6	—	—
Kensington, W., High Street	1	2	2
Kettering	2	—	—
Kingsland, N.	26	23	27
Lewisham, S.E., St. Mary's Church	6	—	—
Marylebone, Holy Trinity Church, Open-air Pulpit, N.W.	10	9	10
Mile End Waste, E. (C. E. Brigade)	10	—	—
Peckham Rye, S.E.	27	26	48
Regent's Park, N.W.	49	35	29
Stratford, E., St. John's Churchyard	—	—	4
Stratford Grove, E. (C. E. Brigade)	6	5	2
Tottenham, N.	—	13	—
Victoria Park, N.E.	—	5	12
Waterloo Road, S.E., St. John's Church	—	—	6
Whitechapel, St. Mary's, Open-air Pulpit	15	12	11
Wood Green, N.	27	26	19
Woolwich	—	—	4
	<hr/> 523	<hr/> 455	<hr/> 413

Subjects.

"Freewill and Determinism."—"Agnostic confessions."—"God and the Universe."—"Heredity, Environment and Man."—"The Resurrection."—"Ancient Seers and Modern Thinkers."—"The Lord's Prayer."—"The Fact of Sin."—"The Soul"—"Man or Machine."—"The Hand of God in

Nature."—"Christ and his Critics."—"The Bible and Modern Thought."—"The Bible and Nature Book."—"The Soul's outlook on God."—"How shall we account for Jesus Christ."—"The Image of God."—"The Christ of History."—"Science and Miracles."—"The supreme importance and usefulness of Christianity."—and others.

Meetings of Lecturers and Chairmen.

Rev. J. O. BEVAN, M.A. Subject:—"Egypt and the Bible."

Rev. PRYCE JONES, M.A. Subject:—"The importance of 'tone' in religious discussion."

Rev. Professor WHITE, M.A. Subject:—"Is God good?"

iv.—COUNTRY.

AMERSHAM. *Lay and Clerical Conference.*

Rev. R. V. FAITHFULL DAVIES, M.A. Rationalistic Publications.

BROMLEY (KENT). *St. John's Church.*

Rev. R. V. FAITHFULL DAVIES, M.A. The Fact of Sin.

CAMBRIDGE. *Hall of Selwyn College, Conference of Clergy.*

Chairman:—Rev. CANON STANTON. Subject:—"Modern Unbelief."

Speakers:—Rev. G. HARFORD (Liverpool), Rev. R. V. FAITHFULL DAVIES, and others.

DOVER. *Drawing Room Meetings.*

The Rev. W. J. FERRAR. Christian Science. Three Lectures.

EPSOM. *St. Barabas' Church.*

Rev. R. V. FAITHFULL DAVIES, M.A. Man or Machine?

Rev. J. E. GUN, A.K.C. Modern Materialism.

Rev. R. V. FAITHFULL DAVIES, M.A. The Creation-Story in Genesis.

Rev. J. O. BEVAN, M.A., F.G.S. How Science helps Religion.

Mr. H. E. MILLAR (London Diocesan Reader). Is the Bible true?

OXFORD. *Dr. Dixey's Rooms, Wadham College.*

Rev. CANON P. BARKER, M.A. (Brasenose College). Popular Secularist and Rationalistic Movements of the Present Day.

SHREWSBURY.

Evidential Mission by Mr. E. BAKER. Thirteen Lectures.

SOUTHAMPTON. *The Deanery. "Time and Talents" Society.*

Rev. R. V. FAITHFULL DAVIES, M.A. Anti-Theistic Theories.

v.—MR. W. T. LEE'S EVIDENTIAL MISSIONS.

	<i>Total Attendances.</i>	<i>Lectures.</i>
ABERDEEN	11,000	19
ABERGAVENNY	4,000	18
BARRY DOCK	4,000	16
CEFN COED	4,000	6
HUDDERSFIELD	7,000	18
ISLINGTON GENERAL CHURCH MISSION :—		
Bishop Wilson Memorial Hall	4,500	6
Highbury Athenæum	5,000	8
St. James' Lecture Hall	3,000	7
St. John's Gymnasium	4,000	6
MERTHYR TYDFIL	4,000	6
MERTHYR VALE	3,800	8
PONTYPRIDD	10,000	11
ST. HELENS	15,000	22
	<hr/> 82,300	<hr/> 151

Subjects :—

Man and Religion.	The New Theology and the conception of God.
God and the Bible.	Man.
Idols of the Market Place.	Christ.
The Greatness and Glory of Jesus Christ.	Atonement.
The Religion of Jesus.	worth of the Bible.

And others.

Also a number of Bible Conferences.

APPENDIX B.

CERTIFICATES AND PRIZES AWARDED AT THE THIRTY-SIXTH ANNUAL EXAMINATION. MARCH, 1907.

ADVANCED GRADE.

Division I.—THEISM.

ORR, "CHRISTIAN VIEW OF GOD AND THE WORLD."

9 Candidates.

HONOUR CERTIFICATES.

Krishan, Kunhi . . .	} <i>First Prize</i> . . .	{ Harley College, Bow, E
McPhail, James R. . .		
Wentworth, Fitzwalter H.		
Evans, Percy D.		
Schmitt, Heinrich F.		

FIRST-CLASS CERTIFICATES.

White, Walter F. . Harley College. | Roe, Rev. Edmund . Gomersal.

SECOND-CLASS CERTIFICATE.

Wilson, S. Gordon South Benfleet.

Division II.—

BUTLER'S "ANALOGY OF RELIGION" and SPOONER'S
"BISHOP BUTLER."

9 Candidates.

FIRST-CLASS CERTIFICATES.

Ashford, D. B. . .	Harley College.	Moon, James . .	Harley College.
Horsburgh, P. . .	" "	Gray, W. G. . .	" "
Downham, W. . .	" "		

SECOND-CLASS CERTIFICATES.

Pyke, H. . . . Harley College. | Morgan C. . . . Harley College.

Division III.—

WRIGHT'S "INTRODUCTION TO THE OLD TESTAMENT."

KIRKPATRICK, "DIVINE LIBRARY OF THE OLD TESTAMENT."

3 Candidates.

HONOUR CERTIFICATE.

Ager, H. W.	<i>First Prize</i>	Windsor.
Wall, Rev. H. E.	Middlesborough.

FIRST-CLASS CERTIFICATE.

Tomlinson, Jesse	Clitheroe.
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INTERMEDIATE GRADE.

STEWART, "HANDBOOK OF CHRISTIAN EVIDENCES."

WELSH, "IN RELIEF OF DOUBT."

24 Candidates.

HONOUR CERTIFICATES.

Cornwall, Albert G.	<i>First Prize</i>	Harley College, Bow, E.
Kaye, James A.	<i>Second Prize</i>	
Abbatt, Edward B.	<i>Third Prize</i>	{ Y.M.C.A., Bolton. "
Beill, J. Montague		{ Harley College.
Allen, Basil . . . . .	. . . . .
Evans, Alfred T. . . . .	. . . . .	S.P.C.K. Coll., Stepney, E.
Haselton, W. W. . . . .	. . . . .	Harley College.
Reynolds, Harry . . . . .	. . . . .	S.P.C.K. Coll., Stepney.
Lange, Herbert G. A. . . . .	. . . . .	Harley College.
Rogers, Thomas . . . . .	. . . . .	S.P.C.K. Coll., Stepney.

FIRST-CLASS CERTIFICATES.

Barnes, Alick B. . . . .	. . . . .	S.P.C.K. Coll., Stepney.
Bridger, Ernest A. . . . .	. . . . .	Harley College.
Cartledge, John E. . . . .	. . . . .	S.P.C.K. Coll., Stepney.
Dodd, Archibald . . . . .	. . . . .	Y.M.C.A., Bolton.
Lambert, Robert . . . . .	. . . . .	S.P.C.K. Coll., Stepney.
Ratray, William H. . . . .	. . . . .
Woollard, S. G. . . . .	. . . . .	Harley College. "
Mahon, William E. . . . .	. . . . .	Liverpool.
Christie, Joseph . . . . .	. . . . .	Y.M.C.A., Lancaster.
Levin, Aaron P. G. . . . .	. . . . .	Harley College.

SECOND-CLASS CERTIFICATES.

Paskin, Alfred W. . . . .	. . . . .	Church Army, Streatham.
Ruscio, Vincargo . . . . .	. . . . .	Harley College.
Kevan, Alexander D. . . . .	. . . . .	Middlesborough.
Barnes, William R. . . . .	. . . . .	Y.M.C.A., Bolton.

ELEMENTARY GRADE.

GIBSON, "Rock versus Sand."

37 Candidates.

HONOUR CERTIFICATES.

Matthews, Jessie	First Prize	Doric Lodge, E.
Gittens, Rose	Second Prize	" "
Rodgers, Annie	Third Prize	" "
Lee, Lillian	Fourth Prize	" "
Campling, Frank K.		Highbury.
Carlyle, Ethel		Doric Lodge.
Olney, Ivy		" "
Roberts, W.		Tregeiriog.
Turner, F. F.		Highbury.

FIRST-CLASS CERTIFICATES.

Butler, Evelyn C. N.	Cricklewood.	Scofield, Chas. H.	Liverpool.
St. Joseph, Annie	Doric Lodge.	Williams, William	Stoke
Trewin, Thomas	Stoke		Newington.
	Newington.	St. Joseph, Lena	Doric Lodge.

SECOND-CLASS CERTIFICATES.

Benson, Bertram C.		Liverpool.
Bird, Mildred		Doric Lodge.
Potter, Frank		St. Helen's.
Weatherley, William J.		Greenside.
Jackson, Ethel		Bolton.
Gamble, Walter E.		Plumstead.
Lock, Sydney S.		Paignton.
Banbury, George		" "
Farr, William J.		S.P.C.K. Coll., Stepney.
Sargent, William A.		Church Army, Belfast.
Bradbury, Edith C.		Highbury.
Astin, Arthur		Manchester.
Comeau, Isaac W.		S.P.C.K. Coll., Stepney.
Varley, Frank		" "
Wood, Eustace		" "

The Scheme of Study for 1908 (including Rules for Examination, List of Books, &c.), and all information respecting the Society, may be obtained on application at the Office, 34, Craven Street, W.C.

THIRTY-SEVENTH ANNUAL MEETING

OF THE

CHRISTIAN EVIDENCE SOCIETY.

The Committee do not hold themselves responsible for every opinion expressed by the Speakers at their Annual Meeting.

THE ANNUAL MEETING of the Christian Evidence Society was held at the Holborn Restaurant on Tuesday, April 23rd, 1907, the LORD BISHOP OF SOUTHWARK in the chair.

After Prayer, The SECRETARY read letters of apology from gentlemen unable to be present—the Bishop of Winchester, the Bishop of Rochester, the Rev. J. Scott Lidgett, Canon Ince, Chancellor Lias, Dr. Gregory Smith, Dr. Crosslegh, the Rev. E. Bigoe-Bagot, and the Rev. J. O. Bevan—and the results of examinations during the past year (*see page 25*).

The CHAIRMAN: Ladies and Gentlemen,—I notice that the Society, whose work we have met this afternoon to consider, commenced its operations at about the same time that I started in public life. It goes back to 1870, when I was Warden of Keble College, Oxford. During this period of its existence it has been doing a work of the first importance. But for it there would have been a place vacant in the work done for the defence of the Truth.

As I look back over the intervening years I am conscious of many and great changes. In matters relating to religious belief there have been gains, and there have been losses, to those contending for the Faith. I am optimistic enough to believe, or, if you like, have faith enough to recognize, that the gains have greatly preponderated. These gains are perhaps not characterized so much by the “grip” we have, as by the fact that we have been taught to look upon religious belief more as an integral part of life than as something to be produced by hard arguing. In this we differ much from those who went before us. That which we believe is looked upon less as a system than as *life responding to life*. In the old days a theologian was perhaps expected to have a definite answer for every question put to him. Our own view of a theologian is that there are questions to which he has no answer, and even when the answers are given, we recognize, and the theologians themselves recognize, how far they are from plumbing the depths of the question.

I am sure we all rejoice with my friend on the right (Dr. Inge) at the honour which the University of Cambridge has conferred recently

upon him by the appointment to one of her Professorships of Theology. In this connection I am reminded of an incident which happened to one of his predecessors, Dr. Westcott. A student came to Dr. Westcott after one of his lectures saying he had failed to grasp some point in one of his lectures. Dr. Westcott carefully went over the matter again, and when he had done so the student said, "Oh, thank you. It is *quite* clear now." To which Dr. Westcott replied, "Oh, not that I *hope*." That was typical of the man, but, in a degree, also of the time. We must own that in a certain sense of the word all of us are agnostics. At any rate, we must own that there is an agnostic side to our thought, as well as a side which "knows." Our "ignorance," in so far as it is reverent, is, like our knowledge, part of the response which we make to the fulness and infinity of the being of our God. We know that we do not know. We understand, but what we understand passes our understanding.

We hold the Truth as meaning not only that which we see in it, but as what eventually, in the fulness of time, God will reveal it to include. While we retain the old truth, or rather the truth eternal, and use the Creed to give it expression, we welcome with open arms, I trust, whatever new light is thrown upon its meaning and implication.

It follows that the attitude of the believer towards the unbeliever is different to what it was. Those who go into rougher places than most of us here, may meet, no doubt, with people who are unbelievers because they want to be unbelievers, because they oppose themselves to the Gospel as a power of goodness and Truth. There is a spirit of error and deceit. But, on the other hand, we have learnt to see that the unbeliever is often more properly the "misunderstander"; and further, that for his misunderstanding we or our predecessors are often largely responsible; and yet again, that we may be responsible not only by the faults of our thought, but by the inconsistencies or shortcomings of our Christian standard or conduct. I want us to think that individually and corporately we have a vast responsibility in this matter. Let us be careful that the wrong thinking of others is not the result of the wrong living of ourselves. Whenever our life is untrue to our faith, then we are causes of misunderstanding to those about us.

Further yet, we must not fail to remember that there are many who do not profess the Faith we hold dear, and yet we have to "take off our hats to them" because of the nobility of their lives and the singleness of their aims; and we have seen now and again that God was using them to set forth some necessary piece of the truth that He means for us. Great is their loss in their detachment from belief in the Christian verities, but great is our admiration of their self-denying efforts. Remembering these things, our attitude towards unbelievers is, I hope, less hard than in the past, and less defiant. It must, of course, be firm and loyal to the truth as we know it, for we are trustees of a great truth, and heirs to a great inheritance.

May I be permitted a personal word? I know from experience

that those who work for this Society are doing noble service. I am thinking particularly of Mr. Waldron. The work that he, and those like him, are doing, is bound to tell. Let us only, all of us, be more anxious to convince than to "score," and even more anxious to win than to convince.

We wish the Society, its work and workers, even more success than in the past.

The Rev. R. P. DOWNES, LL.D., Editor of "Great Thoughts," said: My Lord Bishop, Ladies, and Gentlemen,—I have pleasure in moving this resolution, because in my judgment there is no Society which will appeal more to the public in this season of April and May meetings than that established for the maintenance and the spread of Christian Evidence. There are many who dabble with modern unbelief who would recoil from it with horror if they only fully fathomed its gulfs of dreary negation and saw the rocks and monsters which lie beneath. The conflict between faith and unbelief involves on the one hand nothing less than the loss of everything which can hearten and elevate man, and on the other little less than the acceptance of everything which would sadden and degrade him. Unbelief in the central verities of the Christian faith is not a thing which any thoughtful person can accept lightly, and if its advocates feel they must speak, it should be in no flippant mood, but with quivering lip and burdened heart. If we lose our hold on God, then the suffering are without a Father, the sinning without a Saviour, the despairing without a Comforter. Hope dies in the heart, for there is no future. Conscience becomes a voice crying in the wilderness. Morality perishes like a stream cut off from its fountain. Struggling humanity ceases to inspire reverence and regard. Benevolence is deprived of its mightiest incentives to action, and the philosophy of life is summed up in the dreary utterance, "Let us eat and drink for to-morrow we die." We have indeed no foes more terrible than the men who would alienate us from the Divine fatherhood, declaring the throne in heaven vacant and humanity left orphaned in a cold and pitiless universe. Yet further, the work of this Society is important because of the unrest created to-day not by enemies outside the Church but by mistaken men within it. What the man in the street thinks of these was rudely illustrated only a few evenings ago, when on a friend of mine, dressed as a clergyman, entering a train a working man called out to his mates, "Here is one of those bally fools who makes his living by pulling the old book to pieces." Under the present pressure men are asking, "Where is Christianity now?" Our reply is, it is just where it was. Because the ship shakes we are not going to cast ourselves into the sea, for the heavenly Pilot is on board, and He will speak to the winds and the waves and they will obey Him. The true Christian is unmoved and undismayed in the present crisis, resting as he does on that conscious acceptance with God, that verifi-

cation of the faith in his own experience which is the grandest of all evidences. You have said, my Lord Bishop, that Christianity is not so much a faith as a life, and it is in the life of the Christian that we find the finest refutation of unbelief. There are certain things which *we know* as the result of Christian experience and which no denial or opposition can shake. We know God the Father Almighty. We know the Christ the Son of God, the Redeemer of sinful men. We know that we have passed from death unto life. We know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. On these varied points Dr. Downes enlarged in the course of his speech, concluding with the lines:—

What we have seen and felt,
In confidence we tell;
And publish to the sons of men,
The signs infallible.

Mr. H. E. MILLAR, London Diocesan Reader: My Lord Bishop, Ladies, and Gentlemen,—An experience of nearly thirty years as Licensed Reader in this Diocese enables me to speak confidently as to the value of this Society and its work.

Unbelievers may be divided into three classes. The first class consists of those who imagine that expressions of disbelief in the Christian Faith are evidences of superior wisdom. To this class belonged the shallow-pated youth who declared his desire to be an agnostic if it was not so difficult to remember that word!

The second class consists of those whose conduct influences their creed. They try to stifle their consciences by declaring that there is no God. On these two classes evidential teaching is lost; they do not believe *because they do not wish to believe*.

The third class consists of those honest doubters who long to possess the rest and joy of Christianity but cannot accept the faith on account of difficulties caused, for the most part, by misrepresentations of the character and dealings of God by those who profess to be Christian teachers.

“Reason,” as Bp. Butler says, “is the only faculty by which we judge of anything, even of Revelation itself,” and this Society emphasizes the truth that true Faith must rest upon evidences, and that Reason must approve those evidences; in other words, that Reason is the handmaid of Faith.

I have been often told that argument is out of place in the pulpit. I always maintain that the position of the preacher or teacher should be identical with that of an Advocate in a court of law. He must *prove* his case, anticipate objections from the other side, and, before he sits down, should feel that he has won his hearers to pronounce a verdict in accordance with the facts as presented by him.

A word about what is called “Higher Criticism.” For all *textual*

criticism we are thankful. For the emphasizing of the truth that the human element is strong in the Scriptures, that, although from one point of view, they were given us by God, from another point of view they were given us by man, we are glad. But we dissent entirely from a system which, like Procrustes and his bed, adopts a cast-iron theory of its own devising and then deliberately cuts down the text of Scripture or distorts history in order to make it fit that theory.

A man charged with dog-stealing gave as his defence the statement that he happened to be carrying a dog-lead and collar when a dog came up and thrust its head through the collar. The defence, like the statements of Higher Criticism, was plausible but highly improbable. All the difficulties of Belief fade into insignificance compared with the difficulties of Unbelief.

Higher Criticism and the "New Theology" are on common ground in conspiring to snatch the crown from the head of the incarnate Son of God and reduce Him to the level of a mere man. If Christ was not Divine what awful audacity and blasphemy are contained in His words, "Come unto *ME* all ye that labour and are heavy laden and *I* will give you rest!" There is no third alternative. Either Christ was as He claimed to be, as the Jews understood those claims, and as they were admitted by the early Church, or else He was the greatest deceiver the world has ever known.

Thank God we have a message which appeals to the truest instincts of every human heart, when with argument and evidence we proclaim a Saviour who is "the Christ, the Son of the Living God."

The Rev. R. CATTERALL (Vicar of St. Augustine's, Highbury) : In supporting the resolution I shall not be expected to speak at any length, and I have no intention of so doing. You wish, and I myself wish, to give the fullest attention to the speaker who is to follow.

I desire that what I have to say shall take a practical form, and this cannot be better done than by my giving some personal experiences of this Society, its agents, and its working. In November last year we had a great Ruri-decanal Mission throughout Islington. We decided that it would be wise to precede this great effort with an Evidential Mission, and I was requested to consult the authorities of the Christian Evidence Society concerning this venture. I shall never forget, and I desire to bear testimony to the delightful brotherliness of the Secretary when I called upon him. Nor shall I be likely to forget the heartiness with which he offered us the help of the Society without any stipulation for a *quid pro quo*. The Society determined to send to us Mr. Lee—that most excellent advocate of all the phases of evidence to Christian truth. Mr. Lee worked amongst us for a month in four separate centres. His first venture was made in my parish, and I had the privilege of being with him every night for a week. We had a most interesting and varied experience. The gatherings were increasingly large. We found

that the lectures drew forth the active opposition of men who did not think with us. There were present some who seemed to think that Robert Blatchford was the only worthy leader of men of thought to-day. Others of scientific disposition were disciples of, and adherents to the systems which have been advanced by the biologist Haeckel. I desire to bear my testimony to the wonderful skill and power of Mr. Lee as a lecturer. His argument was ever logical and complete. His knowledge and his matter were equal to every call that was made upon him. He even excelled his powers as a lecturer by the skill which he evidenced as a debater. It mattered not who his questioners were, whether Spiritualists, or Materialists, or Physicists, Mr. Lee received the statements and questions of them all with a candour, fairness, and brotherliness which was most attractive and delightful.

His manner with his opponents, and his answers to their enquiries were always effective, and if he did not reduce his questioners (as perhaps was not to be expected) to the acceptance of his teaching, he certainly did not fail to win their respect. Again and again men stayed behind for further enquiry and conversation. I believe that great good was done by means of this effort, and I am thankful to God for it. I venture to submit to the meeting that a Society using as its servants such agents as Mr. Lee represents, is worthy of the regard and of the support of all denominations of Christians. And it cannot be too definitely announced that the Society is in its working interdenominational.

I venture to say one other word in reference to the report and the balance sheet of the Society which is in the hands of all attending this meeting. I emphatically wish that the Secretary could have read parts of the report, and that the balance sheet could have been described. To me it is a pitiable thing in view of the enormous amount of good that I believe this Society is doing, that it should be in debt to the extent of £300. I am sure that all who are here will hope and desire that this debt will soon be extinguished, and that the work of the Society as a whole may be deepened and broadened in an age when such a Society as this is may be well said to be one of the most important servants and agents to Christian thinking. For my own part I shall be only too glad to use any little influence that I may have to bring about this happy result.

The Rev. Dr. W. R. INGE (Lady Margaret Professor of Divinity, Cambridge), in moving a vote of thanks to the Lord Bishop of Southwark for presiding, said :—

It is, indeed, a pleasant duty I have to perform in moving this vote of thanks. His Lordship said much to encourage, and gave us much valuable guidance, at a time when both encouragement and guidance are needed. This is a difficult time for carrying on such work as this Society has to do, not to speak of the difficulty of working smoothly on an inter-denominational basis. I think that one of the

greatest difficulties we have to face is that the Church in this business of combating unbelief has just now no scientific frontier, and no fixed plan of campaign. Some go out armed with a tomahawk against all comers; others seek to defend some post of medievalism with the bows and arrows of antiquity against modern artillery; while others seem ready to evacuate all our entrenchments, up to the very walls of the citadel. We are not agreed as to what it is essential to defend, and what may legitimately be left undefended. I am not going to say what in my opinion comes under the first heading and what under the second, but I do say this, that Christian apologetic is generally successful so long as we remember that it is *religion* that we are defending, and unsuccessful when we are tempted to fight on alien ground. As we have been reminded this afternoon, religion is, above and beyond all things, a life or way of living. This life has its intellectual as well as its practical side, involving views about the nature of God and His dealings with the human soul. But religious problems can only be dealt with by those who are vitally interested in them. If in our debates with unbelievers we make it clear that we do not wish to chop logic with them, but to defend our whole view of life, we may not always convince them, but we shall win their respect. For it must never be forgotten that Christianity must be *lived* out as well as *thought* out. And after all, words are only counters, counters which are very inadequate for the expression of the highest truths. "Truth" in the Bible means not only verbal accuracy, but that which is firm and trustworthy—that which never deceives or disappoints us. In this sense, Christ proclaims Himself the Truth; and His followers must "be true men in love," consistent in their lives as well as sound in their beliefs, if they wish to understand His religion. The Truth, thus apprehended, "makes us free." We shall not be afraid of new lights (and there are new lights which we shall have to accept) because we are sure of our Foundation.

The ARCHDEACON IN CYPRUS, in putting the vote to the meeting, said that it was particularly gratifying that a Prelate who was considered to be a definite High Churchman should have shown in his speech such breadth and sympathy of sentiment.

The Archdeacon distinguished between the agnosticism which denies definite hopes and beliefs of the human heart, and that which adopts an attitude of hope and expectancy only with regard to problems concerning the Infinite, where mathematical certainty is impossible; and said that by sympathy with the latter tone of mind many supposed unbelievers can be drawn within the influences of Christianity.

In referring to the lack of financial support, he expressed the conviction that if the work of the Society were better known, it would win that sympathy and approval which would make special appeals for further funds unnecessary.

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CHRISTIAN EVIDENCE SOCIETY.

(FOR THE STUDY AND PROCLAMATION OF THE
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UNIVERSITY OF ILLINOIS
23 JUN 1914

THIRTY-SEVENTH ANNUAL REPORT, PRESIDENT, COUNCIL & COMMITTEE, BALANCE SHEET, CONTRIBUTIONS, LECTURES AND SERMONS, EXAMINATION AWARDS.

THIRTY-EIGHTH ANNUAL MEETING,
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THE BISHOP OF AUCKLAND.

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RULES OF THE CHRISTIAN EVIDENCE SOCIETY.

1. This Institution shall be designated the CHRISTIAN EVIDENCE SOCIETY.
2. This Society shall consist of Annual and Life Members, all of whom shall be entitled to vote at the Annual or other General Meetings of the Society, on all questions then brought forward.
3. The Annual Subscription of Members is Half-a-Guinea and upwards; of Associates, Two Shillings and Sixpence.
4. The Committee may elect as Associates such persons as render assistance to the Society; and such persons shall have all the rights of membership.
5. Each Donor of Ten Guineas at one time shall be a Life Member.
6. Persons who shall have rendered essential service to the Society may be elected by the Committee Honorary Life Members.
7. The business of the Society shall be managed by a Council and by a Committee, and by such Sub-Committees as the Committee may appoint.
8. The Council and Committee shall consist of all those whose names appear as Members of Council and Committee respectively in the "Third Report" of the Society issued in the year 1874, and shall have power to add to their number.
9. The Committee shall appoint a Treasurer and Secretaries, and such other officers as they may deem necessary: the Treasurer and Secretaries to be *ex-officio* Members of all Committees.
10. There shall be an Annual Meeting of the Council, to be held within the four weeks preceding the day appointed for holding the Annual General Meeting of the Society; seven Members being a quorum.
11. The Committee shall meet at Three o'clock P.M. on the second Monday in every month, or whenever the Committee may from time to time determine; two Members exclusive of the Secretaries being a quorum.
When the second Monday in the month is a Bank Holiday, the Meeting of the Committee shall be held on the Monday following.
12. The Sub-Committees shall meet whenever it may be necessary for the transaction of business, and shall report to the Committee; three being a quorum in each case.
13. Any twelve Members of the Society may, at any time, by a written request, direct the Secretary to summon a Meeting of the Council; and any five Members may demand similarly a Meeting of the Committee. The Committee shall have power at any time to summon the Council.
Not less than seven days' notice shall be given of all such Special Meetings.
14. Each Meeting of Council or Committee shall be presided over by the Chairman of Council; or, in his absence, by a Chairman selected at the time. The Chairman shall possess a second or casting vote.
15. Every Meeting of the Committee or of the Society, shall be commenced with prayer.
16. All payments on behalf of the Society shall be sanctioned by the Committee; and all cheques shall be signed by two Members of Committee.
17. The accounts of the Society shall be annually closed on the 31st of March, and shall be submitted to two Auditors, one of whom shall be a person not on the Council.
18. A General Meeting of the Society shall be held in London annually, when the proceedings of the previous year shall be reported, and the audited accounts presented.
19. A General Meeting of the Society may be called at any time, at a notice of not less than ten days, by any fifteen Members of the Society making requisition to the Secretary, in writing, to that effect, in which writing the objects of the Special Meeting must be stated.
20. No alteration shall be made in any existing Law of the Society, nor any new Law established, except at a General Meeting of the Society; such alteration or addition having been sanctioned by the Committee, and confirmed by the Council. Notice of every such proposal shall be inserted in the summons for the Meeting both of Committee and of Council.

CHRISTIAN EVIDENCE SOCIETY

(FOR THE STUDY AND PROCLAMATION OF THE
EVIDENCES OF CHRISTIANITY).

THIRTY-SEVENTH ANNUAL REPORT

OF

THE COMMITTEE,

MAY, 1908.

UNIVERSITY OF ILLINOIS
23 NOV 1914

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*Rev. W. J. Sparrow Simpson, M.A.
*Rev. F. C. Spurr.

Rev. Professor Swete, D.D.
J. H. Tritton, Esq., F.R.G.S., F.S.S.
Rev. Principal Tymms, D.D.
*Rev. P. N. Waggett, M.A.
*Rev. Professor White, M.A.
Rev. H. St. J. S. Woollcombe, M.A.

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P. V. M. BENECKE, Fellow of Magdalen.
THE REV. J. V. BARTLET, D.D., Senior Tutor of Mansfield.

Hon. Secretary—

THE REV. A. J. CARLYLE, Chaplain and Lecturer of University College.

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MESSRS. BARCLAY & CO., 1, PALL MALL EAST, S.W.

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MESSRS. C. J. LEE & SON, *Chartered Accountants*, 85, GRACECHURCH STREET, E.C.

Offices.

34, CRAVEN STREET, STRAND, LONDON, W.C.

* * Remittances to be addressed to the SECRETARY; Cheques crossed "Barclay & Co."; and Post-office Orders drawn upon the General Post Office.

THIRTY-SEVENTH ANNUAL REPORT


OF

THE COMMITTEE

OF THE

CHRISTIAN EVIDENCE SOCIETY

(for the Study and Proclamation of the Evidences of Christianity).

 O declare and defend Christianity as a Divine Revelation " is a work the necessity of which is no less apparent at the present day than at any time during the thirty-eight years of the Society's existence. If the methods of the attack upon the faith of Christ have changed in some respects, its virulence has not abated; if the commanding eloquence, and the wide influence of the late Mr. Bradlaugh can hardly be said to be found among his successors, these rival him in bitterness and hatred for Christianity. And the varied operations of the Society, Lectures in the Open-air and Indoors, Evidential Missions, Examinations, Correspondence, are no less necessary, and have been carried on energetically in the year under review.

Open-air Work.

While the difficulties which attend on the delivery of Lectures in the Parks and Open spaces of London do not tend to diminish, there are several features in this branch of the work of the Society during the past year which are very encouraging.

In *Parliament-Hill Fields*, where there is a regular station of the National Secular Society, an Agnostic lecturer also obtained a considerable following, and several communications were received, from residents in the neighbourhood, asking that a special effort might be made on the Christian side. Consequently arrangements were made for a special course of lectures by Mr. Baker, on consecutive Sunday afternoons, in June and July, and evening lectures were

also given by members of the staff during July and August. Our lecturers well maintained the Christian position, and the Chairman reports:—

“We have much to be thankful for. The lectures have been well attended, the average for the season being about three hundred, and many have testified to the help and blessing that they have received. Mr. Baker's course of lectures was the means of delivering many of the young men from the path of indifference to the study of the truth, as they have on several occasions testified at the close of the lecture. I must not omit to express my indebtedness to Mr. Tabrum, Mr. Auden, Mr. Cook, and Mr. Phillips for their kind support and loyalty to the Society, with many other friends too numerous to mention.”

The season in *Hyde Park* was a good one. The lectures on Tuesday evenings were delivered by some of our staff without fee, as they preferred to do this rather than close the station on that evening. Much help was given by friends: Dr. Hanson, the Rev. Martin Ware, the Rev. J. B. Woffendale, and by the Rev. J. E. Gun, who has rendered most valuable assistance in many ways.

The work at *Finsbury Park* also claims special notice. During the early part of the season it was carried on with varied success. There are many meetings in Finsbury Park, and consequently there is always a possibility of an audience being attracted away “to hear some new thing.” After a lecture by Mr. Baker on July 21st, a request was made by the Chairman, at the instance of several prominent supporters of our Platform, that Mr. Baker should give a course of lectures extending over three or four Sundays. This could not be arranged immediately, but the request was complied with from the middle of September to the middle of October. The audiences varied from six hundred to two thousand.

Besides our regular Open-air Stations, lectures have been given from the Open-air Pulpits at Holy Trinity, *Marylebone*, and St. Mary's, *Whitechapel*. Also at St. John's, *Hammersmith*, and St. Jude's, *Bethnal Green*. The following report will be read with interest:—

“We have just finished our series of out-door addresses that have been given in our parish (St. John's, Hammersmith) during the past summer, and I should like to express our deep gratitude for the help your Society has given us during that time. The Atheist meetings that were held a year or two ago have quite been given up and our own meetings have steadily grown in numbers, and this year have been larger than any year I have known in my five years' experience of the work here. There must have been quite three hundred at our last few meetings.

“Our chief difficulty has been the ignorance of our questioners, who have at times taxed the patience of the speakers to the utmost limit on this account, but I may say that it has very seldom happened that any of your speakers have lost patience even with the dullest questioner.”

The Committee desire to express their high appreciation of the devoted service of Mr. Bailey, Mr. Green, and the other members of the Staff, some of whom, like Mr. Christopher and Mr. Dunn, have given many years of service to the work. Mr. Cartwright, who has recently

joined the Staff, is leaving London, and the Committee are sorry to lose the services of so promising a recruit. They desire to recognize with thankfulness the faithful and persevering labours of the Chairmen, in the discharge of their difficult and responsible duties.

The Committee have heard with deep regret of the death of the Rev. A. J. Poynder, Rector of Whitechapel, who has warmly welcomed the representatives of the Society, and has taken great interest in the work. They desire to express their sympathy with the Clergy and Congregation under the loss which they have sustained.

Lectures to Agents.

The Committee are anxious that all Agents of the Society should consider it an important part of their duty to attend the Lectures arranged for their help in their preparation for their difficult work. They are greatly indebted to those who so kindly and ably give their time and labour for the instruction of the Lecturers. In October, Canon Barker spoke very ably on "The New Theology," a subject of the greatest interest and importance at the present time. In November, the Rev. J. O. Bevan took for his subject "The Influence exercised upon the Jews by some of the great Nations of Antiquity." This led to a very interesting visit to the Assyrian and Greek Galleries of the British Museum, most kindly arranged and conducted by Mr. Bevan.

In December, Professor G. Frederick Wright, D.D., the eminent American Geologist, author of a book which has been widely useful in our work, "The Scientific Aspects of Christian Evidences," gave an address on "The Bible and Modern Science."

In February, the Rev. F. C. Spurr took for his subject "The Virgin Birth." His treatment of this important matter was highly appreciated.

The Committee are deeply indebted to those who further their work in this most effective manner. Anxious care is exercised in the choice of Agents, but it is absolutely necessary that they should keep themselves, by continual study, abreast of the changing requirements of the day. For, while many of the arguments used by secularist speakers in the Parks are of venerable antiquity, there are, probably, among the varied audiences, many listeners who are acquainted with the best modern thought.

Indoor Work.

There are indications that this valuable part of the Society's work is still extending, as requests are frequently received for the services of Lecturers, to address meetings, especially of men, in various places. The Assistant Secretary has continued his indefatigable labours in this direction, and has addressed 33 meetings, the audiences numbering 10,180 in the aggregate.

The Rev. J. A. Betts again addressed a meeting of the Christian Union of the Royal College of Science, South Kensington, his subject being "The Witness of Science to a Future Life." Mr. Betts also addressed a meeting of the Christian Evidence Society of the Central Telegraph Office, which numbers some four hundred members, and circulates evidential literature with great assiduity.

A Course of Lectures at St. Michael's, Cornhill, was given in May and June by the Rev. E. McClure, the Rev. J. O. Bevan, the Ven. the Archdeacon of London, the Rev. Canon Bell (Rector), and the Secretary.

Courses of Lectures were given at St. Mary's Hall, Kilburn, and at Christ Church, Lancaster Gate, in Advent, 1907; and at St. Mark's, Enfield, on six Sunday afternoons.

The Rev. G. T. Holden, Vicar of All Saints', Margaret Street, suggested the subject of "Holy Scripture and Modern Criticism" for the Lent Lectures there. This very difficult subject was most ably dealt with by Canon F. J. Foakes Jackson, D.D., Fellow of Jesus College, Cambridge, who gave two Lectures on the Old Testament, while the Criticism of the New Testament was undertaken by the Rev. W. H. Thompson, LL.D., Gresham Professor of Divinity, Rev. H. N. Bate, and Professor H. J. White.

The Committee desire to express their sympathy with the Clergy and Congregation of All Saints' in the grievous loss which they have sustained in the lamented death of their Vicar.

Courses of Lent Lectures were also given in St. Peter-upon-Cornhill, and All Hallows', London Wall.

A new development is seen in a series of Lectures to Ladies, held at Frogna, Hampstead, arranged by the *Ladies' Committee*. This initial venture was most successful, the meetings were well attended, and great interest was shown (page 21).

A very important series of Lectures, arranged for the Parish Hall of St. Mary-le-bone, had to be transferred, at the last moment, owing to the preferment of the Rector to the Deanery of Carlisle. The Council and Principal of *King's College* heartily welcomed the course, which was delivered in the chapel, and was attended by many students and others from all parts of London, who followed attentively most able and interesting Lectures. The first Lecture was given by Canon Sanday, who was succeeded by Professor Inge, W. H. Moberly, Esq., Fellow of Lincoln, Dr. Dixey, Fellow of Wadham, and our Oxford Secretary, the Rev. A. J. Carlyle (see page 22).

Addresses were given by the Secretary to the Sunday School Teachers' Associations of Kilburn and Holloway, and to the Ruri-decanal Chapter of the Isle of Wight. Mr. Nicholson visited Scarborough, and spoke twice at the Castle Dykes open-air Services.

A *Conference* was held at St. Martin's Vestry Hall on November 6th, when Professor G. Frederick Wright, D.D., LL.D., gave an address on "Fresh Light on Christian Evidences," illustrating various state-

ments of the Old Testament from the results of his geological investigations, in various parts of the world, during the last thirty years. The chair was taken by Lord Kinnaird. The room was well filled, and great interest was shown.

Drawing-room Meetings were held at Hall Oak, Hampstead, at the kind invitation of Basil Champneys, Esq. and Mrs. Champneys; and at Ivyholme, Bromley, the latter being arranged by Canon P. Barker at the invitation of Mrs. Ball. The Committee are very grateful for such opportunities of making their work known.

Mr. W. T. Lee's Evidential Missions.

The question of the support of this most valuable Home Mission work has become a crucial one at the present time. It is well known to our supporters that it was owing to the kindness of an old and staunch friend of our work, Mr. John Cory, that the Committee were able, at the beginning of 1902, to engage the whole time of Mr. Lee as Evidential Missioner. Mr. Cory has extended the duration of his guarantee beyond the time which he originally intended, and the Committee, and all friends of the Society, are deeply indebted to him for his generosity in enabling them to maintain so valuable a part of their work. The guarantee came to an end with the close of the financial year, and the whole responsibility for the support of this very essential agency will henceforth fall upon the Committee, who earnestly ask the friends of the Society to come forward and, by additional subscriptions allocated to this special work, enable them to ensure its continuance. Mr. John Cory has kindly promised £25 per annum for this purpose, and other subscriptions have been promised. Collections are made at the Missions, and rather over a quarter of the expenditure has been thus met. It was at one time hoped that the Missions would be self-supporting, but this has not proved to be the case.

Mr. Lee has taken fourteen Missions during the year. The following extracts from the reports furnished to the Committee by the various local bodies who invited his services show how highly appreciated his arduous labours have been:—

Mountain Ash.—"At some of the services there were unbelievers present who submitted many questions to Mr. Lee. And we may say that a feature of the Mission was the admirable way in which the Missioner dealt with these. His kindly spirit towards the questioners, and his masterful answers to the questions, again and again elicited the applause of the large congregations. A Mission of this kind was a new thing in this place; yet we are glad to testify that it was well taken up, and the Mission has left a deep and lasting influence upon those present."

Holy Trinity, Marylebone.—"Mr. Lee's visit to us is over, and I want very gratefully to record our indebtedness to him and to the Society. His lectures were strong, intelligent, and often eloquent, and what one most thankfully noticed was that controversy had not engendered in him any trace of bitterness, and that the intellectual side of the faith had not in the least impaired in him its spiritual force. We did not succeed in getting very large numbers,

but I am sure the Mission has done good, and I can strongly advise any of my brethren of the clergy who have much work among men, to arrange a course of lectures by Mr. Lee. He was, perhaps, at his best in answering questions and meeting difficulties. I really marvelled at his self-restraint, and his absolute refusal merely to score points. He met even the impossible questions fairly and courteously, and more than one rough objector said to me, "Mr. Lee is always a gentleman."

Woolwich.—"You have doubtless been expecting to hear from us respecting Mr. Lee's Mission which finished a few days ago. I wish to say on behalf of our Council that it was conducted by Mr. Lee with the utmost skill, ability, and courtesy. We had questions and discussion each evening. The leader of the local Secularist Society spoke for twenty minutes each evening, but on the last evening he requested that instead of discussion he might be allowed to second a vote of thanks to Mr. Lee if one were to be proposed."

Oakes, Huddersfield.—"We had a very good time. Mr. Lee's services were very much appreciated. The first Sunday was very unfavourable as to weather, but at the service for 'men only' we had present about 750 who listened with interest and profit to Mr. Lee's Lecture on 'Blatchford and the Bible,' and on the afternoon of the second Sunday the young people were much helped by a sermon on 'Is Life worth Living?' We expect bye and bye a large gathering in. Mr. Lee was greatly assisted by the singer, Mr. Arthur Davies, who did us great service."

Abersychan, 1908.—"There is a strong reaction here against 'Missions.' I am glad to state, however, that Mr. Lee won the confidence of the people from the first. The message was delivered with great power. The congregations were good throughout. Young and old continue to speak in glowing terms of the Mission. Their faith in the old Gospel ever new has been greatly strengthened through Mr. Lee's addresses."

Examinations.

The number of candidates examined was eighty-one, of whom five failed. Of the papers in Caird's "Philosophy of Religion," the Examiner says: "The study of this by no means easy philosophical work has been effectively pursued. The main drift of the important positions maintained by John Caird has been appreciated and his criticisms understood. Even those who did least well have made a creditable beginning, while those who are in the Honours Division not only appreciate the arguments, but express themselves with freedom and lucidity. As training in thinking these students cannot but be benefited by this study, and they have secured a nucleus of deep thought that will make further study in this department of theology both easy and beneficial."

The Examiner in Butler's "Analogy" reports: "The improvement this year is most striking: there is hardly any poor work sent in, and several of the papers show a very high standard of ability, thought, and expression. I attribute this largely to the fact that the candidates have all been studying Dr. Spooner's book—perhaps more than the Analogy itself; but Dr. Spooner's book has obviously been of the very greatest help to them, and has enabled them to understand Butler much better."

On the New Testament the report is: "It has been a great pleasure to examine the papers. The six awarded Honours Certificates

are exceedingly good papers. The First Class Certificates awarded approach very near the marks necessary for Honours and also indicate careful study. The preparation of all the candidates must have been painstaking, and the study proved helpful in understanding the books of the New Testament and the problems associated with the Divinity of Our Lord."

The book set in the *Intermediate Grade* was Loraine's "The Battle of Belief." Ten candidates out of thirteen obtained certificates. By special request the Committee granted an extra Examination, in this grade, in Wright's "Scientific Aspects of Christian Evidences." All the nine candidates passed. Row's "Reasons for believing in Christianity" was the subject set in the *Elementary Grade*. There were only two failures out of twenty-eight who were examined. The students from Doric Lodge again distinguished themselves.

Literature.

The Committee are much indebted to those who kindly present Evidential Books to the Library. The Rev. F. B. Hunt has kindly sent a copy of his "Good without God"; the Rev. C. W. Formby, "Re-Creation"; Colonel Mackinlay, "The Magi and how they recognized Christ's Star"; the Rev. C. G. Ashwin, "Thoughts about God, Men, Evil"; Dr. Beveridge, "Hold fast or let go"; while their colleague, the Rev. J. Scott Lidgett has given a copy of his very valuable work on "The Christian Religion"; Canon C. H. Robinson, a copy of the cheap edition of his "Human Nature, a Revelation of the Divine"; and Canon V. F. Storr, "The Inspiration of the Bible."

Council and Committee.

The office of Vice-President has not been filled since the lamented death of Sir George Stokes. The Committee are very glad to announce that the office has been accepted by the Right Hon. A. J. Balfour, M.P., F.R.S., LL.D., &c.; by Professor A. Macalister, LL.D., M.D., D.SC., F.R.S., of Cambridge, and by Professor W. Sanday, D.D., LL.D., Canon of Christ Church, Oxford.

W. McAdam Eccles, Esq., M.S., F.R.C.S., and the Rev. J. Catterall have joined the Council, while the Committee has been strengthened by the addition to its ranks of The Ven. the Archdeacon of London, D.D., Travers Buxton, Esq., Leonard Pass, Esq., and the Rev. W. H. Sparrow-Simpson.

Finance.

It will be remembered that the last financial year closed with an accumulated deficit of £300, and that the Committee proposed to raise a Special Fund of £500, in order to clear off these liabilities and to furnish a small working capital. An appeal, drawn up and signed by a Sub-Committee, was sent to all subscribers, and to former donors.

In response to this, the sum of £324 was received, and the Committee are most grateful to those whose liberality enabled the heavy deficit to be cleared off. The receipts from Annual Subscriptions, Donations, and Collections, including the Special Fund, were £1,076, and, by the exercise of the greatest economy, the expenses for the year, after clearing off the liabilities, were kept within that sum.

The Committee earnestly appeal for further Subscriptions to enable the work to be extended.

They are most grateful to those Clergy who have given Collections and Grants. Sermons were preached at St. Paul's, Beckenham, by Professor White and the Vicar, Canon Hammond; at St. John's, Bromley, by the Rev. J. A. Betts and Canon P. Barker, the Vicar.

The Committee commend the very difficult work of the Society to the prayers and to the support of all who profess and call themselves Christians.

STATEMENT OF RECEIPTS AND EXPENDITURE FROM APRIL 1, 1907, TO MARCH 31, 1908.

RECEIPTS.		EXPENDITURE.	
£	s. d.	£	s. d.
Balance at Bankers, April 1, 1907	6 17 10	Lectures, Sermons, Conferences, Meetings, and	
" of Petty Cash in Hand	1 7 9	Open-Air Work in London (Appendix A),	
Annual Subscriptions, Donations, and		Lecturers' and Preachers' Fees, hire of halls,	283 3 5
Collections		printing, advertising, travelling, and postage	276 15 5½
Special Fund for clearing off liabilities (p. 17)		Mr. W. T. Lee's Evidential Missions	16 10 7½
Collections at Mr. W. T. Lee's Missions		Books purchased	
(p. 20)		Examination of Students, prizes, certificates,	
J. Cory, Esq.,—donation towards Mr.		printing and postage (Appendix B)	21 16 7
Lee's Missions		Reports and Appeals and postage of same	182 6 0½
Contributions collected by Mrs.		Secretaries (for Administration, Correspondence,	
W. T. Lee (p. 20)		Examinations, Lectures, &c.)	300 .
Books and Tracts sold		Office Rent, Housekeeper, Coals and Lighting	89 16 7
Examination Fees		Postages (general)	13 5 4
		Stationery, Advertising, and Incidentals, including	
		newspapers, carriage of parcels, travelling, and	
		office repairs	40 7 10½
		Loan from Bank repaid	100 .
		Interest on Loan	2 15 9
		Balance at Bankers, March 31, 1908	£11 3 6
		Balance of Petty Cash in hand,	
		March 31, 1908	1 4 7

Audited and found correct,

CHAS. JNO. LEE & SON, Chartered Accountants, 85, Gracechurch Street, E.C., April 24th, 1908.

SUBSCRIPTIONS AND DONATIONS

FOR THE YEAR ENDING MARCH 31ST, 1908.

(See also *Special Fund*, pages 10 and 17).

* * It is particularly requested that information be given to the Secretary of errors or omissions in this list.

	£	s.	d.		£	s.	d.
A. S. D.	s	1	1	Blomfield, Miss	d	5	
Acland, Sir C. T. Dyke, Bart.	s	1	1	Bloomfield, Rev. H.	s	10	
Acworth, Rev. Carr Glyn	s	1	1	Boldero, Rev. W.	s	5	
Aitken, Rev. Canon Hay	s	10	6	Bowen, Misses E. & F.	d	5	
Allen, Mr. and Mrs. Archibald	s	2	2	Bower, H. Syndercombe, Esq.	s	2	2
Anderson, J. A., Esq., J.P.	s	1	1	Bowles, H. C. B., Esq.	d	1	1
Anonymous—				Bowles, Mrs.	s	1	
A Mite	d	2		Braithwaite, B., Esq.	s	5	
Beckenham	d	5		Brasher, W. H., Esq.	d	5	
Bournemouth	d	10		Bridgeman, Lady	d	3	
Bournemouth	d	5		Bridges, Mrs.	d	10	
Buckingham Gate, S.W.	d	1		Bridgewater, Rev. C.	s	2	6
Champneys, per Mrs.	d	5		Brierley, Mrs.	s	2	6
Chichester	d	1		Brigg, Rev. J. E.	s	5	
Ealing	d	2	6	Brodhurst, Mrs.	d	10	
E. Grinstead	d	3		Brooke, W., Esq.	d	10	
E. Bergholt	d	5		Brown, Rev. R. G.	d	5	
Hampstead, N.W.	d	1		Brown, W. C., Esq.	s	1	1
J., Shrewsbury	d	1		Browne, Rev. A.	d	1	
Kensington, W.	d	10		Browne, Mrs. Murray	s	1	1
Kensington, W.	d	10		Browne, Mrs. Walter R.	s	2	2
London, W.C.	d	10		Bruce, Rev. Canon, D.D.	s	10	6
Loughborough	d	10		Buckland, Miss	s	5	
M. J. H., Maida Vale	d	10		Buckton, Mrs.	s	2	2
Sudbury	d	1	1	Bullen, Rev. R. A.	s	5	
Surbiton	d	5		Buller, Rev. F. G.	s	5	
Small sums		13		Bulman, H. F., Esq.	s	1	1
Antrobus, J. C., Esq.	d	2		Burbidge, Arthur A., Esq.	s	1	1
Armstrong, Miss	s	5		Burl, E. G., Esq., c.s.i.	s	1	1
Ashworth, Mrs.	d	5		Burrows, Rev. C. L.	s	2	2
Aucutt, G. J., Esq.	s	5		Butcher, Miss J. M.	d	10	
Austin, Miss R. E.	d	1		Buxton, Travers, Esq.	s	5	
Avent, Rev. J.	d	1		C. B. B.	d	5	
Babington, F. E., Esq.	s	10		C. G. T.	s	1	1
Baird, Mrs.	s	1	1	Caldecott, Mrs.	d	1	1
Baker, Mrs.	d	1		Calverley, Mrs.	d	5	
Ball, Mrs.	s	1	1	Carbonell, Rev. F. R.	s	10	
Ball, Miss	s	1		Carlile, J. W., Esq.	s	2	2
Bardsley, Rev. S. M.	s	10	6	Carpenter, Mrs.	s	10	6
Barker, Rev. Canon P.	s	1	1	Carr, Rev. Arthur	s	2	2
Barlow, Sir Thomas, Bart., K.C.V.O.	s	1	1	Castleman, Rev. W. H.	s	2	
Barnard, Rev. W.	s	2		Chamberlain, Rev. J. S. ff.	s	10	
Barnes, R. S., Esq.	d	2	2	Champneys, A. C., Esq.	s	1	1
Barrow, Miss	s	10	6	Champneys, Mrs.	s	5	
Bartlett, Rev. W.	s	5		Charles, Mrs.	s	1	1
Bates, Rev. A. N.	s	10		Chepmell, Dr. J. D.	s	1	
Batty, Miss	d	5		Chichester, Mrs.	d	1	1
Beebe, A. G., Esq.	s	1	1	Chilton, Miss E.	s	10	
Bell, Rev. Canon	s	1	1	Chippindale, Miss	s	1	
Bennett, M. J., Esq.	s	1		Christie, A., Esq.	s	1	1
Benthall, Miss Laura	s	10		Clare College, Cambridge, The			
Bevan, Rev. J. O.	s	10	6	Master of, D.D.	s	2	2
Bingley, Rev. J. G.	d	2	6	Clark, Miss	d	10	
Birley, Rev. A.	s	1	1	Clark, Miss M. Edith	s	2	2
Blackall, Miss	d	10		Clarke, Mrs. M.	d	1	
Blackburne, Mrs.	d	2	2	Clarke, W. A., Esq.	d	1	
Blackwell, S. J., Esq.	s	1	1	Clarkson, Rev. J. M.	s	5	
Bland, Mrs.	d	5		Clarkson, Rev. W. F.	s	2	6

	£	s.	d.		£	s.	d.
Clarkson, Mrs.		5		Dandridge, Rev. C. E.		2	6
Clay, C. J., Esq.		2	2	Davis, Mrs.		10	
Coghill, Rev. E. A.		10		Davis, Miss L. H.		1	
Collections and Offerories—				Dawson, H., Esq.		1	1
Abersychan, Mr. W. T. Lee's				Deacon, Miss J. B.		1	1
Mission, <i>Thank Offerings</i>		5		de Gruchy, W. L., Esq.		5	
Annual Meeting	2	11	10	Delta		25	
Barrow-in-Furness, Y.M.C.A.,				Denning, Miss		10	6
Mr. W. T. Lee's Mission	2			Dineley, Mrs.		1	1
Beckenham, St. Paul's Church,				Dixon, Miss		2	6
Rev. Canon Hammond	11	6		Donaldson, Rev. E. A.		1	1
Bolton, Y.M.C.A., Mr. W. T.				Doughty, Rev. G. B.		1	1
Lee's Mission		11	6	Douglas, E. L., Esq.		1	
Bromley (Kent), Drawing-room				Dowell, Mrs.		2	6
Meeting, Mrs. E. B. Ball	3	13	6	Duff, E. A., Esq.		1	1
Bromley (Kent), St. John's				Dunlop, Mrs.		10	
Church, Rev. Canon Barker	8	12	11	E. R.		10	
Bromley (Kent), St. Luke's Men's				E. W. P.		3	
Hour, Rev. C. C. Gosselin	1	1		Earnshaw, Mrs.		1	1
Cornhill, E.C., St. Peter-upon-				Eastes, T., Esq., F.R.C.S.		1	1
Cornhill, Rev. G. B. Doughty	2	10	10	Ecroyd, W. F., Esq.		1	1
Finsbury Park, N., St. Anne's				Ecroyd, Mrs.		10	
Church, Rev. J. A. Mayo	2	2		Edmeades, Major-Gen. H.		1	1
Hammersmith, W., St. John's				Edwards, Miss		2	6
Church, Rev. M. Turner	1	2	7	Edwards, Miss Louisa		2	6
Hampstead, N.W., Hampstead				Edwards, Mrs.		1	1
Mission, Rev. Brook Deedes	10			Ellis, G., Esq.		10	6
Hampstead, N.W., Drawing-				Ellison, The Misses		1	
room Meeting, Basil Champ-				Elton, Sir E. H., Bt., v.D. (2 yrs.)		2	2
neys, Esq.	2	18		Elwes, Miss E. A.		1	
Hampstead, N.W., St. John's				Engleheart, Sir G., K.C.B.		5	
Chapel, Rev. W. Hind	3	14	3	Erck, Mrs. Wentworth		5	
Hampstead, N.W., Lectures to				Erle, Miss E.		5	
Ladies, The Misses Champ-				Escott, Rev. H. S.		10	
neys	1	8	1	Everard, Miss		1	
High Barnet, Men's Meeting,				Ewart, Miss M.		2	2
Mr. J. H. Cuffe		10		Ewart, Sir Wm. Quartus, Bart.		1	1
Highgate, N., Young Men's				F. G. D.		25	
Association, Dr. Beaton	2	2		F. H. C.		5	
King's College, W.C., Lectures,				Falwasser, Miss F. A.		1	
The Rev. the Principal	3	18	6	Farebrother, Miss		5	
Lancaster Gate, W., Christ				Faremouth, Mrs.		5	
Church, Rev. F. Gurdon	5	15	1	Faulkner, The Misses		1	
Liverpool, Mr. W. T. Lee's				Fausset, Rev. Canon		10	
Mission, <i>Thank Offerings</i>		17	2	Fell, Miss M.		10	6
Marylebone, W., Holy Trinity,				Ferguson, Mrs.		5	
Rev. E. Grose Hodge	5			Field, Mrs. Walter		2	2
Open-air Collections	55	14	1	Fison, J. O., Esq.		1	1
Streatham, S.W., Immanuel				Floyer, G. W., Esq.		2	
Church, part proceeds of Sale				Foster, R., Esq.		2	2
of Work, Rev. H. F. S. Adams	10			Foster, Mrs. R.		5	
Upper Clapton, N.E., Congrega-				Foster, Mrs.		1	
tional Church, Men's Meeting,				France, Miss		5	
Mr. S. H. Hart		10	6	Francis, Miss		10	
Victoria Park, N.E., Christian				Freer, Mrs.		1	1
Evidence Association, Mr. J.				French, Mrs.		5	
J. McClelland	2	2		Frith, Mrs.		10	
Walworth, S.E., St. John's				Fullerton, Miss H.		1	1
Church, Rev. Canon Jephson		5	1	Gale, Rev. Preb.		5	
Cooke, Campbell, Esq.		5	5	Gardner, W., Esq.		1	
Cooper, Mrs. & Miss		1	5	Gaselee, H., Esq.		1	1
Copleston, Miss		10	6	Gaselee, Mrs. (2 yrs.)		2	2
Cornish, Mrs.		1	1	Geddes, Mrs.		5	
Cotton, Rev. H. Aldrich		1	1	Gedge, Rev. Canon		10	6
Coward, Mrs.		1		Geldart, Rev. Canon		1	1
Cox, W. H., Esq.		1		George, Rev. J.		10	
Crawley-Boevey, Rev. R. L.		1	10	Gibson, Rev. E. P.		6	
Crick, Rev. A. C.		2	2	Gifford, Harry, Esq.		2	
Cripps, Mrs.		1		Girdlestone, Rev. Canon R. B.		2	2
Crowfoot, W. M., Esq., F.R.C.S.		5		Gladstone, Rev. H. S.		1	1
Cruikshank, Miss		1		Goldsmith, J. P., Esq.		1	1
Cruikshank, Rev. J. A.		1	1	Goodacre, Rev. R. H.		10	6
Cundy, Captain J.		1	1	Goschen, H., Esq.		10	
Daly, Miss		10		Gough, The Viscount		5	5

	£	s.	d.		£	s.	d.
Gough, Miss J. M. A.	d	10	6	Lott, E. D., Esq., jun.	s	1	1
Gould, A. P., Esq.	s	1	1	Loveday, Misses	s	1	1
Grafton, The Duchess of	s	1	1	Lumley, Hon. Mrs.	d	5	
Grazebrook, G., Esq.	s	2		Lyall, Sir Chas. J., K.C.S.I.	s	2	2
Ditto	d	12	6	Lys, Miss	s	1	1
Green, Rev. C.	s	1	1	Lyttelton, Rev. & Hon. E.	d	1	
Green, R., Esq.	s	10	6	Macaulay, Mrs.	d	5	
Gribble, Miss	s	11		Mackenzie, Mrs. J. V. H.	s	1	1
H. E. P.	d	1	1	Mackworth, Miss A. O.	d	10	
Halliday, Miss	d	1		Macnabb, Sir Donald, K.C.I.E.	s	1	
Hall, J. R. Clark, Esq.	s	5		Maitland, Miss M. E.	s	2	
Hamilton, Mrs.	d	1		Major, Charles, Esq.	s	2	
Hanbury, F. J., Esq.	s	1	1	Manby, Cordy, Esq.	s	1	1
Harden, Miss	s	2		Mansell, Mrs. Longueville	s	10	
Harrowby, Mary, Countess of	s	1	1	Marshall, T., Esq.	s	5	
Harton, Miss C. L.	s	10	6	Martelli, Mrs.	s	1	
Hayes, Miss E. A.	d	3		Martelli, Miss C. (2 yrs.)	s	10	
Hayes, Miss F.	d	1		McComas, Rev. C. E. A.	s	1	1
Heaton, Mrs.	d	10		McLaren, Rev. W. D.	s	1	1
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Hesketh, E., Esq.	s	1	1	Millar, H. E., Esq.	s	2	2
Hewson, Miss	s	2	6	Miller, Rev. G.	s	1	1
Hill, Miss C.	d	5		Miller, Rev. H. G.	s	10	
Hillyard, Mrs.	d	10		Milne, F. A., Esq.	d	5	
Hingston, C. A., Esq., M.D., B.Sc.	s	1	1	Molesworth-St. Aubyn, Rev. St. A. H.	d	1	
Holland, Hon. Mrs.	d	2	1	Moncrieff, Colonel and Mrs. Scott	s	2	6
Hood, Hon. Mrs. G.	d	1	1	Moore, Rev. E.	s	10	
Hornby, Miss	d	10		Mooyaart, Rev. H.	d	3	
Howland, J., Esq.	s	5		Morphew, E. S., Esq.	s	1	1
Hubbard, Mrs.	s	5		Moss, Rev. J. Miles	s	1	1
Huddart, Rev. G. A. W.	s	1		Mothersill, Miss	s	10	
Hughes, Frederick, Esq.	s	5		N. R.	s	5	
Hughes, Rev. H.	s	2	2	Need, Mrs.	d	2	
Hunter, Rev. Canon	s	1	1	Nelson, J. H., Esq.	d	10	
Hutchinson, Rev. F. E.	s	10		Nelson, Miss	d	5	
Ince, Rev. Canon, D.D.	s	2	2	Newington, Mrs. Campbell	s	5	5
Inge, Mrs.	d	2	2	Newman, Mr. W. W.	s	5	
Innell, F. A., Esq.	s	2		Newton, Rev. Canon	s	1	
Ireland, A. C., Esq.	d	1	1	Newton, Miss	d	5	
Iveagh, The Viscount	s	5		Nisbet, Miss Jane P.	s	2	
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Jamieson, Miss	s	5		Norris, T. C., Esq.	s	1	1
Jelf, Colonel & Mrs. R. H.	s	1	1	Norris, Mrs.	d	5	
Jellicoe, Miss	d	1		Nunn, Mrs.	d	2	6
Jennings, Lady	d	1		O'Brien, Miss	s	1	
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Keene, Major-Gen. Ruck	d	1		Pembroke College, Oxford, Rev. the Master of (2 yrs.)	d	2	2
Kench, James, E., Esq.	s	2	2	Penn, Mrs.	s	10	
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Keymer, Rev. Canon	d	1	1	Phillips, Mrs.	d	10	
King, Henry J., Esq.	s	5		Potter, Ven. Archdeacon	s	3	3
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Latham, Rev. S.	s	1	1	Pullar, Sir Robert, M.P., LL.D.	s	1	1
Lawrence, F. W., Esq. (2 yrs.)	s	4	4	Randle, J. M., Esq.	d	1	1
Lawrence, Ven. Archdeacon, F.R.G.S.	s	2	2	Raymond, Rev. O. E.	s	2	6
Lawrence, Rev. J. R.	s	10	6	Rendall, Rev. G. H., LITT.D.	s	1	1
Lawrence, Miss	s	1	1	Robertson, Miss	s	5	
Leach, Mrs.	d	1		Robinson, Rev. A. E.	s	5	
Lee, Messrs. C. J., & Son	s	1	1	Rogers, Miss A.	d	3	
Lee, Rev. T. W.	s	10		Rolle, Lady Gertrude	s	2	2
Lefroy, Lieut.-Col. A. H.	d	1		Rose, Mrs. M. E.	s	1	
Letchworth, Miss	s	1		Royds, Rev. G. T.	d	5	
Lillington, Miss S. A.	d	1		S. R.	s	10	
Lister, Lord, P.C., D.C.L., P.R.S.	s	10		St. George, Mrs. & Miss	d	2	6
Livesey, Mrs.	s	1		Sale, Rev. T. R.	s	1	1
Lloyd, G. W., Esq.	s	1		Salisbury, The Lord Bishop of	s	1	1
Loraine, Rev. Prebendary	s	10	6				
Lord, A., Esq.	s	5					

	£	s.	d.		£	s.	d.
Sanday, Rev. Canon, D.D.	s	1	1	Waller, Sir Francis, Bt.	d	5	.
Sandys, Miss	s	1	1	Walter, E., Esq.	d	.	2
Sharp, W., Esq.	s	.	5	Walters, W. M., Esq.	s	5	5
Shaw, Mrs. Agnes H.	s	2	2	Ward, Miss	d	.	2 6
Shelford, Rev. Preb.	s	1	1	Waters, Rev. Canon	s	.	10
Shoyer, Miss	d	.	2 6	Watson, Miss	s	2	.
Slaughter, M., Esq.	s	.	10 6	Way, A. G., Esq.	d	.	5
Smith, Chancellor P. V., LL.D.	s	2	.	Wayte, Miss	s	.	2 6
Smith, Mrs. S. E.	s	1	1	Webb, Miss J.	s	.	5
Smith, Miss E. E. Woodd	s	.	5	Webb, Mrs. C.	s	1	1
Snow, Mrs.	d	1	1	Webb-Peopoe, Rev. Preb.	s	1	1
Sotheby, Miss	d	1	.	Webbe, Mrs.	s	.	10
Sotheby, Miss C.	d	1	.	Wellington College, Rev. the			
Stables, Ashley, Esq.	s	3	3	Master of	s	1	1
Stanton, Rev. Canon, D.D.	s	1	1	Wells, Frederick, Esq.	s	1	1
Stewart-Beattie, Miss	s	1	.	Westmacott, Rev. L.	s	1	1
Stobart, Mrs. K.	d	2	2	Weston, Mrs.	s	.	5
Stobart, Mrs. and the Misses	s	1	.	Weston-super-Mare, by Miss			
Stott, Rev. G.	s	1	1	K. H. Tomkins—			
Strangman, Miss	s	.	2 6	Alford, Miss	s	.	2 6
Strickland, Rev. H. C.	s	.	10 6	Baedecker, Mrs.	s	.	10
Stuart, Miss	s	.	10	Baker, Miss	s	.	2 6
Sturdee, Rev. E. J.	s	.	5	Birkett, Mrs.	s	.	5
Sutton, A. W., Esq.	s	1	1	Dawson, Rev. J.	s	.	5
Sutton, H., Esq.	s	1	1	De Salis, Rev. Preb.	s	.	10
Sutton, John, Esq.	s	1	1	Eddy, Miss C. S.	s	.	5
Swaine, Miss	s	1	1	Grevile, Giles, Esq.	s	.	5
Ditto, collected—				Hooker, R. H., Esq.	s	.	5
Collins, Mrs.	s	.	2 6	Jackson, Mrs. W.	s	.	5
Eays, Mrs.	s	.	2 6	Lanfair, Mrs.	s	.	5
Ferris, Rev. Canon	s	.	2 6	Murray, Mrs.	s	.	5
Ferris, Rev. T. E. S.	s	.	2	Paterson, Rev. W. G.	s	.	5
Hall, Miss	s	.	2 6	Rossiter, Dr.	s	.	2 6
Henry, Rev. D. W.	s	.	2	Rossiter, Mrs.	s	.	5
Pigott, Miss	s	.	2 6	Roxburgh, Dr. R.	s	.	3
Sydney, The Archbishop of, D.D.	s	1	1	Tomkins, Miss K. H.	d	.	5
Tarratt, Mrs.	d	1	1	Whalley, Rev. P. B.	s	1	1
Taverner, Mrs.	d	.	10	Wheeler, Miss	s	1	.
Tennyson, The Lady	d	.	10	Whidborne, Rev. G. F.	s	2	.
Thompson, Mrs. A. E.	s	1	1	White, Rev. Professor	s	1	.
Thompson, Miss E. M.	s	.	2 6	White, Miss A. R.	s	1	1
Thomson, Mrs. Roberts	s	2	2	Wigan, Mrs.	s	1	.
Thomson, Miss	d	.	2 6	Williams, A. S., Esq.	d	.	5
Thornton, Rev. J.	s	1	1	Willis, Mrs. John	s	.	5
Tien, Miss E. M.	s	.	5	Wilson, Mrs.	d	1	1
Tildesley, E., Esq.	d	5	.	Winter, Mrs.	d	10	.
Tindal, Miss A.	d	.	3	Winterbotham, Mrs.	s	1	.
Tinker, Mrs.	d	1	.	Wood, C. F., Esq.	s	1	1
Torr, H. J., Esq.	s	1	1	Wood, Miles A., Esq., F.R.C.S.	s	.	10
Trimmer, Mrs.	s	1	1	Wood, Rev. T.	d	.	2 6
Trinity College, Cambridge, Rev.				Wood, The Misses	d	.	5
the Master of	s	1	1	Woodfall, Miss	s	.	10
Turner, Rev. M.	d	1	1	Woolley, G. H., Esq.	s	2	2
Turner, Mrs. C. C.	d	1	1	Wright, F., Esq.	d	.	2 6
Twells, Mrs.	s	1	.	Wright, Miss	s	.	10
Valentine-Richards, Mrs.	s	.	10	Wyatt, Miss	d	.	2 6
Veasey, H., Esq., F.R.C.S.	s	2	2	Young, Mrs.	s	1	1
Venables, Miss	d	1	.				
Vincent, Lady	s	.	10 6				
Walbanke-Childers, Mrs.	d	.	10				
Wallace, Mrs.	d	1	.				

TOTAL £759 12 9

SUBSCRIPTIONS RECEIVED SINCE THE CLOSE OF THE ACCOUNTS.

Denning, Miss A. S.	.	.	10	6	Lambrick, J., Esq.	.	.	10	.
Dobson, Mrs.	.	.	1	1	Lucey, Rev. A. C.	.	.	5	.
Foster, Mrs. R.	.	.	2	2	Through Mrs. W. T. Lee—				
McKimm, Rev. J.	.	.	.	5	Hall, S., Esq.	.	.	5	.
Jackson, T. G., Esq.	.	.	1	1	Jones, L., Esq.	.	.	5	.

CONTRIBUTIONS TO SPECIAL FUND.

	£	s.	d.		£	s.	d.
A Friend	d	1		Greswolde-Williams, Mrs.	d	10	
Anonymous—				Groome, Miss	d	1	
From Christon	d	2		Harker, Miss C.	d	10	
Small sums		6		Hayward, Mrs.	d	2	6
Addison, Miss	d	2	2	Hepburn, W. A., Esq.	d	2	2
Amphlett	d	1		Hewetson, Rev. J.	d	3	3
Baker, Miss M. S.	d	10		Hewson, Mrs.	s	1	
Baldwin, Rev. E. C.	d	10	6	Horniblow, Colonel	d	10	
Balmer, Rev. E. L.	d	1	1	Hosken, Mrs.	s	5	
Baskett, Rev. C. R.	s	5		Howard, D., Esq.	d	2	2
Bates, Rev. A. N.	d	10		Howard, J., Esq.	d	1	1
Bax, A. R., Esq.	d	1		Humble-Crofts, Rev. W. J.	d	4	
Bicknell, Rev. J.	d	2		Inge, Rev. Professor	d	1	1
Blandy, H. B., Esq.	d	5	5	Innell, F. A., Esq.	d	1	
Bligh, Miss Lucy	d	15		J. B.	d	5	
Blunt, Rev. Canon	d	2	2	Jarvis, Miss M.	d	1	1
Bourdillon, Mrs.	d	1		Jewson, J. W., Esq.	d	1	1
Bowring, Rev. E. F.	d	5		Jones, E., Esq.	d	5	
Bridgeman, Col. the Hon. F. C.	d	1		Jones, Mrs. H. Longueville	d	10	
Brierley, Mrs.	d	2	6	Joy, Rev. H.	d	10	
Brigg, Rev. J. E.	s	5		Keeling, J. H., Esq., M.D.	d	1	1
Brooke, Sir Thomas, Bart.	d	1		Kelsey, W. F., Esq.	d	10	6
Brown, Rev. Canon	d	10	6	Kennaway, Rev. C. L.	d	2	
Brownrigg, Rev. R. G. P.	d	7	6	Kennaway, Miss May	d	5	
Buckley, Miss F.	s	5		Kenyon, Colonel E. R., R.E.	d	1	
Buckton, Mrs.	d	1	1	Knight, Mrs.	d	5	
Bulman, H. F., Esq.	d	2	2	Landor, Miss	d	1	1
Cameron, Mrs.	d	2		Lillington, Rev. C. G. C.	d	5	
Campbell, Rt. Hon. J. A.	d	5		Lipscombe, Rev. H. A.	d	10	6
Canterbury, Archbishop of	d	5		Lloyd, H. S., Esq.	d	5	
Carlile, J. W., Esq.	d	10		Lomax, Rev. T. L.	d	1	
Carr, Rev. A.	d	5		Loveless, T. H., Esq.	d	5	5
Carus-Wilson, Mrs.	s	12		Lyall, Sir C. J.	d	2	2
Causton, Rev. F. J.	d	1		McClintock, Admiral Sir L.	s	1	
Chalmers, Miss J. G.	d	1	1	Maitland, A. C. R., Esq.	d	10	
Chamberlain, Mrs.	d	2	6	Marshall, Miss E. E. (2 yrs.)	s	1	
Champneys, A. C., Esq.	d	6		Martelli, F., Esq.	d	1	
Champneys, Miss	d	2	10	Martin, Miss E. A.	d	3	
Champneys, Miss M.	d	2	10	Mayo, Colonel W. R.	d	1	1
Clark, Rev. S.	d	10		Midgley, Rev. J.	d	1	1
Clarke, Rev. J. L.	d	1	1	Mildmay, Miss E. St. John	d	10	
Coles, J. H. C., Esq.	d	10		Millar, H. E., Esq.	d	2	2
Cooper, Mrs.	d	1		Mitchell, Miss M. B.	d	10	10
Courthope, W. F., Esq.	d	5		Moon, E., Esq.	d	1	
Cruikshank, The Misses	d	2		Moore, Rev. Canon	d	5	
Cyprus, Archdeacon in	d	5		Morgan, Mrs.	d	2	6
Davies, Miss	d	5		Morrell, Miss	d	5	
Dawson, H., Esq.	d	1	1	Morton, R., Esq.	d	5	
Day, Rev. H. C.	d	2	2	Nolloth, Rev. C. F.	d	25	
Dixon, Miss A. M.	d	6		O.	d	1	
Donkin, H., Esq.	d	10		Oldershaw, Miss	d	5	
Doughty, Miss	s	2	6	Parnell, Rev. F.	d	2	6
Dowson, E. F., Esq.	d	1		Parsons, Rev. & Hon. R.	d	1	
Duckworth, Sir Dyce, M.D., LL.D.	d	1		Pelly, Rev. Canon	d	10	
Dyson, Rev. F. J.	d	1	1	Penny, T. S., Esq.	d	1	1
E. M. C.	d	1	1	Perry-Herrick, Mrs.	d	5	
Eckford, The Misses	d	10		Phillips, M., Esq.	d	1	
Engström, Mrs.	d	2	2	Powlett, Colonel P.	d	10	6
Fausset, Rev. Canon	d	10		Read, E., Esq.	d	10	6
Fearnside, Mrs.	d	5		Reynold, Rev. G. C.	d	10	
Finch, Rev. T. R.	d	5	5	Reynolds, Rev. E. M.	s	1	1
Fisk, Miss E.	d	5		Richmond, Rev. W. A.	d	2	2
Ford, Rev. L. G. B.	d	1	1	Roberts, Miss L. G.	d	10	
Freeman, J. S., Esq.	d	5		Robins, T. J. U., Esq.	d	1	1
Gardner, J., Esq.	d	5		Robinson, Miss C.	d	1	1
Goschen, H., Esq.	d	10		Rolt, Mrs.	d	2	6
Gray, C., Esq.	d	1	1	St. George, Mrs.	d	2	6
Grazebrook, G., Esq.	d	3		Sale, Miss	d	10	
Green, Miss E. T.	d	1	1	Sale, Miss E.	d	10	
Grenside, Mrs.	d	1		Sedgwick, Rev. G.	d	1	1

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	£	s.	d.		£	s.	d.
The Corporation of the City of London	105			Fremlin Bros., Messrs.	172	10	
The Worshipful Company of Clothworkers	25			Gatty, C. H., Esq., J.P., LL.D.	10	10	
The Worshipful Company of Goldsmiths	120			Gibbins, W. B., Esq.	50		
The Worshipful Company of Grocers	120			Gibson, Mrs. W. G.	20		
The Worshipful Company of Haberdashers	10	10		Goschen, H., Esq.	91		
The Worshipful Company of Mercers	115	10		Gowan, Misses	10		
The Worshipful Company of Merchant Taylors	42			H. R.	10		
The Worshipful Company of Salters	73	12		H. T.	25		
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Alder, Rev. H. R.	10			Hepburn, W. Arnold, Esq.	53	5	
Anonymous	10			Hodgson, H. T., Esq.	10		
Armitage, Miss A. S.	20			Holland, F. Egbert, Esq.	40		
Ashcombe, Lord, P.C.	25			Hone, Rev. E. J.	10		
Ashwin, Rev. C. G.	10			<i>In Memoriam</i> , late Mrs. Thomas Owen, <i>née</i> Bligh	20		
Attlee, H., Esq.	10	10		Inge, Rev. W. R.	10	10	
Bannister, C. A., Esq.	20	10		Jones, Mrs. H. Longueville	20		
Barker, Henry, Esq.	10	10		J. W. R. A.	66	10	
Barnard, Rev. W.	10			Lamb, Miss	25		
Bayley, Rev. C. J.	10			Lansdell, Rev. H., D.D.	10	10	
Bayly, Miss A.	35			L. A. R.	21		
Bayne, Miss	10			Link, F., Esq.	10		
Bevan, F. A., Esq.	33			Lister, Lord, P.C., D.C.L., P.R.S.	120	10	
Blackwell, T. F., Esq., J.P.	10	10		Mansel, Mrs. H. Longueville	10		
Blyth, Edward L., Esq.	60			Methuen, Rev. T. P.	10	10	
Bousfield, C. H., Esq.	15	15		Miller, Alexander, Esq.	10		
Brooke, W., Esq.	10			Mills, J. T., Esq.	55		
Brown, Miss A. Dudin	17			Mitchell, Miss	21		
Bryan, Mrs.	25			Morley, S. Hope, Esq.	15	15	
Burnley, W. F., Esq.	38			Nelson, J. H., Esq.	130		
Burrows, Rev. C. L.	35			Newington, Mrs. Campbell	271	15	
Buxton, Sir T. Fowell, Bart.	30			Nisbet, H. C., Esq.	40	10	
Calthorpe, Lord	10			Nisbet, Miss J. P.	28	13	
Carlile, J. W., Esq.	10			Perks, R. W., Esq., M.P.	10	10	
Carr, Rev. A.	35			Perry-Herrick, Mrs.	20		
Carr, Rev. A. and Mrs.	10			Pipe, Miss	10	10	
C. G. T.	25			Portman, Viscountess	25		
Cooper, S. J., Esq.	13			Rickett, J. Compton, Esq., M.P.	20		
Cory, Clifford J., Esq., J.P.	60			Somes, Mrs.	125		
Cory, J., Esq., J.P., D.L.	80			Stables, Ashley, Esq.	100		
Cory, R., Esq., J.P.	85			Stamford, The Earl of	10	10	
Cranbrook, Rt. Hon. Earl of	15			Stopford, Miss	20	5	
Dawson, Miss S. S.	81			Stott, Rev. G.	15		
Deacon, Miss Sophia	10			Sutton, Martin H., Esq.	27	14	
Delta	586	1		Swift, J., Esq.	50		
Denny, E. M., Esq.	60			Tildesley, E., Esq.	67		
Denny, T. A., Esq.	45			Tritton, J. H., Esq., F.R.G.S.	45	5	
Dimock, Rev. N.	10	10		Venn, Mrs.	19		
Eckersley, J. C., Esq.	10	10		Wagner, H., Esq.	10	10	
Edwards, T. J., Esq.	10	10		Wallace, L. A., Esq.	20		
English, F. A., Esq.	10			Walters, Miss Annie	10		
Ellershaw, Rev. J.	10			Walters, W. M., Esq.	68	6	
Engström, Rev. C. Lloyd	100			Ward, E. T., Esq.	10	10	
F. & A. D.	90			W. D. C.	370	10	
F. G. D.	570			Wellesley, Hon. Mrs. Gerald	10		
Finch, Rev. T. R.	10			Weston, Mr. and Mrs. J.	10	10	
				Whidborne, Rev. G. F.	100	10	
				Winter, Mrs.	10		
				Woolley, G. H., Esq.	10	10	
				Wright, E. Abbott, Esq., J.P.	11	11	
				Young, Miss M.	20		
				Young, Miss	20		

APPENDIX A.

SERMONS AND LECTURES DELIVERED

BETWEEN MARCH 1907 AND MARCH 1908.

i.—LONDON.

BETHNAL GREEN, E. *Victoria Park Square Hall.*

Mr. S. CHRISTOPHER. "The Seen and the Unseen."

CORNHILL, E.C. *St. Michael's Church.*

Rev. E. McCURE, M.A. Is a Break in Continuity implied in Revelation?

Rev. J. O. BEVAN, M.A., F.G.S. The Light thrown by Modern Science on New Testament Miracles.

Ven. The ARCHDEACON OF LONDON, D.D. The Claims of the Old Testament.

Rev. R. V. FAITHFULL DAVIES, M.A. The Conscience.

Rev. Canon BELL, M.A. Christianity and other Religions.

Ven. The ARCHDEACON OF LONDON, D.D. The Witness of St. Paul.

CORNHILL, E.C. *St. Peter-upon-Cornhill.*

Rev. J. E. GUN. Agnosticism.

Rev. J. B. COLCHESTER, M.A. The Immanence of God.

Rev. W. J. FERRAR, M.A. The Fatherhood of God.

Rev. C. C. WEEKS, M.R.C.S. The Probability of the Incarnation.

Rev. E. MOORE, M.A. The Super-human in our Lord's earthly life.

Rev. R. V. FAITHFULL DAVIES, M.A. The Christ of Experience.

FINSBURY PARK, N. *St. Anne's Parish Hall.*

Mr. E. BAKER.

Through Nature to God.

Is God knowable?

No God, no Morality.

The Fact of Free Agency.

Are the Gospels true?

The Divine Man.

The Problem of Pain and Suffering.

The Naturalness of Prayer.

Christianity and Buddhism.

Miracles of the Early Church.

Mr. N. BAILEY. Will the Old Book stand?

HAMMERSMITH, W. *Flora Gardens School.*

Mr. E. BAKER. Reasons for believing in God.

HAMMERSMITH, W. *St. John's Hall.*

Mr. F. G. CARTWRIGHT. Is God Good? (2)

Mr. N. BAILEY. Godless Ethics.

Mr. R. HITCH. The Advent of Christianity.

Mr. N. BAILEY. The Witness of the Monuments to the Bible.

Mr. G. H. GREEN.

Mr. J. G. WHEELER. God and the World.

HAMPSTEAD, N.W. *Drawing-Room Meeting (Mr. Basil Champneys).*

Speakers:—Rev. Professor WHITE, Rev. M. S. WARE, Miss MAYNARD, Rev. R. V. FAITHFULL DAVIES, M.A.

HAMPSTEAD, N.W. *Lectures to Ladies at 45, Frogna.*

Rev. Professor NEWSOM, M.A. The Religion of the Spirit.

Rev. J. A. BETIS, M.A. What think ye of Christ?

Mr. H. E. MILLAR (*Diocesan Reader*). Reason our Guide to God.

Mr. R. THOMSON. Is God Good?

Rev. R. V. FAITHFULL DAVIES, M.A. Human Nature.

HOLLOWAY, N.*St. James' Lecture Hall. Church Sunday School Association.*

Rev. R. V. FAITHFULL DAVIES, M.A. Some Difficulties of Belief.

KILBURN, N.W.*St. John's Church Room. Sunday School Association.*

Rev. R. V. FAITHFULL DAVIES, M.A. The Spread of Anti-Christian Literature.

KILBURN, N.W. St. Mary's Hall.

Mr. N. BAILEY. Godless Ethics.

Rev. J. E. GUN. Reasons for believing in God.

Rev. R. V. FAITHFULL DAVIES, M.A. Reasons for believing in Christ.

Rev. Professor NEWSOM, M.A. Faith or Agnosticism.

LANCASTER GATE, W. Christ Church.

Rev. J. A. BETTS, M.A. Christianity and Modern Science.

Rev. J. E. GUN. Reasons for belief in God.

Rev. R. V. FAITHFULL DAVIES, M.A. Reasons for belief in Christ.

LANCASTER GATE, W. Christ Church House.

Rev. J. E. GUN. Modern Pantheism.

Miracles and Modern Thought.

LONDON WALL, E.C. All Hallows' Church.

Rev. Professor NEWSOM, M.A. The Reasonableness of Worship.

Rev. PRYCE JONES, M.A. Is Unbelief a Sin?

Rev. J. O. BEVAN, M.A., F.S.A. The pre-eminence of Religion in its own sphere.

Mr. H. E. MILLAR (*Diocesan Reader*). Reason our Guide to God.

Rev. R. V. FAITHFULL DAVIES, M.A. Human Nature.

Rev. J. E. GUN. Miracles and Modern Thought.

MARBLE ARCH, W. Connaught House Club.

Mr. N. BAILEY. The Gospel of Joy.

MARGARET STREET, W. All Saints' Church.

HOLY SCRIPTURE AND MODERN CRITICISM.

Rev. Canon F. J. FOAKES JACKSON, D.D. The Old Testament before Modern Criticism.

Rev. Canon F. J. FOAKES JACKSON, D.D. How the Old Testament emerged from the test.

Rev. W. H. THOMPSON, LL.D. The Four Gospels and Modern Criticism.

Rev. H. N. BATE, M.A. The Epistles of St. Paul.

Rev. Professor WHITE, M.A. The Acts of the Apostles.

Rev. Professor WHITE, M.A. The Remaining New Testament Writings.

ST. MARTIN'S-LE-GRAND, E.C. Central Telegraph Office.

Rev. J. A. BETTS, M.A. Does Modern Science lead to Materialism or to God?

SOUTH KENSINGTON, S.W.*Royal College of Science Christian Union.*

Rev. J. A. BETTS, M.A. The Witness of Science to a Future Life.

STRAND, W.C. King's College.

Rev. Professor SANDAY, D.D. The Place of Dogma in Religion.

Rev. Professor INGE, D.D. The Problem of Divine Justice.

W. H. MOBERLY, Esq., M.A. The Christian Theory of Punishment.

F. A. DIXEY, Esq., M.A., D.M. The Problem of Physical Pain.

Rev. A. J. CARLYLE, M.A. Some Considerations on the Atonement.

ii.—MEN'S SERVICES, &c.

BARKING, The Baths (2).
 BRONDESBURY, N.W., Baptist Church.
 BRIXTON, S.W., Wesleyan Church.
 CHESHUNT, Cheshunt Hall.
 CRICKLEWOOD, N.W., Congregational Church.
 DARTFORD, Baptist Church.
 DULWICH GROVE, S.E., Imperial Hall.
 EAST HAM, E., Wesleyan Mission.
 ENFIELD WASH, Baptist Church.
 EPPING, Victoria Hall.
 HARLESDEN, N.W., People's Hall.
 " " Congregational Church.
 HERNE HILL, S.E., Baptist Church.
 KENTISH TOWN, N.W., Congregational Church.

KINGSLAND, N., Congregational Church (2).
 LEYTONSTONE, N.E., Congregational Church.
 LOWER EDMONTON, Independent Church (2).
 MANOR PARK, E., Wesleyan Church.
 NEW BARNET, Victoria Hall.
 OLD KENT ROAD, S.E., Maze Pond Chapel.
 PECKHAM, S.E., Central Hall.
 PECKHAM PARK ROAD, S.E., Baptist Church.
 ST. JAMES' SQUARE, W., Congregational Church.
 SEVEN KINGS, Wesleyan Church (2).
 SO. WIMBLEDON, Weston Hall.
 STRATFORD, E., Wesleyan Church.
 WALWORTH, S.E., St. John's Parish Room (2).
 WEST GREEN, Board School (2).

Speakers:—

Mr. G. H. GREEN (1), Mr. R. THOMSON (33).

iii.—OPEN-AIR WORK.

Lecturers.

Revs. R. V. FAITHFULL DAVIES, J. E. GUN, G. HANSON, J. E. RAMSDEN, F. C. SPURR, A. J. WALDRON, M. S. WARE, Z. B. WOFFENDALE, Messrs. E. ATKINS, N. BAILEY, E. BAKER, F. G. CARTWRIGHT, S. CHRISTOPHER, R. DUNN, G. H. GREEN, J. HUTCHISON, W. T. JAYE, H. J. JOLLEY, A. MCINNES, H. E. MILLAR, H. T. NICHOLSON, J. G. WHEELER, and A. J. WILLIAMS.

Stations.

	1905.	1906.	1907.
Bethnal Green, N.E., St. Jude's Church	9	11	8
Brockwell Park	4	9	5
Camberwell Station Road, S.E.	27	19	—
Clerkenwell Green, E.C.	47*	8	—
Edmonton	6	—	—
Finsbury Park, N.	26	25	29
Hammersmith, W.	13	13	14
Hampstead Heath, North End, N.W.	16	28	—
Hampstead Heath, United Open-Air Service	—	—	1
Highbury, N.	25	26	8
Hyde Park, W., Sundays and Week Evenings	126	100	95
Kensington, W., High Street	2	2	1
Kingsland, N.	23	27	23
Marylebone, Holy Trinity Church, Open-air Pulpit, N.W.	9	10	9

Parliament Hill Fields	—	—	37
Peckham Rye, S.E.	26	48	10
Regent's Park, N.W.	35	29	28
Scarborough (Castle Dykes)	—	—	2
Stratford, E., St. John's Churchyard	—	4	—
Stratford Grove, E. (C. E. Brigade)	5	2	—
Tottenham, N.	13	—	—
Victoria Park, N.E.	5	12	—
Waterloo Road, S.E., St. John's Church	—	6	—
Whitechapel, St. Mary's, Open-air Pulpit	12	11	9
Wood Green, N.	26	19	26
Woolwich	—	4	—
	<hr/> 455	<hr/> 413	<hr/> 305

Subjects.

"Man's Quest for God."—"The Christ of History."—"Agnosticism."—"The Future Life."—"The Eternal Christ."—"The Place of Faith in Life."—"Anti-Theistic Theories."—"Did Jesus Rise Again from the Dead?"—"Science and Religion."—"The Conscience."—"Materialism."—"The New Theology."—"Miracles and Modern Doubt."—"Is God Good?"—"Godless Ethics."—"The World's Indebtedness to Christ."—"Christianity and Rationalism."—"Religion and Reason."—"Man or Machine?" and others.

Meetings of Lecturers and Chairmen.

Rev. Canon BARKER, M.A. Subject:—"The New Theology."

Rev. J. O. BEVAN, M.A., F.G.S., F.S.A. Subject:—"The Influence exercised upon the Jews by some of the great Nations of Antiquity."

Rev. Professor G. F. WRIGHT, D.D. Subject:—"The Bible and Modern Science."

Rev. F. C. SPURR. Subject:—"The Virgin Birth."

iv.—COUNTRY.

BECKENHAM. *St. Paul's Church.*

Rev. Professor WHITE, M.A. The Work of the Christian Evidence Society.

BICKLEY (KENT). *St. Luke's School Room.*

Mr. E. BAKER.
Robert Blatchford and Common Sense.] The Problem of Sin and Suffering.

BROMLEY (KENT). *Drawing Room Meeting (Mrs. Ball).*

Speakers:—Rev. Canon BARKER, M.A., Rev. J. O. BEVAN, M.A., F.G.S., F.S.A., Miss MARY HILL.

BROMLEY (KENT). *St. John's Church.*

Rev. J. A. BETTS, M.A. What think ye of Christ?

Rev. Canon BARKER, M.A. Christian Ethics, or the Aim of Life.

CARISBROOKE. *Ruri-decanal Chapter.*

Rev. R. V. FAITHFULL DAVIES, M.A. The Spread of Secularism.

ENFIELD. *St. Mark's Church.*Mr. H. E. MILLAR (*Diocesan Reader*). Is the Bible true?

Rev. W. J. FERRAR, M.A. Mind.

Rev. PRYCE JONES, M.A. Can Prayer change the Will of God?

Rev. G. B. DOUGHTY, B.A. Freewill and Determinism.

Rev. E. R. FORD. The Existence of God.

Rev. C. J. BERESFORD. The Deity of Christ.

ERITH. *St. Paul's Parish Room.*

Mr. E. BAKER. Infidel objections considered and refuted.

WALSALL.

Evidential Mission by Mr. E. BAKER. Fifteen Lectures.

v.—MR. W. T. LEE'S EVIDENTIAL MISSIONS.

	<i>Total Attendances.</i>	<i>Lectures.</i>
ABERDEEN	9,000	18
ABERSYCHAN	7,200	14
BLACKBURN	7,300	12
HUDDERSFIELD	5,700	12
LIVERPOOL—		
St. Athanasius' Church	5,000	12
Reformers' Church	12,500	14
MOUNTAIN ASH	7,400	11
ST. MARYLEBONE, W.—		
Presbyterian Church	4,300	9
Holy Trinity Church	4,000	16
PENRHWCIBER	7,800	10
PLYMOUTH	6,200	10
RESOLVEN	4,900	12
TREHARRIS	6,700	12
WOOLWICH	4,100	8
	<hr/>	<hr/>
	92,100	170
	<hr/>	<hr/>

Subjects:—

The Being and Personality of God.

The Deity of Jesus Christ.

Revelation and Inspiration.

Theories of Christ.

R. Blatchford and the Bible.

Sir Oliver Lodge and "The Substance of Faith."

Professor Huxley and Agnosticism.

Jesus Christ and Life's Ideal.

Stones of Stumbling.

Our Day—Our Danger—Our Duty.

And others.

Also a number of Bible Conferences.

APPENDIX B.

CERTIFICATES AND PRIZES AWARDED AT THE THIRTY-SEVENTH ANNUAL EXAMINATION.

APRIL, 1908.

ADVANCED GRADE.

Division I.

CAIRD, "INTRODUCTION TO THE PHILOSOPHY OF RELIGION."

9 Candidates.

HONOUR CERTIFICATES.

Grant, John . . .	<i>First Prize</i> . . .	Harley College, Bow, E.
Shields, John . . .	} <i>Second Prize</i> . . . {	" " "
Pyke, H. A. . . .		" " "

FIRST-CLASS CERTIFICATES.

Hollands, Ellis S. .	Seal, Sevenoaks.	Ager, Harry W. .	Windsor.
Ashford, Dudley B.	Harley College, Bow, E.	Horsburgh, Peter .	Harley College, Bow, E.

SECOND-CLASS CERTIFICATES.

Brown, Rennie J. .	Harley College, Bow, E.	Morgan, C. . . .	Harley College, Bow, E.
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Division II.

BUTLER'S "ANALOGY," Part I., and SPOONER'S
"BISHOP BUTLER."

11 Candidates.

HONOUR CERTIFICATES.

Hutton, John . . .	<i>First Prize</i> . . .	Beragh, Co. Tyrone.
Beill, J. Montague .	<i>Second Prize</i> . . .	Harley College, Bow, E.
Rudland, Harry H. .	" " " " " "	" " "
Kaye, James A. . .	" " " " " "	" " "

FIRST-CLASS CERTIFICATES.

Allen, Basil	Harley College, Bow, E.
Bridger, Ernest A.	" " "
Hazelton, William W.	" " "
Evans, Arthur S.	" " "

SECOND-CLASS CERTIFICATES.

Woollard, S. G.	Harley College, Bow, E.
Engblom, H. A.	" " "
Levin, A. P. G.	" " "

Division III.

DODS' "INTRODUCTION TO THE NEW TESTAMENT."

MASTERMAN, "WAS JESUS CHRIST DIVINE?"

11 Candidates.

HONOUR CERTIFICATES.

Johnston, Henry B.	<i>First Prize</i>	Oundle, Northants.
Smart, J. Ethel	<i>Second Prize</i>	Barrow-in-Furness.
Sargent, William A.		Belfast.
Béchervaise, Albert E.		Limehouse, E.
Mitchell, Robert J.		Barrow-in-Furness.
Lowther, Minnie		" "
Watt, Alexander		" "

FIRST-CLASS CERTIFICATE.

Dickinson, Mary E. E.	Barrow-in-Furness.
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SECOND-CLASS CERTIFICATES.

Tomlinson, Jesse	Blackburn.
Rutherford, Ethel	Barrow-in-Furness.
Barnes, Robert E.	" "

INTERMEDIATE GRADE.

LORAINÉ, "THE BATTLE OF BELIEF."

13 Candidates.

HONOUR CERTIFICATE.

Grunling, Charles F. W.	<i>First Prize</i>	S.P.C.K. College, Stepney, E.
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FIRST-CLASS CERTIFICATES.

Rodgers, Annie	Waterford.
Miller, Ernest	S.P.C.K. College, Stepney, E.
Hunt, Ernest	" " "

SECOND-CLASS CERTIFICATES.

Cook, George	S.P.C.K. College, Stepney, E.
Brown, Arthur G.	" " "
Jones, David	" " "
Lee, William J.	" " "
Ivamy, George F.	" " "
Christie, Joseph	Lancaster.

SPECIAL EXAMINATION.

DR. F. WRIGHT'S "SCIENTIFIC ASPECTS OF CHRISTIAN
EVIDENCES."

9 Candidates.

HONOUR CERTIFICATES.

Hunter, William C.	<i>First Prize</i> .	Harley College, Bow, E.
Foreman, J. L.	<i>Second Prize</i> . {	" " "
Masters, W. E.		
Barrett, George	" " "	" "
Wheatley, William	" " "	" "
Tanner, William	" " "	" "
James, John E.	" " "	" "

FIRST-CLASS CERTIFICATE.

Edmeades, R. W.	Harley College, Bow, E.
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SECOND-CLASS CERTIFICATE.

Mantoriori, Romano	Harley College, Bow, E.
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ELEMENTARY GRADE.

ROW, "REASONS FOR BELIEVING IN CHRISTIANITY."

28 Candidates.

HONOUR CERTIFICATES.

Bennett, Mary R.	<i>First Prize</i> .	Doric Lodge, Bow, E.
Brookfield, Nellie	<i>Second Prize</i> .	" " "
Perrin, Ethel M.	<i>Third Prize</i> .	" " "
Ingram, Winifred F.	<i>Fourth Prize</i> .	" " "
Evans, Florrie	" " "	" "

FIRST-CLASS CERTIFICATES.

Field, Margaret E.	}	.	.	.	.	Doric Lodge, Bow, E.
Meeks, Arthur R.	}	.	.	.	.	S.P.C.K. College, Stepney, E.
Longley, Reginald	.	.	.	.	.	Woolwich.
Dean, Arthur R.	.	.	.	.	.	Balham, S.W.
Fanstone, Brazilla	}	.	.	.	.	Doric Lodge, Bow, E.
Nash, Herbert C.	}	.	.	.	.	S.P.C.K. College, Stepney, E.
Simmons, Albert	}	.	.	.	.	Windsor.
Vaughan, James	.	.	.	.	.	S.P.C.K. College, Stepney, E.
Stevens, Emily	.	.	.	.	.	Doric Lodge, Bow, E.
Ashworth, Richard	.	.	.	.	.	S.P.C.K. College, Stepney, E.
Haslam, Tom	.	.	.	.	.	Bolton.
Hayes, John	}	.	.	.	.	Woolwich.
Minshaw, William	}	.	.	.	.	S.P.C.K. College, Stepney, E.

SECOND-CLASS CERTIFICATES.

Mundy, Arthur W.	.	.	.	.	.	S.P.C.K. College, Stepney, E.
Scurlock, Thomas E.	.	.	.	.	.	"
Wensley, Arthur	.	.	.	.	.	Limehouse, E.
French, Samuel	}	.	.	.	.	Woolwich.
Wright, William H.	}	.	.	.	.	Stonebridge.
Johnston, Samuel J.	}	.	.	.	.	Belfast.
Lake, W. E.	}	.	.	.	.	Woolwich.
Denby, William	.	.	.	.	.	"

The Scheme of Study for 1909 (including Rules for Examination, List of Books, &c.), and all information respecting the Society, may be obtained on application at the Office, 34, Craven Street, W.C.

THIRTY-EIGHTH ANNUAL MEETING

OF THE

CHRISTIAN EVIDENCE SOCIETY.

The Committee do not hold themselves responsible for every opinion expressed by the Speakers at their Annual Meeting.

THE THIRTY-EIGHTH ANNUAL MEETING of the Christian Evidence Society was held on May 20th in the theatre of King's College. LORD HUGH CECIL presided over a good attendance.

The SECRETARY read extracts from the Annual Report, and also a letter of regret from the Archbishop of Sydney, who had kindly promised to speak; but in consequence of a domestic bereavement His Grace was unable to be present. The following also sent apologies: The Bishop of Rochester, Sir Archibald Campbell, Bt., of Succoth, the Rev. A. Carr, the Rev. R. Catterall, A. C. Champneys, Esq., the Rev. J. Scott Lidgett, the Rev. Dr. J. Hope Moulton, the Rev. Dr. T. Gregory Smith, and the Rev. J. Tuckwell.

The principal results of the examination were also read (see page 26).

The CHAIRMAN said: The task of the defence of Christianity is one which takes constantly a slightly different shape as the years go on and as current thought on each side changes the problems propounded. Many people who hear the phrase "Christian Evidence" think first of all of vindicating Christianity against the imputation of a legendary character. It might be supposed that the first work of evidence was to prove that Christianity rested on an historical and not on a legendary basis, and that task has been well performed during the last few years by the apologists of religion. The growth of scientific and historical research at its outset affected minds of students almost with the effect of intoxication. They seemed to be swept away by the prospect of illimitable spheres of human research and knowledge laid open to them. It was natural that all established faiths should be challenged, but I think we have passed beyond that initial stage. People are no longer inclined to suppose that Christianity is dying rapidly before the attacks of science or criticism, although those crude objections are still potent. It is, however, what tells with the higher sort of disputant that finally determines the method of our apologetics, and to-day the dominant note in the controversy is different.

The great danger that threatens Christianity at this moment is that

a large number of people are beginning to think it incredible because unnecessary. As civilization and progress have gone forward an immense change has taken place in the circumstances of human life. Science has effected a great series of conquests over pain and disease and death, and social science is steadily diminishing the great evils that arise out of poverty. There is much less need for the great consolations of religion than there was a hundred years ago. Side by side with this change there is going on a disposition to deny the reality of *moral evil*, or what theologians call sin. There is a tendency to deny the reality of sin as a living force which needs a corresponding force to overcome it. People are regarding moral evil as sanitary unhealthiness, which in the future will be eradicated by education. People will be taught to love their enemies as they are taught to wash their hands.

What has made Christianity strong and what has kept it strong is the sense in all human minds that they have to face a sort of sphinx-riddle, that there is this force in the world producing suffering and sin. Because of the terror of it, and because of the necessity of finding an answer, people accept the Christian answer as consoling and redeeming. We have to indicate to the world the reality of moral evil as a thing which, if it be not fought with by religion, will sooner or later bring to destruction human nature and all that it holds dear. That problem is going to be the great religious controversy of the twentieth century. In what position will Christianity find itself when the problems of pain and death have been immensely reduced in importance? I believe that all forms of evil not directly anti-social will greatly increase. People will enrol themselves into two camps, one composed of those who believe that redemption for sin can only be obtained at the hands of a Divine Saviour, and the other of those who hold that in the triumphant upward progress of humanity evil can be overcome by a few words of moral instruction.

The BISHOP OF AUCKLAND dealt at the outset of his speech with a point of view that, he said, we do not often consider. To win a man's intellectual assent to a proposition in connection with religion does not necessarily mean that you have won the assent of his spiritual nature. "My experience convinces me that if you want to really understand Christianity you have got to do the Will. Otherwise no amount of skilful argument, no amount of logical syllogisms resulting in perfectly accurate conclusions, will have any effect in bringing people to Jesus Christ." The old attack on Christianity was vulgar in that it was a refusal to accept the highest ideals. To-day people are perfectly willing to talk respectfully of our ideals. The battle rages around the fact of the Incarnation and the fact of sin.

"I have been asked," the Bishop continued, "to touch upon a subject of 'Unbelief in a young nation.' First I must say that

I have been proud and thankful to see the brotherly feeling exhibited in the bush camps and in out-of-the-way places. All that side of the life in a young nation is splendidly Christian. But how long will it last? I do not believe that it can really last anywhere without God. For the ideal of duty to our neighbour must die out if the ideal of duty to God is dying out. Perhaps the reason why duty to God may die out is because our schools are wholly secular. We have had thirty-one years of secular education, and I am satisfied that it is an exceedingly dangerous and fatal course for any State to adopt. You may have as many facilities for giving religious instruction out of school hours as you like, but it is bound to have one effect upon the minds of all who are brought up under that system—they will grow up with the idea that *God is an extra*. If the Christian Evidence Society can help to keep secularism out of the schools at home it will be doing the grandest work that can be done in this country.

Rev. F. C. SPURR said there was never greater need for the operations of the Society than at the present time. While it was quite true that professional materialism was an exploded force, it was also sadly true that practical materialism was on the increase. What we had to fear was not a revival of Atheism so much as the spreading of light-hearted ideas about life. The great mark of English life to-day was a lack of seriousness in every department. This frivolity of mind is fatal to hard thinking. The vast majority of the sceptics encountered by the members of this Society are persons who quite evidently have never learned the art of thinking. Amongst working men sceptics, in particular, this is very marked. Their reading is half a century behind the times: they are fed upon sixpenny reprints of books whose copyright has expired and whose ideas are utterly out of date. This, combined with the prevailing superficiality of much of modern life, constitutes a grave problem for us. It is this that the Society is trying to meet.

We must not, however, abandon ourselves to pessimism. Too many of us are ready to play the part of Jeremiah. It is quite a fallacy to suppose that our own time is worse than any other. The most wholesome corrective of this fatal pessimism is a careful study of history. While we have good reason to deplore the present religious indifference and the bitter hostility displayed towards the Gospel by interested persons, we may well thank God that an abyss separates us from the former frightful outbursts of Atheism. Let any who think that ours are the worst days remember what happened at the end of the eighteenth century when a lewd woman was enthroned on the high altar of a Christian basilica. Would the men of the twentieth century permit a repetition of that villainy? Then again it will be well for us to recall the indecency which characterized the utterances of many of the chief Atheists of thirty years ago and contrast it with the entirely different speech which

prevails to-day amongst the same class. The situation is entirely altered in these respects, and for this we may be grateful. In many directions we may find good reason for thankfulness. If it is true that many do not and will not name Christ, let us not forget, and let us take care that they are not allowed to forget, that the ideas of Christ have taken possession of the best part of Society. The growth of humanitarianism in all its branches is a fruit of the Gospel. He who has been the inspirer of these ideas has, unhappily, been too often forgotten and denied, but He will come to His own yet. The beams of light cannot for ever ignore the Sun from which they have been derived. Again, I find in the new and better temper of scientific men towards religion an augury of good. The old hard, and often spiteful dogmatism of thirty years ago, has given place to a modesty and to a reserve which far better fit the scientific spirit. Contrast for example the famous Belfast Speech of Professor Tyndall with any of the chief speeches of the British Association of the year 1907! What an immense difference! Many failures, much revision and growing light have all contributed towards the creation of a new scientific temper. In some form or other, the trend of all science to-day is in the direction of Theism. Again, we may find more than a little consolation in the study of the history of criticism as directed against Christ. In that monumental work of Dr. Hastings "The Dictionary of Christ and the Gospels," there is an article on the history of criticism which it would repay every one of us to carefully study. From it we may learn that all the extreme rationalistic critics have done is to slay each other, like the soldiers of Sennacherib's army. Strauss, Baur, Renan and others, have in turn attempted to destroy the Christ of the Gospels. It is superfluous to say they have not succeeded. But they have succeeded in a work which they had not foreseen: each of their theories has been destructive of the other. The Christian may well retire and watch this battle from afar. The battlefield is covered with *débris*, the mutilated portions of knights, who, gathering to fight Christ, have ended by fighting each other. And Christ remains untouched. He is more to the better conscience of this age than ever. The fourth Gospel, once so confidently assigned to the end of the second century, has been established as a work of history of the Apostolic age. It has been left to the learned Unitarian Professor Drummond to make one of the most brilliant contributions to the authenticity of the fourth Gospel. All these things, I submit to you, are for Christians matters for thanksgiving. We have less reason than ever for being pessimists. At the same time we must not be blinded to the gravity of the present situation. The unbelief of the day is sufficiently striking to cause us great uneasiness and to tax our ingenuity as to the best means of combating it.

We must remember that if the mode of attack upon religion has changed the object of the attack remains the same. The exchange of the bludgeon for the rapier does not mean the cessation of

hostilities. There may be more politeness than formerly in controversy, there is not less determined opposition to the claims of Christ.

From the beginning until now, under every form of attack, the object has been, not so much to deny the existence of God as to impugn the Divinity of our Lord Jesus Christ. It is not *a* God that men deny, but God as manifested in Christ. The mode of the attack to-day is complex. Never before has there been such an array against Christ. Criticism challenges the documents of the New Testament, prejudice challenges its age-long history, social reformers plead against Him the present state of society, psychologists think to discredit Him in the name of the laws of the human spirit, and last in the field is the science of comparative religion, which would rob Him of His unique Divinity by placing Him in the pantheon of the Gods. All this appears formidable, especially to the half educated. To the man in the park it seems as if the death-knell of Christianity had been sounded. But, in point of fact, the outlook is extremely hopeful. We have nothing to fear from criticism, science, psychology, sociology or comparative religion. On the contrary, all these will yet be seen to bring the richest contributions to the person of Christ. The Christian Church asks for the fullest investigation, certain that nothing can ever diminish the splendour of her Lord or rob Him of the crown of His Divinity.

The present situation constitutes a distinct call to us. First, to keep our hearts in peace. Nothing can ever rob a Christian of his personal experience of Christ. The citadel of religion is impregnable. The Gospel offers itself as a redemption : it actually redeems. Those who refuse its redemption have no right to deny the experience of those whom it has redeemed. The ignorance of another man does not invalidate my knowledge. Then we need to keep our temper. We must not impute bad motives to our opponents. Let us assume them to be honest men. There is a means, surely, between shouting down our opponents and an easy yielding to them of nearly all the essentials in the hope of winning them. Specifically, the call to-day is for a new apologetic to meet the special need of the time. It is useless for us to employ the apologetic methods of twenty-five years ago. The enemy has changed his tactics : we must change ours to meet him. Above all we need a constructive apologetic. May I read to you the words of Alexander Vinet, written fifty years ago, on the need of constructive apologetics? He said, the true apologetic "will not wait for the assault, it must be aggressive. It will not concern itself with the need of one age but of all time. It will not assail one form of unbelief, but will seek to exhume from the depths of the human soul the principle of all forms of unbelief. Apology is not mere justification : it is laudation, homage, worship, and the edifice it rears is no longer a citadel but a temple."

These noble words are needed to-day as much as they were needed

then. It is not an edifying spectacle to see the Church gradually yielding to the demands of new truth. Let us make our foundation broad enough to receive truth from whatever source it comes. Of all men the Christian has least reason to be afraid of new knowledge and new light. "Light cannot be contrary to light, truth cannot contradict truth," said Père Didon to an immense audience of students and journalists in Paris. The Christian who possesses Him who is *the* Truth can give hospitality to truth from every source. One part of our constructive work will be to show the harmony of all the new truths with Christ, and to show that He alone is its full explanation and coronation. But we have greater need than ever to examine with the utmost care what is offered to us as "truth," especially in the department of comparative religion. Some of the extraordinary deductions of Mr. Robertson, for example, need to be received with the greatest suspicion, it is so evident that they are prejudiced. Let us have all the facts; let us sift them from the falsehood legend with which they have become intertwined, and the result will be that in the "Comparison" Christ will be all in all.

It is because the Christian Evidence Society is endeavouring to do this work that I wish it the most thorough success. Its operations need extending throughout the kingdom. Surely all who desire to see the tide of indifference and irreligion stemmed will aid a work which sets itself to defend and to extend the Gospel.

Mr. W. T. LEE (the Society's Evidential Missioner) said: As I have listened to the impressive utterances of the proposer and seconder of the resolution I have been asked to support, I have been reminded of the remarkable words of Professor Harnack in the opening paragraph of his famous book "*What is Christianity?*" Those of you who have read that most suggestive book will remember that the author begins by quoting the dictum of *John Stuart Mill* that "Mankind cannot be too often reminded that there once lived a man of the name of Socrates"; and immediately Professor Harnack proceeds to affirm that it is "Still more important to remind mankind again and again, that a man of the name of Jesus Christ once stood in their midst." I presume that no student of world-history, and certainly no student of Holy Scripture and of the Christian centuries will be inclined to dispute Professor Harnack's statement. For the great world movement is as truly Christocentric, as is Scripture and the Christian Church; and it is just the Christocentric character of the previous speeches which has so greatly impressed me.

Turning to the New Testament. It seems to me quite impossible for anyone to give himself up to a careful study of the New Testament narratives without recognizing the fact that, to the writers of those narratives Jesus Christ possessed a personal dignity and a spiritual value to which no human being can ever attain. Read those narratives and you will find that Jesus of Nazareth was regarded not only as

having a name given to Him before He was born, but also as having had a real Personal Existence, and as having accomplished work of real Cosmic significance before His birth in Bethlehem. He was, indeed, the Inspiration of Israel's Faith, and the realization of Israel's prophetic hopes and spiritual aspirations. In making these statements I am not concerned to illustrate their meaning or to justify their use, for, I presume in a meeting such as this, there is no need for me to do either the one or the other. Besides, I imagine I have been asked to speak on this occasion because I happen to be the Evidential Missioner of the Society, and because the Committee feel I may perhaps be able to tell you, from actual experience, the *great need which exists for our work*, and somewhat of the wonderful success which God has been pleased to give to our efforts. Well, I have been identified with the Society for more than twenty-five years. During these years I have lectured in many great centres of population in England, Ireland, Scotland and Wales, and I have to confess with the greatest regret, that I do not think that the Christian Evidence Society has ever been more needed than it is to-day. I greatly fear that many of those to whom the Churches have a right to look for guidance are utterly unaware of the extent to which unbelief has spread amongst the masses of the people, and of the bitter and vehement spirit in which the Bible and the Church are held up to the ridicule, the contempt, and the condemnation of the masses.

As I go up and down the country, and face great audiences, mainly composed of working men, it is not an infrequent thing to have men, and at times even women, come to the platform and definitely profess Atheism and Materialism; categorically deny the historicity of Jesus Christ—the value of His alleged teaching; and to do this with a vehemence and an assurance that make one's heart ache.

In addition to this class of distinctly atheistic unbeliever, there is the class of Anti-Christian Socialists, led by such men as Mr. Robert Blatchford, who spend their strength and great talent in nourishing bitter hostility to all that bears the name of Christ and Christianity. With scornful tone they ask the workers, "What has Christ ever done for you?" And ignorant of, or indifferent to all the beneficent results of the spirit and the teaching of our Lord in the past, and the present, they proceed to emphasize the sorrows, the sufferings, and the tragedies of the poor: carefully ignoring all the efforts of the Church to ameliorate or remove these evils. They call upon their followers to turn from the Parson, from the imaginary felicities in a future heaven, from the delusive aid in a fancied crucified Redeemer, and to combine and organize, and so to become their own Saviours, and to establish, hear and now, a real kingdom of MAN on earth.

Of course to such teachers as these there is no "Heavenly Father," no sin, no Saviour, no soul, no heaven. Man is merely a body. He lives by bread alone. He is an animal with five senses and a little reason, which nevertheless is the measure, as it is the only

interpreter, of every problem of being, of every problem of meaning, and of every problem of value. And so man's efforts should be directed to this one end—how to make the best of this life and of this world.

As I go from city to city I am frequently astonished not only with the bitterness of the antagonism to Christ and Christianity, I am also astonished at the manifest "wrongheadedness" and utter, almost hopeless ignorance which my opponents exhibit of the plain teaching of the Bible, and the meaning of Christianity, the work of the Church, and the life of the individual Christian. (At this point Mr. Lee read a number of questions which had been sent to the platform at the close of one of his lectures.) Some of the questions, he said, might be called "comic" did they not reveal such pathetic ignorance of the meaning of the real matters in dispute.

In conclusion Mr. Lee gave two or three illustrations of remarkable cases of conversion from bitter and long antagonism to Christ and Christianity, to a living faith in the personal Christ, and earnest labour to spread His Gospel. And, said the speaker, did time permit I could give you literally scores of instances of similar blessing attending the great, and most important work of this Society.

A cordial vote of thanks to the Chairman was moved by TRAVERS BUXTON, Esq., and seconded by the ARCHDEACON IN CYPRUS, and briefly acknowledged; and the meeting closed with the Benediction.

PUBLICATIONS OF THE SOCIETY.

THE PHYSICIAN'S TESTIMONY FOR CHRIST. By the late Sir ANDREW CLARK, Bart., F.R.S. Preface by Sir DYCE DUCKWORTH, M.D., LL.D. 13th Thousand. 6d. Postage 1d. Booklet Edition, 6s per 100.

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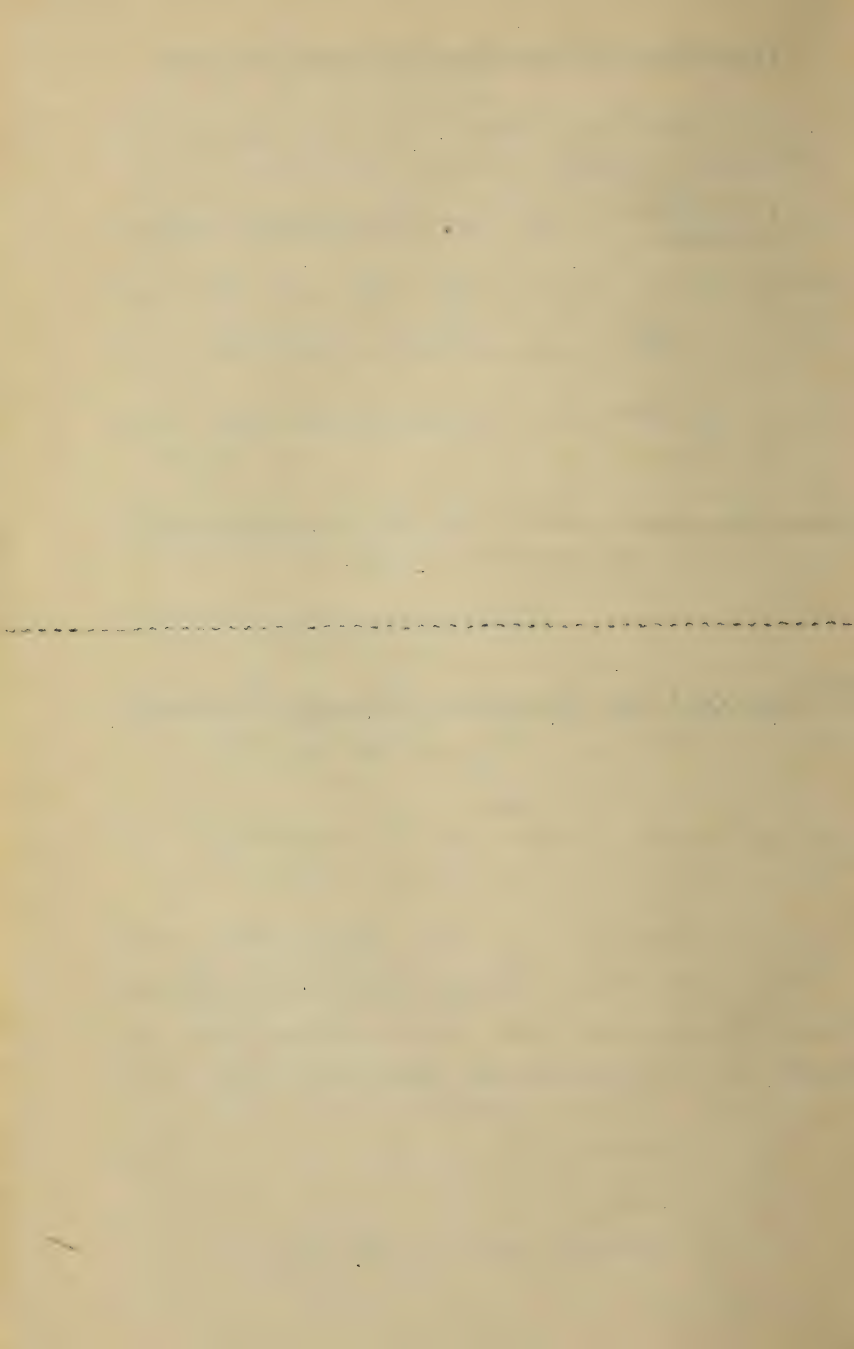
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To controvert the errors of Atheists, Pantheists, Secularists, and other opponents of Christianity.

To counteract the energetic propagandism of Infidelity, especially among the uneducated.

To meet the difficulties and strengthen the faith of the doubting and perplexed.

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The unsettled state of opinion in various classes of society, especially among the young and inexperienced, with regard to the existence and character of God, Christ and Christianity, and the Holy Scriptures.

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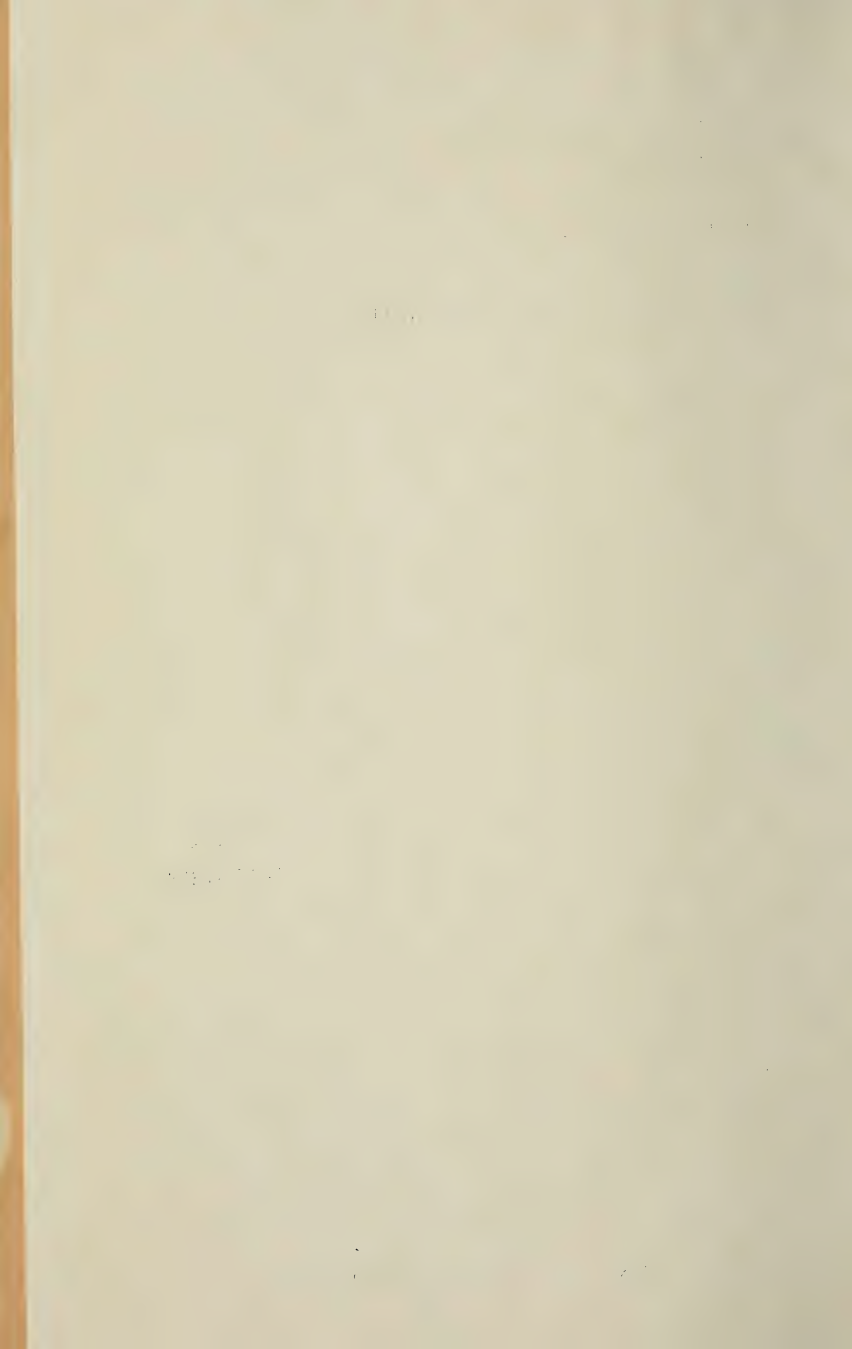
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CHRISTIAN EVIDENCE SOCIETY.

REPORT OF THE BOARD

for the year Oct. 1st, 1935, to Sept. 30th, 1936

A SHORT SUMMARY OF THE YEAR'S WORK.

The Christian Evidence Society exists primarily to provide evidence on behalf of the fundamental beliefs of Christianity, and during the year under review, it has been successfully endeavouring to accomplish this by the following methods:—

Evidential lectures in the parks and other open spaces delivered by business men, working men, clergymen and others.

Various kinds of apologetic addresses in Churches by prominent laymen and clergymen.

Circulating evidential pamphlets, book-lists and pamphlet-lists.

Correspondence and conversations with doubters, and with those who deal with sceptics.

Communications to the Press.

Studying what atheist Societies are doing. (The Church militant ought to know the plan of campaign of its opponents.)

Meeting their attacks in such ways at the following:—

OPEN AIR WORK.

During the year under review we arranged ONE

THOUSAND TWO HUNDRED AND FIFTY-SIX MEETINGS in the open air in Greater London alone.

The average duration of these meetings was at least an hour and a half. Much of this time was employed, as a rule, in answering questions. A large proportion of these were put to us by those who did not believe in God or in a life beyond the grave.

FREE DISCUSSION.

We also welcome opposition speeches at all our meetings, allowing the opponents of religion a very fair hearing. No organisation in the parks is as willing as we are to allow opponents opportunities to express their views.

We feel that in Church no one has a chance to query pulpit statements, and that this fact tends to give rise to the suspicion that assertions in sermons are often loosely made, and are frequently open to dangerous criticism. This suspicion creates a keen demand for *free discussion* which, in our view, ought to be welcomed *elsewhere*.

Moreover, the method of *teaching* by means of questions and answers is one of the best.

We held regular open air meetings during the year in Hyde Park, Finsbury Park, Clapham Common, Victoria Park, Brockwell Park, Regent's Park and at Highbury Corner, Tower Hill, Brixton, Fulham, Walworth and Hampstead.

In the body of the Report we give many details of these meetings with some accounts of conversions.

RELIGION AND THE MASSES.

We have found that such subjects as politics and economics attract much more attention in the open-air, at present, than does religion. Consequently our work is more difficult now than it used to be, and is being much more interrupted by political hecklers. When surrounded by political meetings it is hard work for us to secure audiences to listen to Christian evidences. Nevertheless we succeeded in doing so during the year.

INDOOR MEETINGS.

In addition to the open air lectures in London, mentioned above, many dinner-hour and other lectures were arranged by us.

LITERATURE.

We mention in the body of the Report increases to our Library and we describe our book-list and pamphlet-list.

THE PRESS.

We also quote some interesting Press notices of our work and letters and articles which have appeared in the newspapers.

We are of the opinion that too little use is made of the openings which the Press offers for evidential work.

THE PROVINCES.

The activities of our provincial representatives are recorded separately, under the headings of their various dioceses.

ABROAD.

That our work is becoming increasingly known in very many parts of the world, is shown by the letters we receive from many distant parts of the globe, some of which are mentioned in the body of the Report.

OUR FINANCES.

Through death and other causes, **FOUR HUNDRED AND FORTY-FIVE** of our contributors have been unable to help us this year.

This is an improvement on last year, when the total number of supporters unable to contribute was **SIX HUNDRED AND SEVENTY-TWO**.

We should very much like to be able to report, next year, a further decrease in the number of contributors who fail to subscribe.

We hope that those who found themselves unable to help us last year, will be able to do so again during the coming months.

AN INCREASE.

We have managed to obtain, during the year under review, **THREE HUNDRED AND TWENTY-SEVEN** new contributors. This is a considerable achievement and is an increase on last year, when we secured **TWO HUNDRED AND FOUR** new contributors.

We should like to be able to report, next year, that the number of new supporters exceeded the number of those who have lapsed. This year we are **ONE HUNDRED AND EIGHTEEN** contributors short.

If every donor and subscriber would get one other contributor to our funds, it would make an enormous difference to our income.

We have to remember that some anti-Christian societies have an income many times as large as ours and that they can therefore do a corresponding amount of work. They are working hard to *destroy*—we to *build up*.

In view of the spirit of indifference to Christianity on the one hand, and the anti-God menace which is spreading throughout the world, on the other hand, it is most urgently necessary that we should do our utmost both to persuade the masses to take an interest in religion and also to counteract the organised appeal of atheism and materialism.

In our last Annual Report we made a special appeal for increased contributions, as we had a deficit.

We are exceedingly glad to report that this year our income has exceeded our expenditure by £329 9s. 4d. We have received just over £300 more in donations and subscriptions than last year, and we also received a legacy from the late Rev. Dr. Charles Winship of £100 for which we are very grateful.

This increased income is very gratifying.

It does not follow, of course, that because we have been fortunate this year, we shall be equally successful next year. The world is full of unrest and uncertainty and moreover new causes are always claiming people's time and money. We therefore hope that our supporters will not lessen their contributions to our funds, but rather will increase them, so that we shall never have

to refuse work with which this Society is so eminently fitted to deal.

RESERVE FUND.

Owing to the generosity of our supporters during the past year, we have been able to place £500 to our Reserve Fund, which now totals £5,357 5s. 7d.

Our Hon. Secretary has given his services voluntarily for over twenty years, so that we have not had to pay a Secretary, but we cannot expect him to serve us for ever. One day he will wish to retire. When that time comes, it would give us great satisfaction to know that the Society had an assured income large enough to pay a good Secretary (in addition to our other expenses). This could be made a certainty if we had a Reserve Fund yielding a sufficient revenue. Having no Endowment Fund, it is all the more necessary to build up our Reserve Fund to secure our future.

OUR HEADQUARTERS.

For many years we have paid only £156 5s. 8d. a year for two large flats at 33 & 34 Craven Street, W.C.2; but there is considerable prospect of these houses being pulled down. In that case we should have to pay very much more for rent, for we need a great deal of space for all our literature, etc.

OUR WARM THANKS

are due to all our subscribers and donors who have so generously given us their support during the past year. We appreciate their help most highly and we extend our heartfelt thanks to all our friends who have aided us in our great task.

REDUNDANCY.

It inevitably happens that there is some repetition in our Annual Report because, what is briefly touched upon above, in the Summary, is mentioned again, in greater detail, below, in the body of the Report. We find, however, that the short analysis is welcomed by those who have not time to read the whole of the Report.

D. F. MACKENZIE, Chairman of the Board.
DARYNGTON, Hon. Treasurer.
C. L. DRAWBRIDGE, Hon. Secretary.

1936 ANNUAL REPORT IN DETAIL:

Our work is increasingly necessary. The following are a few quotations from the Press during the year, which show that the prevalence of ignorance, the spread of doubt and the necessity of dealing with atheist propaganda are becoming more fully realised and that the work of our Society is being increasingly recognised by newspapers of all shades of opinion.

"The Times," of April 13th, 1936, inserted the following:—

" DOUBT.

" Sir,—Many thousands of people who do not attend church are bewildered by modern religious difficulties and do not know to what organisation they can go for help to solve their problems. We, therefore, commend the work of the Christian Evidence Society to all who are doubtful.

By means of addresses in the parks and other open spaces and indoors, by literature, correspondence and interviews with doubters, and in other ways, it strengthens the faith of the perplexed and lays a firm foundation for the Christian Faith.

Further information will gladly be sent to any who may require it, and the Secretary, the Rev. C. L. Drawbridge, will be very grateful for any contributions sent to the Office, 33 and 34 Craven Street, Strand. W.C.2. The Society is specially in need of legacies to ensure its future.

We are, yours faithfully,

William Ebor, W. R. Matthews, Alfred E. Garvie,
Donald O. Soper, Daryngton, J. C. Stamp.

From the " Church of England Newspaper " of December 13th, 1935:—" The extent and danger of anti-Christian activities are not sufficiently realised by religious people. Blatantly, in the open, usually under a political guise, religion is being attacked on all sides by organised anti-Christian societies.

Their propaganda is doing an enormous amount of harm, especially to young men and women who stand round atheist platforms in the parks and open spaces of our towns and cities. Many young people also come in contact with secularist literature.

It is essential that all this anti-Christian propaganda should be counteracted, and the Christian Evidence Society is doing this urgently needed work . . .

After describing this work it continues :—“ It is thus combating atheism, erasing from the minds of men and women doubts that have been implanted by the agents of anti-Christian societies, and it is laying a sure foundation for the Christian Faith.”

The following is from the “ Sunday at Home ” of February, 1936 :—“ During the past year the *Christian Evidence Society* has continued its great and valuable work in providing evidence of the fundamental truths of Christianity . . . The Society keeps itself well informed of the plans of its opponents, and meets their attacks in the park meetings, where objections to Christianity are explained. Opposition speeches are welcomed, in order that the truth may appear in the reply. Meetings are held also for those who have become simply indifferent, and here the proceedings take largely the form of hymn-singing.

The Society has continued its work in the provinces, and, indeed, its work is becoming widely recognised, as letters from distant parts of the world show. But this Society, like others, needs money to carry on its work. As appears from the recently published Report of the Board, many of its subscribers have been compelled to cease or to reduce their subscriptions. The Board appeals for an increased number of subscribers, in order that this important activity should not be curtailed.”

From the “ Life of Faith.”

ANTI-CHRISTIAN PROPAGANDA REFUTED BY THE CHRISTIAN EVIDENCE SOCIETY.

“ A great many people do not know of the excellent work done by the Christian Evidence Society in the parks and open spaces of our towns and cities.

It sends out its duly qualified speakers to combat atheistic propaganda, to interest the indifferent and to help all those who are troubled with religious doubts.”

After describing various other kinds of evidential work done by the Society, it continues :—

“ Anti-Christian propaganda is widespread and is

undermining the faith of many people. It is therefore most essential that attacks against religion should be met and the propaganda of organised atheist societies counteracted.

"In supporting the Christian Evidence Society, every Christian will have the satisfaction of knowing that he is indeed helping forward the work of Christ and His Kingdom."

From the "Christian":—

A NECESSARY WITNESS.

"It is essential in these days of indifference, unbelief, and active opposition to the Christian Faith, that there should be such an organisation as the Christian Evidence Society to go out into the open air, defend the Faith, interest the indifferent and guide those perplexed by religious difficulties.

"Atheistic propaganda is to-day more widespread and virulent than ever, and such work as that of the Christian Evidence Society is therefore most necessary."

From the "Guardian": "Christianity is assaulted on every side. For many years there have been in this country several active atheist societies working to destroy the people's faith. In addition to these, organised anti-Christian Communism has joined in the onslaught against religion. These anti-Christian Societies hold many hundreds of open-air meetings and issue several thousands of books and pamphlets each year. It is against these attacks that the Christian Evidence Society holds its own."

From "The New Chronicle of Christian Education":

"St. Peter said 'Be ready always to give an answer to every man that asketh you a **reason** of the hope that is in you.'

"It is more than ever necessary to-day to be able to give 'a reason' for one's faith. It is not sufficient merely to testify to one's belief in God, in Christ, and in a life beyond the grave. Opponents of religion and also those who are oppressed with doubts want to know *why* one believes, and what grounds one has for one's belief.

"Not only is this a questioning age, but the large

majority of people are outside the Church. They belong to no religious body and attend no place of worship. It is among these people, both by open-air meetings and by literature, that the opponents of Christianity are propagating unbelief and definite hostility to faith in Christ.

"The Christian Evidence Society is putting up an exceedingly good fight against the hostile forces of atheism, both in the open air and by means of literature. It also has interviews with doubters, arranges indoor lectures and addresses and meets attacks against religion which appear from time to time in the Press."

PRESS COMMENTS ON OUR ANNUAL REPORT.

"The Christian World" of April 2nd, 1936, said:—
 "The new report of the Christian Evidence Society is an encouraging document. Lectures by laymen and ministers of religion have been given, both in the open-air and otherwise; books and pamphlets have been published and circulated, correspondence carried on with doubters and sceptics, and the campaign of atheist societies studied with a view to countering them. Possibly the most valuable work is done in the open air assemblies, for there not only are those people reached who never enter a church, but also those who preach atheism are directly met and their arguments countered by immediate evidence. Many tributes to the work of the C.E.S. are printed in the report, together with accounts of actual experiences encountered. The report is a vital and fascinating account of an invaluable work."

"The New Chronicle" of April 2nd, 1936, said:—
 "Most people know of the excellent work being done by the Christian Evidence Society but few recognise the tremendous efforts made by the Society for 'the Study Proclamation and Defence of Christian Truth.' The annual report for 1935 has just been issued . . . and some startling facts are recorded. No less than 1,379 meetings were held in the open air in Greater London alone. The average duration of these meetings was at least an hour and a half and much of the time was employed in answering questions. For over twenty years the Hon. Secretary (the Rev. C. L. Drawbridge) has given his services voluntarily, but it is obvious that he cannot be expected to go on for ever. Therefore it is urgently

necessary to build up a Reserve Fund upon which to fall back when he retires and a paid secretary has to be provided.

The "Church Times" of April 3rd, 1936, said:—

THE GOSPEL IN THE OPEN AIR.

"The Christian Evidence Society is keenly alive to the special value of its open-air witness in the days when three-quarters of the community belong to no religious body and attends no place of worship, when anti-Christian propaganda and the teaching of secularism is increasing in virulence, and when there are abundant examples of appalling ignorance of the elements of the Faith among young people."

A clergyman accustomed to speak for the Society in Hyde Park and Tower Hill reports that he has met with a little antagonism, a good deal of friendly disagreement and much appreciation for honest attempts to answer questions candidly. "There is," he says, "a real respect for a simple telling of personal religious experience; but it must be testimony free from any artificiality or mere stereotyped form." He adds: "The men in the Park do not want to hear mere blind credulity or superstition, still less are they interested in knowing what the speaker does *not* believe. They want to listen to a man who has faced their doubts and denials, has answered them, or knows them unanswerable, and yet has a definite faith for which he can give an account."

A lay lecturer of the Society states:—"The anti-Christian propaganda is adopting more and more disreputable tactics in its efforts to undermine faith in the rising generation. The scientific and philosophic arguments advanced by unbelievers a few years ago have largely given place to cheap banter and paltry jest. The quip, the gibe and the sally—ever effective weapons in the hands of the 'no-God' fraternity—are to-day their chief stock-in-trade."

It is interesting to find the Vicar of St. Barnabas', Kensington, writing: "As a result of fifteen years' experience of open-air speaking, I am always recommending young clergy, whose voices are sufficiently strong and resonant for the work, to try it. Nothing is

better calculated to turn the polite essay reading of the newly-ordained clergyman into a sermon invigorated with energetic force."

From "The Sunday at Home" of June, 1936:—"The 1935 report of the Christian Evidence Society is a magnificent record of a year's good work. No method of bringing the facts of Christianity before the public has been neglected, and increasing opportunities abroad have been used to the full. The only discouraging feature of this report is that there is financial difficulty. So important a work as this Society has undertaken must certainly not be allowed to lapse."

A UNITED FRONT.

It will have been seen that the newspapers quoted represent widely different theological points of view. All Christians are interested in the united defence of fundamental Christian beliefs for which all denominations stand. It is these that the Christian Evidence Society propagates and defends.

WHAT MANKIND NEEDS.

The world is full of unrest, suspicion, distrust and fear. These tend to produce unhappiness, international and social hostility, and a proneness to war between nations and classes.

Mankind is also oppressed by doubts in every sphere of thought and activity. There is a wide-spread feeling of uncertainty and a craving for reliable guidance.

The trouble is that the world is suffering from a lack of vital religion—an absence of true Christianity. A wide-spread and full belief in the Fatherhood of God would carry with it a greater belief in Jesus Christ, and would, we are sure, inspire the Christian spirit which is so badly needed to bring in the Kingdom of God, "the peace of God which passeth all understanding" and cure the prevalent suspicion, distrust and fear which are the chief causes of war between nations and between classes.

About eighty per cent. of the people of this country, however, belong to no religious denomination and attend no place of worship. Although this does not necessarily mean that four-fifths of the community are not religious, yet they lose much from standing aloof from organised

religion. This fact is being made use of by organisations which are hostile to religion.

In view of the fact that the vast majority of the population does not go to Church, the minority which does attend public worship should go out to the non-Church goers and meet their needs in the open air.

Because many people are not religious, because they do not see why they should be, it is necessary to explain to them why they should become Christians.

Because one reason why so many people stand aloof from organised religion is that they are full of doubts as to the truth of Christian beliefs, it is necessary to solve these doubts by providing evidence on behalf of fundamental Christian beliefs for the benefit of those whose intellectual conscience will not let them believe without evidence.

ATHEISM.

There are in Great Britain several active Atheist Societies which exist to destroy all religion.

The Christian Evidence Society specialises in dealing with these anti-religious organisations.

SOME ATHEIST SOCIETIES.

The following societies are constantly asserting their hostility to belief in God. "The Communist Party of Great Britain," "The Socialist Party of Great Britain," "The National Secular Society."

Each of these organisations issues an official organ and publishes many books and pamphlets which attack belief in God. All of these, especially the first two, hold many atheist open-air meetings.

(The atheist Society which *calls itself* the "Socialist Party of Great Britain" is not to be confused with any other Socialist organisation.)

There is also the "Rationalist Press Association" which has a monthly organ and issues cheap re-prints attacking religion. This Association, although it sometimes advocates "atheism," usually prefers to employ the term "agnostic" or "rationalist" to the term "atheist." It is enthusiastic in its support, for instance, of the National Secular Society, which calls itself atheist,

but the R.P.A. is more fully aware than other atheist societies are that it is very difficult to prove *a negative* and that it is quite impossible to prove an *universal negative*. The R.P.A. realises, therefore, that it is foolish actually to deny the existence of God, and doubtful policy definitely to profess "atheism," because to do so tends to produce demands on the part of critics for evidence that God does not exist.

ATHEIST LITERATURE.

Many people read one (or more) of the weekly or monthly anti-religious organs, and also buy atheist books and pamphlets.

Vast numbers of people, who do not come into contact either with anti-religious meetings or with atheist periodicals, books and pamphlets, hear many anti-Christian arguments in workshops or from those with whom they work or with whom they associate in their spare time.

THE RATIONALIST PRESS ASSOCIATION.

The monthly organ of the Rationalist Press Association of May, 1936, stated:—"The Report shows that the membership of the Association, including the non-members subscribers, was 4,457 at the close of the year. The subscriptions and donations reached £2,752, and legacies and bequests and the income from residuary estates amounted to nearly £4,000."

According to the Press, the R.P.A. also received, a few months later, a legacy of £250.

As reported in its monthly organ, one of the speakers at the Annual Meeting of the Rationalist Press Association said:—"During the last eight years the membership shows an increase of just fifty per cent. Your early financial difficulties seem to have been left behind, and I see in your new Annual Report that the Association now has an income of well over £11,000, and a Balance Sheet that shows an impressive total of more than £66,000."

The Christian Evidence Society's Balance Sheets are given on pages 109, 110 and 111. from which it will be seen that our income is very much smaller than that of the R.P.A.

NATIONAL SECULAR SOCIETY.

The Executive's Report of the "National Secular Society" stated in its weekly official organ of June 7th, 1936:—"During the period covered by this report the Executive has been directly responsible—financially and otherwise—for 542 meetings.

"New branches of the Society have been opened at Preston, Edinburgh, Hetton le Hole and Leeds. Application has also been received for the formation of a Branch of the Society at Accra, West Africa. This will be granted in due course.

"The figures given apply only to those arranged by the executive. But each Branch carries out its own lecturing programme, and if the total were given the figure would be a very large one. A great many of these meetings are in the open air, and it is not easy to estimate the value of these. Like so many other advanced movements, Free-thought owes much to the devotion of its open-air contingent, who do a very laborious work with the minimum of publicity and pay."

LEGACIES TO ATHEIST SOCIETIES.

The following is an extract from "The Times," :
 "Mr. . . . left estate of the gross value of £23,166 with net personalty £20,240. He left amongst other legacies, £500 to the Freethinkers' Endowment Trust; £100 to Leicester Secular Society; £1,000 to the National Secular Society; £250 to the Rationalist Press Association; the residue of his property to his wife for life; and then £1,000 to such charities as she would appoint; and the residue to the National Secular Society."

ATHEISTS BALANCE SHEETS.

If any of our friends can secure a balance sheet of any of the following, we shall be grateful if they will let us see it:—

"The National Secular Society."

"The Communist Party of Great Britain."

"The Socialist Party of Great Britain."

SOME RESULTS OF OPEN-AIR WORK.

One of our lecturer's reports:—"Mr. . . . a well-

known—almost life-long—atheist, has recently been won over to Christ and the Church.

“He is the son of an old London City Missionary, long since gone to his rest. Very early in life the son became a bitter atheist, and for over 35 years, up to the day of his conversion, had continued to be more hostile to religion. He was a very formidable opponent at our meetings and was a loyal member and supporter of one of the most notorious atheistic Societies in London.

HATED CHRISTIANITY.

“On every possible occasion when he could be present at our meetings in the parks, he vehemently opposed our C.E.S. lecturers. He loathed and despised everything connected with Christianity and Christ. All our efforts appeared to be in vain. But one refused to think that he was beyond redemption—although he made it his boast that he would live and die an atheist. His influence on the side of scepticism was very far reaching in the East End of London.

A CHANGE.

“But by God’s grace, through the efforts of the Christian Evidence Society our sceptical friend was (quite unconsciously) being affected by the patient, forbearing and irresistible arguments of our earnest representatives. Month after month, year after year, he was being impressed by the beauty of Christian Idealism, while the dawning light within him was growing stronger and brighter each time he listened.

“I had several personal interviews with him which helped to bring about the great change which subsequently took place in his soul.

“In a letter to me, when the Divine light was beginning to dawn, our sceptical friend wrote:—‘I have almost come to that pass of the old time sceptic who exclaimed ‘O Galilean Thou has conquered.’

“Our interviews continued and the inner light grew brighter. Then I received a letter from which I quote the following:—

‘I am extremely thankful to you. I was only thinking to-day, why was I in the dark so long? Christ’s

saying comes to me 'Seek ye first the Kingdom of God and His righteousness and all other things shall be added.'

'I am quite as intelligent and alert as formerly but I feel happier, and believe me . . . I will serve God the remainder of my days.'

'Your eternal debtor . . .'

'Finally, renouncing his atheism for ever, Mr. . . . called upon me some weeks later. Placing into my hand his membership cards of his old atheistic society, of which he had been an active member for over thirty-five years, he remarked, 'you can have these . . . as mementos. I shall no longer need them. I have renounced atheism for ever.'

'Since his conversion, Mr. . . . has been a regular worshipper at the House of God, and takes a very active part in the religious work, doing all that he can to win his old atheistic colleagues to God.'

JESUS CHRIST.

'Lecturing at my Church (the first Church he had entered for the past 40 years) on 'From atheism to Christ,' he said: 'Before I came to the light, I bitterly hated and opposed everything connected with Jesus Christ. To-day I think of Christ as the most wonderful teacher in the world and, further, the more I study His matchless life and character the more beauty I see both in His teaching and in Himself.'

'Our dear friend is daily proving himself to be a transformed man.'

'Had it not been for the good and noble work of our beloved Society, in all probability his conversion would never have taken place and he would still be advocating the cause of atheism, and causing other young men to follow in that dark path of unbelief and despair.'

'Our friend referred to above, wishes it to be placed on record how much he has been morally and spiritually impressed by the lectures of our various speakers.'

A FORMER HECKLER.

One of our new chairmen reported :—" I would like to tell you how it was I became an open-air Christian worker."

"Always on Sunday after lunch I used to heckle meetings and make myself an utter nuisance. One Sunday evening in November, 1930, a Police Constable got hold of me and marched me over to the gate and told me not to come back again. I went back again, but in at a different gate this time. I went from meeting to meeting again."

After giving an account of his conversion he continued:—"I saw there was a need for Evidential work so I became an open-air chairman for the Christian Evidence Society. The meetings which I have attended have been very helpful to me and I'm sure they have been a help to many others who have listened.

"I feel sure that if many of these so-called atheists were to hear the Evidences put forward by the speakers of the Christian Evidence Society they would change their views entirely. The meetings in Brockwell Park and Liverpool Street, Walworth, where I have had great pleasure in being chairman, have been very successful."

HE DECIDED AT LAST.

On September 24th one of our lecturers reported:—"Before starting the meeting a young man, well known to me as a constant listener, called my attention to a review of a new book. I asked him if he was a Christian. He answered that he was *now* and also a Church Officer and Sunday School teacher, having been induced to come in through the influence of our platform in Hyde Park."

OUR LONDON LECTURERS AND CHAIRMEN.

We are grateful to those clergymen who gave us valuable help, gratis, in the open air and indoors as lecturers last year. Our warm thanks are also due to our lay lecturers and chairmen who have worked hard throughout the year to make our meetings successful. The list is as follows:—

Mr. E. G. Atkins, the Rev. P. G. Bacon, M.A., the Rev. W. M. Bell, B.D., the Rev. O. K. de la T. De Berry, B.A., the Rev. F. H. Bishop, B.A., Mr. R. C. W. Brooke, Mr. J. Brookes, the Rev. D. L. Bryce, M.A., the Rev. R. W. Budden, the Rev. W. I. Bulman, B.Litt., the Rev. P. Calaminus, B.A., the Rev. W. C. Campling, M.A., Mr. S. Christopher, the Rev. S. J. Delight, B.A., Mr. P.

Dive, the Rev. C. L. Drawbridge, M.A., Mr. W. R. Ede, the Rev. H. E. Edwards, M.A., the Rev. S. A. Eley, B.A., the Rev. J. W. Fitkin, A.K.C., the Rev. A. H. Flower, L.Th., Dur., Mr. F. S. D. Fox, Mr. B. Fuller, the Rev. N. Kynaston Gaskell, A.K.C., Mr. A. Gayfer, Mr. S. Gee, the Rev. O. E. Gittins, M.A., Mr. S. J. Goulding, the Rev. C. L. Graham, M.A., Mr. G. H. Green, the Rev. E. W. Grevatt, the Rev. L. Godfrey, M.A., Mr. A. Miller Hagerty, Mr. T. Haynes, the Rev. C. M. E. Hicks, Mr. J. H. Higginson, B.Sc., the Rev. H. Hogarth, B.A., the Rev. W. Hopkins, M.A., the Rev. F. Ll. Hughes, M.A., Mr. W. H. Humphreys, the Rev. W. T. Keeler, Mr. K. Krishnan, the Rev. A. G. C. Langford, M.A., Mr. P. L. Le Duc, the Rev. T. G. Leech, A.K.C., the Rev. P. P. Levertoff, D.D., Mr. H. A. Marsh, Mr. A. E. Moise, the Rev. W. T. Money, M.A., the Rev. M. Morris, Mr. A. Nicholson, Mr. A. A. Nott, the Rev. J. R. Parkyn, A.K.C., Mr. Scott Pearson, the Rev. R. L. Rawnsley, M.A., the Rev. W. G. Reed, Mr. L. Robinson, Mr. V. W. Sear, Mr. J. F. Softley, Professor R. K. Sorabji, M.A., the Rev. C. Tayler, Mr. E. Watson, Mr. R. Whitfield and the Rev. T. Wilson, M.A.,

COWARDS CASTLE.

It is sometimes said that the clergy take care to keep six feet above all contradiction in their pulpits; that they dare not maintain Christian doctrines in the face of free criticism. A glance at the above list of our open-air speakers will show how many clergymen lecture for us *in the strongholds of atheism*.

A NEW SPEAKER FACES THE MUSIC.

We wrote to a clergyman asking him to speak for us in the Parks. He replied:—"I naturally cannot refuse such an opportunity of 'witnessing' . . . I am terribly scared but rather thrilled at the prospect."

That's the spirit for the modern clergyman.

One of our clerical speakers, who has returned to our platform after a long absence, wrote:—

U.S.A.

"During the summer of 1932 I lectured every evening at Coney Island, under the auspices of the Brooklyn

Federation of Churches, which has a pulpit on the beach. The largest crowds assembled when I discussed the question of Prophecy, when the crowd consisted chiefly of Jews.

The Americans never interrupt or interrogate, but I prefer a crowd that indulges in interjecters. There is much to be said for the British crowd."

FIRST IMPRESSIONS.

Another of our clerical speakers wrote:—"The impression made on my mind by this, my first experience of a Hyde Park audience, was that among the crowd were several people who were there for the express purpose of confounding the Christian believer. Their questions, to a far greater extent than the questions I have encountered elsewhere, were definitely theological. The moral problems which in other circles are the most perplexing to-day, were not much in evidence. For the most part the discussions showed a literal-mindedness on the part of the Secularist every bit as unprogressive as that of the most thorough-going Fundamentalist.

"Interest was well maintained throughout and the meetings might have gone far beyond the appointed time had not your representative intervened to say that he had to take the platform back.

CASTING PEARLS BEFORE SWINE.

"At the close of last night's meeting, a member of the audience came to me to say that he appreciated and agreed with what had been said, but that he wondered whether such discussions were worth while. Was it not a case of casting pearls before swine? My reply was that by far the greater part of the crowd was non-vocal and, as far as I could judge, fair-minded. The impression created in the minds of those who were hearers only, could not be measured, but from the willingness of many to stay and talk things over after the platform had departed, it was by no means negligible.

ABUNDANTLY WORTH WHILE.

"I would go further and say that, in my judgment, the effort which the Christian Evidence Society is making is abundantly worth while. The attitude of the crowd is

not to be judged by that of the heckler who substitutes prejudice for argument and entirely fails to distinguish between opinions and convictions. The interest and responsiveness of the many, more than compensates for the flippancy of the few."

ANOTHER OPINION.

Another of our clerical speakers, the Rev. Henry Hogarth, reported:—"I feel that the work has been worth while. Several of the audience have seemed grateful for help in their genuine intellectual and moral difficulties.

AFTERWARDS.

"Not the least interesting contacts have been made *after* the meetings."

Another of our clerical speakers wrote:—"Undoubtedly the most interesting and worth while part of the work is done afterwards behind the platform.

POPULAR QUERIES.

"Questions have ranged from the problem of the origin of evil to the 'seat of authority in religion.' The historical existence of Jesus Christ and the originality of His teaching are also favourite subjects for queries.

"The Hyde Park audience is of a different type from that at Highbury Corner. At the latter place there are always a number of men hanging about, many of whom appear to be Communists, who are out to down the Christian speaker. Yet it is good to 'fight the beasts,' occasionally, and I have enjoyed the work."

Another of our clerical speakers, the Rev. Donald Bruce-Walker, reported:—"I found the Clapham Common crowds easier to address than those in Hyde Park. Questioners were interested and intelligent and not of the heckling type, as they are in Hyde Park.

FUNDAMENTALISM.

"As on previous occasions, I find still the ingrained idea in the ordinary man's mind that Christianity is irreparably bound up with a fundamentalist view of the Bible and that any recognition of the results of scholarship is inconsistent with the position of the Christian teacher.

COMFORTING SUPERSTITIONS.

"On the whole I think the chief value of the work is that it shows the ordinary man that Christianity can hold its own intellectually. It surely does help him to see that the Christian religion is not a mere jumble of comforting superstitions which "science" has blown to pieces—which is what he is inclined to think—but that it is a view of life which is reasonable and can face all the facts."

JEWS.

One of our clerical speakers, the Rev. P. P. Levertoff, D.D., Director of work among Jews in East London, reported :—"My connection with the Christian Evidence Society and with the Rev. C. L. Drawbridge, dates back some thirty years, at a time when he founded the 'North London Christian Evidence League.' I used then to do a good deal of open-air speaking from the Society's platform at Parliament Hill.

"It has often happened, since, that I have met someone (often a Jew) whom I had forgotten, but who had engaged in discussion at one of those meetings.

"During the year I have spoken several times for the Society both at Tower Hill and in Hyde Park. Oddly enough the audiences at Tower Hill appear to be on a much higher intellectual level, and much more serious in their listening, than those in Hyde Park.

"The first time I spoke on Tower Hill I arrived very early, and saw a man speaking to a considerable crowd. On coming nearer I found him to be a peculiarly foul-mouthed atheist. He called himself a Communist, but no political doctrines emerged from his speech, which was simply a diatribe. He did not spare the clergy who, he said, collected money—but for their own use. At the end of his effusion he passed round the hat, and to see what would happen if I put in silver. Immediately he became extremely courteous and I asked for the use of his platform. He consented and I tried to present the other side of the picture. Presently the Christian Evidence Society chairman arrived and practically all the atheists' audience migrated to our platform.

"In Hyde Park many Jews have attended meetings

and buttonholed me afterwards. More than one listener has later appeared at Church when our Hebrew Eucharist was being celebrated.

"A Jewish teacher of Hebrew confessed himself to be more or less an agnostic. After a long conversation I offered him a cigarette. 'Oh, no!' he said, shocked. 'It is the Sabbath!'

"I could multiply the cases in which both Jews and Gentiles have apparently derived benefit from meetings and discussions. Perhaps the most encouraging sign is the strong desire evinced for subsequent contacts and discussion privately. I regard this work as highly productive, especially in relation to the problem of the approach to Jewry."

One of our lay volunteers, Mr. J. H. Higginson, B.Sc. (Lond.) reported:—"The meeting I addressed in Hyde Park was well-attended and stimulating throughout. We had a fine evening and a good crowd, many remaining right to the end. The questions asked came from all kinds of people. The Christian religion, it appeared, was held responsible for the iniquities of the Inquisition, the Crusades—and even for the cruelties of Oliver Cromwell in Ireland! But there were deeper questions, evidently coming from people genuinely anxious to apprehend Christian truth. Here are some: What does the word Person mean when you speak of the Three Persons of the Trinity? What will become of a good man who is not a Christian after death? How could the body of Jesus ascend? What do you mean by doctrine? These and many others, were hurled at me in quick succession, and it will be seen that they offered splendid opportunities of instruction in the basic verities of Christianity.

NOT A CLERGYMAN.

"It was only with the greatest difficulty that I succeeded in convincing my audience that I was *not* 'a parson.' The idea that a layman, not directly or indirectly dependent upon the work for his living could undertake the defence of Christianity, seemed to them somehow incomprehensible.

A CRUCIAL QUESTION.

"The most searching question of all put to me—so easy and yet so difficult to answer—was 'What difference

does Christianity make to your own life?'—This seems the key to a good many of our difficulties.

"I shall be only too happy, all being well, to assist the Society in next year's campaign if so desired."

One of our volunteer speakers, Professor R. K. Sorabji, M.A., reported:—"Speaking in Hyde Park, this August, has convinced me that there is more work to be done outside the Churches than in them—indeed it is the *outside* work that will induce people to go *inside* the Churches. The hungry are outside. Those inside at any rate, have the opportunity of being fed. And furthermore, the stress outside must be laid on *Christ the Way*, to *Christ the Food*."

TWO NEW RIVAL FAITHS.

One of our volunteer speakers, Mr. Joshua Brookes, reported:—"It seems to me that our meetings are much affected by the pre-occupation of people with politics and a great deal of indifference to religion. Christianity has two new rival faiths with which to contend, viz.:—Communism of the Russian brand and Nationalism of the Hitler-Mussolini variety."

PROMOTION OF OUR VOLUNTEERS.

We heartily congratulate the Rev. F. H. E. Harfitt on his appointment to the living of Coldhurst, Oldham; the Rev. E. W. Grevatt to the living of All Saints', Squirrels Heath, Romford; the Rev. W. G. Reed to the living of St. George's, Preston; the Rev. H. F. Bishop to the living of St. Christopher's, Walworth, and the Rev. O. K. de la Touche de Berry to the living of St. George's, Battersea.

During the latter part of the year a Vicar with a vacant living in his gift asked us to recommend a clergyman who could deal with the sceptics because there were so many atheists in the district and it was necessary to appoint a clergyman who could deal adequately with them.

We recommended one of our clerical speakers, who was a curate, and he was appointed to the vacant living.

This is the second time, recently, that this has occurred.

THANKS.

Our best thanks are due to Miss A. M. Hibbert for the many hours of most valuable voluntary work which she does at the Office, attending five days a week, without receiving her out of pocket expenses. In addition, she does much useful work on our Board and various Committees.

We are also very grateful to Mr. Edward Holt for his voluntary help in securing our income tax abatement and in other ways, and for advising us on financial matters.

We also have pleasure in expressing our gratitude to our auditors, Messrs. C. J. Lee and Son, who for thirty-nine years have done a great deal of work for a very small fee. In addition to their valuable services they subscribe regularly to our funds.

THE SECOND ANNUAL GENERAL MEETING.

The second Annual Ordinary Meeting of the Christian Evidence Society (as incorporated) was held at 33 and 34 Craven Street, Strand, on Monday, the 16th day of November, 1935.

There were present: The Rev. E. J. T. Bagnall, the Rev. Canon P. Barker, Mr. G. Cantouris, the Rev. E. W. Grevatt, Miss A. M. Hibbert, the Rev. Dr. P. P. Levertoff, the Rev. D. F. Mackenzie, and the Rev. J. P. Perkins.

The Rev. D. F. Mackenzie, Chairman of the Board, presided.

The proceedings were opened with prayer.

The Minutes of the last meeting of date December 3rd, 1934, having been verified as correct by the Board, were taken as read.

The Chairman read the notice calling the meeting.

Before proceeding to the business on the Agenda, the Chairman made reference to the serious illness of the Hon. Secretary, and he undertook to convey to Mr. Drawbridge a warm expression of the sympathy of the meeting, and to communicate to Mrs. Drawbridge in similar terms.

Apologies for absence were received from the following:—Mr. Travers Buxton, Lord Daryngton, Mr. W. Marshall Freeman, the Rev. Dr. R. C. Gillie, Miss F. J.

Lawrence, Lord Mamhead, Sir Reginald May, Lady Morris, Lord Rockley, Lord Selborne, the Ven. Archdeacon Vernon F. Storr, the Rev. H. M. Webb-Peploe, the Rev. Canon J. Wylde, and the Rev. Canon O. C. Quick.

The Chairman reported that, in addition to those already members of the Society, the following had agreed to join the Society, and had signed the Roll of Membership:—Mr. Travers Buxton, the Rev. Canon J. B. Halldane, Sir Reginald May, Lord Rockley, Lord Selborne, the Ven. Archdeacon Vernon F. Storr, the Rev. H. M. Webb-Peploe, and the Rev. Canon J. Wylde.

The Chairman read the auditors' certificate as follows:—"We have audited the Balance Sheet dated 30th September, 1935, of the Christian Evidence Society above set forth. We have obtained all the information and explanations we have required. In our opinion the Balance Sheet is properly drawn up so as to show a true and correct view of the state of the Society's affairs, according to the best of our information and the explanations given to us and as shown by the books of the Society."

(Signed) CHAS. JNO. LEE & SON,

14th October, 1935.

Chartered Accountants.

The Balance Sheet and the Account of Income and Expenditure were submitted, and were approved and unanimously adopted.

A copy of these, along with the Report, certified as being a true copy, were sent to the Board of Trade, in due time, and will be sent, if necessary, also, to the Charity Commissioners.

The Chairman submitted a synopsis of the Report of the work of the Society during the year, which was received with satisfaction and unanimously adopted.

The Auditors, Messrs. C. J. Lee and Son, were re-elected, and thanks for their services were accorded. J. A. Gedge, Esq., was appointed as Hon. Solicitor, and W. Marshall Freeman, Esq., as Hon. Counsel. Both were warmly thanked for their generous services.

In terms of Article III (8) the members of the Board for 1934-35 retired, and the following were elected for the year 1936:—The Rev. E. J. T. Bagnall, the Rev. Canon P. Barker, Mr. G. Cantouris, Lord Daryngton, the Rev.

C. L. Drawbridge, Mrs. C. L. Drawbridge, the Rev. H. E. Edwards, Miss A. M. Hibbert, Miss F. J. Lawrence, the Rev. Dr. P. P. Levertoff, the Rev. D. F. Mackenzie, Lord Mamhead, the Rev. W. T. Money, Lady Morris, the Rev. J. P. Perkins, and the Rev. R. Webb Odell.

The meeting expressed their grateful appreciation of the services rendered to the Society by the Chairman, by the Hon. Secretary and by the Hon. Treasurer.

The Meeting was closed with the Benediction by Canon Barker.

ANNUAL PUBLIC MEETING.

Our Annual Public Meeting took place on Wednesday, November 27th, at 3 p.m., at Caxton Hall, Westminster. The Bishop of London was in the chair, and the meeting was well attended by a very appreciative audience.

The Bishop said that he had done a great deal of open-air work in the past in Victoria Park. During his tour in America he found the same queries were asked as at Oxford and Cambridge and Victoria Park. There were five main questions:—1. Is there a God? 2. If a man die, shall he live again? 3. Are Creeds any good? 4. Can the Incarnation be true? 5. Are Miracles possible? These questions must be answered.

MIRACLES.

The other day he (the Bishop) spoke in London (on the wireless) and was heard in a tiny village in America. This would have seemed a miracle some years ago. Miracles are not against nature—they are worked by Divine Laws which we do not understand—by the Infinite power of the Creator. Dr. Cairns has said 'Miracles are the heart of the whole Gospel.'

CHRISTIAN EVIDENCES IN CHURCHES.

The Rev. Dr. D. O. Soper said that there was an imperative need for Christian Evidences in Churches. During his Cambridge days he had lost his faith through reading a sceptical book. It would never have returned to him if he had not come under the influence of those who were able to feed his mind in addition to telling him of the love of God. It was unfortunate that a great deal

of the advocacy for Christ was enthusiastic but altogether inadequate. We insisted that those who taught our children about algebra should receive careful training for years, but religious teaching was given by those who may have had no theological training at all.

OPEN-AIR WORK.

The joy of open-air work was that you got at people you would never get a chance of talking to otherwise. Perhaps these people would never go regularly to Church, but they really wanted to know. If you could get hold of a man with a grievance, and put it right, you opened the door and he was then willing to receive something that he was unwilling to receive before.

People were driven away from the faith when some little germ of suspicion was sown in their minds and allowed to grow. They did not always like to ask their clergy what might seem to them a foolish question, and so the doubt grew and faith was lost; probably one of the Society's speakers could answer the doubt in two or three minutes.

REVIVAL.

Dr. Soper said that he did not believe that we were living in a world which was turning to Christ, but we were living in one which was turning away from the alternatives to Christ. He could not see the signs of a revival, but the door was open. Men found that the philosophies and panaceas which were offered in place of Christianity were too small and inadequate to embrace all that human personality needed. We must gather together the resources which we have, and in the days which are to come we may see the reign of Christ in the minds of men and the Kingdom of God on earth.

CHRISTIAN UNITY.

The Rev. D. F. Mackenzie, the Chairman of the Board, in presenting the Annual Report, said that the Christian Evidence Society had solved the problem of Church unity, because it contained representatives of all the Churches of Christ. On its broad platform were united all those who stood for the great foundation truths of the Christian religion common to all denominations.

During the past year the Society had held over 1,300 meetings in the open-air in Greater London alone.

In paying a warm tribute to the services rendered to the Society by the Hon. Secretary, the Rev. C. L. Drawbridge, Mr. Mackenzie said that there was one aspect of his work that was little known to the public. This was the great amount of time and thought he spent in answering the many different questions which came into the office from all parts of the world.

LORD DARYNGTON, P.C., the Hon. Treasurer, appealed for more financial support for the Society. The expenses had exceeded the receipts this year for the first time for many years. More money had been spent on open-air meetings. The expenditure would have been considerably greater, but for the fact that the Hon. Secretary had worked for the Society for twenty years without fees.

The Society was out to bring men to Christ. Those who lived sheltered lives had no idea how necessary this work was in the open-air.

TRAINING GROUND FOR CLERGY.

Mr. H. A. Marsh, one of the lay speakers of the Society, said that he was only an ordinary business man, and for twenty years he had been in touch with men in factories in different places. In mixing with these men he found that they recognised the fact that the Church was giving a lead in tackling the problems before the world. Nothing rejoiced the man in the street so much as to see a parson standing up for the Faith in the open-air and winning his case. The work in the parks is one of the finest training grounds for young parsons.

THE BISHOP OF LONDON, in summing up, said that though repartee was useful on occasions, one must not score off one's opponent too much. We should not humiliate anyone, because we know more than they do.

ST. MARTIN-IN-THE-FIELDS.

We arranged the following dinner-hour addresses :—

June 5th.—“Question time in Hyde Park,” by the Rev. Professor Clement F. Rogers, M.A.

June 12th.—“Christianity and History,” by the Rev. Canon J. K. Mozley, D.D.

June 19th.—“Faith and Theology,” by the Rev. Canon J. K. Mozley, D.D.

June 26th.—“Blows at Religion,” by the Rev. Marcus Donovan, M.A.

OTHER INDOOR MEETINGS.

We arranged many more indoor meetings this year than last.

Our clerical and lay lecturers spoke during the year at the following places:—BELL HILL, BILLERICAY, BLACKHEATH, BRIXTON, EALING, EPPING, EUSTON ROAD, FOREST GATE, GRAYS, HARTLEY, KENTISH TOWN, LITTLE THURROCK, NEW MALDEN, OLD OAK COMMON, PAPWORTH, PIRBRIGHT, PITSEA, POPLAR, SHOREDITCH, SITTINGBOURNE, SWANSCOMBE, THUNDERSLEY, TILBURY DOCKS, WEST LONDON, WOOLWICH.

CLASSES.

The Rev. Dr. P. P. Levertoff kindly holds a class for our workers and others at the Office, and will deal first with the subject of Old Testament criticism.

OUR EVIDENTIAL LIBRARY.

All our members may borrow our library books. So, too, may every minister of religion in the United Kingdom, irrespective of denomination. We shall be very glad if many more people will take advantage of this privilege.

We shall be very much obliged if authors and publishers will send us copies of their new theological books, more particularly those of an apologetic nature.

We are grateful to those who have given us books this year.

GIFTS OF BOOKS.

The following volumes have been presented to our Library during the year:—

Grace of God, Canon Hodgson (Longmans Green & Co., Ltd.).

The God Who Speaks, B. H. Streeter (Macmillan & Co.).

Our New Religion, H. A. L. Fisher (Ernest Benn, Ltd.).

Christian Faith in Modern Light, R. J. Campbell
(Ernest Benn, Ltd.).

Five Great Non-Christian Religions, C. H. Titterton
(Inter-Varsity Fellowship).

THE CHOICE OF BOOKS.

Many people waste a good deal of money and time by buying and reading inferior books, because it is so difficult to discover which are the best. We therefore draw up a list of good books dealing with apologetics, together with very useful information about each. In doing so, we take great pains ourselves and consult many scholars, including some who are not members of our Society.

These lists are distributed gratis.

NATIONAL BOOK COUNCIL.

The National Book Council is composed of representative book-sellers, publishers, authors and also literary and debating societies. It issues Bibliographies which are sent to all its members. The booksellers, librarians, etc., keep these Bibliographies and when customers ask for literature upon any particular subject, the booksellers and librarians look up the appropriate list and pass on the information which it contains.

The National Book Council ask us to provide their Bibliography on Christian Evidences. This we do with very great pleasure.

We are glad to supply copies of this Bibliography, free of charge, to any who ask for them.

LETTERS ABOUT BOOKS.

We received the following letter:—"There is a discussion going on in our local paper about Science and Religion and I am wondering if you issue books or a list of books bearing on the subject."

That was a simple question. But very often our correspondents write much more vaguely, somewhat as follows:—

"I know a man who does not believe in anything. What ought he to read?"

"A friend of mine does not believe in the Bible but has promised to read any one book, not too long or

technical, on the subject, if I lend her one. What do you advise?"

"I am inclined to be religious but do not believe in orthodox Christianity. Have you a short, cheap, simple book proving the Church's doctrines?"

Most of our correspondents write asking us to recommend books on specific subjects, but do not indicate what they have already read—nor whether they want a simple book or one that is more scholarly.

In such cases we enclose, with our reply, one of our book-lists marked, so that our correspondents have a choice of books, together with a description of the contents of each, with price, size, date, author and publisher.

We find our book-list very useful for marking suitable books—instead of describing them in a letter. This saves much time.

A Vicar wrote:—"Thank you very much for your kind and generous gift, which I am reading with much interest. It answers my purpose excellently, and I admire its fairness . . . congratulations upon it! I am ordering some copies for members of this congregation and others."

THE ARCHBISHOP'S EVANGELISTIC COMMITTEE.

We received a letter in May from the Archbishop's Evangelistic Committee asking us for a list of our publications and a sample copy of each of the pamphlets we recommend, to assist them in preparing a bibliography of pamphlets and booklets to be used in evangelistic work.

Later we received the following letter from the Archbishop's Committee:—"Thank you very much indeed for the list of publications and for the specimen copies. I am most grateful to you for all the trouble you have taken in response to my request."

PAMPHLET LIST.

We publish a list of evidential pamphlets which we recommend.

We shall be very glad to send copies of the list, gratis, to any who apply for it.

LITERATURE FOR THE BLIND.

The Guild of Church Braillists asked us a few years ago for our Book-lists with a view to translating some of the books into Braille. So far they have transcribed the following:—

Comparative Religion, by F. B. Jevons, D.Litt.

Jesus Christ and the World's Religion, by W. Paton.

Modern Philosophy and the Incarnation, by the Rev. Canon O. C. Quick, M.A., D.D.

Handbook of Christian Apologetics, by the Rev. A. E. Garvie, D.D.

The Jesus of History, by Professor T. R. Glover, F.C.L.

The Historical Jesus, by the Rev. J. T. Thornburn, D.D., LL.D.

Jesus in the Experience of Men, by Pro. T. R. Glover, F.C.L.

The Constructive Value of the Bible, by the Rev. W. Lock, D.D.

Mechanism, Life and Personality, by J. S. Haldane, M.D., LL.D., F.R.S.

The Religion of Scientists, by the Rev. C. L. Drawbridge, M.A.

God and the World, by the Rev. Canon A. W. Robinson, D.D.

God and the Struggle for Existence, by Miss L. Dougall, the Most Rev. Archbishop D'Arcy and the Rev. Canon B. H. Streeter.

Moral Arguments for Theism, by the Rev. Canon F. Storr, M.A.

The Faith and Modern Thought, by the Most Rev. W. Temple, D.D.

The Miracles of the New Testament, by the Rt. Rev. Bishop A. C. Headlam, D.D.

Belief in God, by Bishop Gore.

Also the following pamphlets:—

The Bible, by Bishop W. H. Frere, D.D.

Jesus Christ an Historical Character.—A. H. Tabrum.

Is Prayer any use?—Anon.

How do we regard the Bible?—D. M. Joss.

Atheism.—C. L. Drawbridge.

Pain and Suffering.—C. L. Drawbridge.

Is God Man-like?—C. L. Drawbridge.
 Reasons for believing in God.—C. L. Drawbridge.
 Christ and the Poor.—C. L. Drawbridge.
 Disbelief in God.—C. L. Drawbridge.
 God and Matter.—C. L. Drawbridge.
 Prayer and Natural Law.—C. L. Drawbridge.
 Prayer and Science.—C. L. Drawbridge.
 Can Man know God —C. L. Drawbridge.

Copies of these pamphlets in Braille can be seen at the Office and we shall be glad to lend them to any blind person who is likely to find them useful.

TRACT CASES.

Some readers may attend Churches where they use Tract Cases. Perhaps they would very kindly draw the attention of their clergymen to our pamphlets on Christian Evidence subjects. We allow a discount of 25 per cent. on all pamphlets or books for this purpose.

It is very desirable that Church-going people should know something about Christian Evidences, because most people to-day come into contact with the indifferent, with doubters and with those who are frankly sceptical. Church-goers ought to "be ready always to give an answer to every one that asketh them *a reason*" for Christian beliefs. Not to be able to do so, is apt to confirm the unbeliever's impression that he is right in repudiating Christianity, whereas a little more knowledge, judiciously used by Christians, might make him feel that after all he may be wrong!

OUR HEADQUARTERS.

Besides dealing with the exceedingly difficult task of raising money in these hard times, and organising lectures, etc., our office serves as a clearing house for information on such subjects as (1) Religious doubts of all kinds. (2) Organised campaigns against religion—especially in Great Britain. (3) What is being done by us to counteract this anti-religious propaganda.

We have three large rooms, besides two smaller ones, within a stone's throw of Charing Cross Station, at 33 and 34 Craven Street, Strand, W.C.2.

Our Offices are very suitably placed for interviews with doubters and with those who want to discover how

it is that we are so successful in interesting in religion people who never go to Church, belong to no religious body, and never read any religious books.

Our Office staff deals with an exceedingly varied correspondence on the subject of doubts, suitable evidential literature, information about atheist societies, new fancy religions and many other subjects.

Some of the letters which we receive at the Office are of considerable human interest.

SOME RECENT EXAMPLES.

"I am shortly to take the affirmative in a debate on 'Is the whole Bible the Inspired Word of God?' and desire to obtain up-to-date knowledge. I should be greatly obliged if you would kindly name me some modern standard works on the subject Pro and Con and any useful debates on the subject . . ."

COMBINED OPEN-AIR WORK.

"I should be grateful for your advice in the following matter. At a meeting of the Ministers' Fraternal of . . . the question of doing combined open-air work in the summer was discussed. It was felt that it would be a good thing to hold weekly open-air meetings (1) to present a united front and (2) to come out into the open as so many of the folk who are pouring into the place from London and elsewhere never go to a place of worship.

"Generally I am in agreement but I have grave doubts on many points.

"I do not think any of us here are suitable as open-air speakers.

"We have had no experience in answering questions and to my mind it is too big a proposition for amateurs to experiment with.

"I feel that to do work like this and not to do it carefully would do more harm than good and would defeat its own object."

AN EVIDENTIAL CURATE.

A Vicar wrote to us :—"The Secularists, Rationalists, Spiritualists, Christian Scientists, etc., are numerous and active in this parish and the parochial clergy have their hands full with their pastoral duties.

"1. Would you tell me whether your experience leads you to think that a priest who was practically free from parochial duties would be able to make a 'whole-time job' of work for the Church Defence and Christian Evidence?

"2. Along what lines would you suggest a man working (open-air, etc.)? He would be formally on the staff of the Parish Church as our assistant curate."

AN OPEN-AIR SERVICE.

A Vicar wrote:—"I should be immensely grateful if you could give me the help of your experience. Next Sunday I am holding, for a local Fair, an afternoon service. The people who come to this Fair are thorough-going gipsies and also the hawker type which wanders about the country selling cheap goods, horse-dealers, etc. Many of them travel in up-to-date cars with sleeping vans in trail. The point on which I am seeking help is in the matter of prayers. Is there any sort of guide that I could have or is it best to write something of one's own in preparation? The Prayers usually to be found in various manuals hardly seem suitable . . .

"I should be most grateful for your help about prayers. Is there any book that could guide me?

Thank you very much if you can help.

EXTEMPORE PRAYERS.

In our reply we advised extempore prayers and received a reply from which we quote the following:—"I am most grateful to you for your kind and helpful letter. I took your advice and prepared prayers on my own.

"My experience has been somewhat such as you describe yourself. I forgot about the people around, though my prayer was not all that it should have been in its complete realisation of God's Presence. This was partly due to fear of verbosity and also because the wind was terrific and to speak was a great effort, if there was hope of being heard.

"There was, however, about the service a spaciousness and overshadowing that breathed things divine, and there was great and glorious singing even in the huge wind, so that the band was at times submerged even although I was near it.

"I went into it with new confidence from your letter and I am exceedingly grateful to you. Thank you very much for the Book of Prayers. I shall keep it both as a book of great use and also as a memory of your timely help. But I cannot let you give it: you cannot do that with the many calls you already have. So please accept the enclosed.

"I feel that two things have happened (1) that we have borne witness to those who have come among us, and (2) that my own people have taken a step in their lives of overcoming the restraint of mind which hinders that witness. We have so to speak gone forward in the way of evangelism.

"Thank you again very much.

"We had a band of 15 and they refused any offer of reward. That was tremendously encouraging, for probably they had never done it before, but they wanted they said, to do something to help in spreading the Message.

"This is all very local for you, but I know that you rejoice whenever even a small effort is made to set Christ before men."

This letter helped and encouraged us very much and we were very grateful for it.

CONTROVERSY IN THE PRESS.

During the year under review we have sent many letters to the Press of which about thirty were inserted.

When people write to the newspapers making attacks upon Christian beliefs, very frequently no answer is printed. At other times such very indifferent replies are inserted that they do more harm than good.

For many years past we have endeavoured to deal with newspaper attacks upon religion. Many of these come to our notice, but more often than not we do not hear of them. Consequently, we ask our members to let us know, immediately, of such attacks, in order that we may deal with them as quickly as possible. The best plan is to ring us up at once (Whitehall 4187) or else send us a telegram, stating the name of the publication and giving the date of the issue which contains the article or letter. When this is done we have a chance

to send the reply in time to be inserted in the next issue. It usually happens that unless a reply is sent at once it is not inserted.

THE PARKS.

Many open-minded doubters frequent the parks and open spaces, all day long on Sundays and also on week-nights, and they are quite ready to listen to anyone who really has *something to say*—especially if he *knows how to say it*. Many of them say that they have come to the Park to learn something.

ATHEISTS.

In nearly every London Park atheists hold many meetings. Enquirers hear at every one of the numerous open-air meetings which are held by atheist societies the most bitter attacks upon (1) belief in God, (2) in Jesus Christ, (3) in a future life and also (4) upon all the other religious beliefs which Christians hold most sacred (such as man's moral responsibility for his acts of choice). Nearly all atheists are materialists and therefore determinists. They maintain that no one is responsible for his behaviour because all our activities are determined for us by irresistible laws of nature.

THE ANTIDOTE.

We are certain that those who hear what atheists have to say, ought also to hear the Christian case put forward with knowledge, tact, sympathy and wisdom. This should be done at once and on the spot. It is this that the Christian Evidence Society aims at doing.

HECKLING.

The casual passer-by who pauses, for half an hour or so, to listen to what is going on at a London park meeting, is apt to imagine (if he be unused to such gatherings) that it is a *waste of time to answer the questions of hecklers*, on the ground that they are far too bitter and dogmatic ever to be convinced and that, consequently, evidence and common sense are quite wasted upon them.

But those who have had much experience of open-air meetings take a very different view and are agreed upon certain important considerations which ought not to be overlooked.

AN AGE OF DOUBT.

For instance, ours is pre-eminently a questioning age. But most doubters, especially uneducated ones, are very inarticulate. They are profoundly perplexed and are very sceptical, but they hardly know *why*, and they are also not at all good at expressing themselves. Consequently, it is very difficult to discover what their doubts really are.

The professional heckler, on the contrary, is very well acquainted with the vague doubts which perplex the masses and, owing to long practice as a heckler, he can express the doubts of the inarticulate crowd in forcible and clear-cut language. Therefore to answer his questions is to "hit the nail on the head" and to reply to the nebulous doubts of the large majority in every park crowd.

RIVAL LECTURERS.

Further, there is great competition for audiences, and the presence of one or two aggressive hecklers at a meeting greatly increases the size of the crowd by adding considerably to the human interest of the proceedings.

When many rival meetings are held in close proximity to each other, it is obviously of the utmost importance for lecturers to *interest* their audiences, otherwise they rapidly melt away to other meetings. Heckling interests them very much.

Our workers may be classified as (1) Lecturers and (2) Chairmen (although our chairmen sometimes lecture and our lecturers occasionally preside at meetings).

Our lecturers speak at all our stations, but the chairmen, mostly remain at one. Consequently each park is known best by the chairmen, whereas the lecturers have a better general idea of our stations as a whole.

The following are some recent impressions of our campaign, as a whole, sent in to us by one of our lecturers:—

COMMUNISM.

"Of course—La Communisme, voila l'ennemie. Our principal opposition is everywhere Communism, in one form or another. All dissensions and arguments inevitably seem to veer round to that point.

"The Secularist speakers—formerly 'non-political'—*all* make a point, now-a-days, of favouring Communism and praising the Soviet. This is surely significant. I have made a point of listening to them in Hyde Park, and have found that all, without exception, take that line very strongly. There is no longer the slightest pretence of political neutrality.

"Personally I have *never* had any violent rows with these people, although I am in no sense a Socialist and do not pretend to sympathise with those ideas. But I realise that, in their puzzle-headed way, they 'hunger and thirst after righteousness'—in the form of Social Justice—and there, precisely, I get my point of contact, and try to get them to grasp the fact of the Incarnation and all that it implies. In general, I find that they respond.

DETERMINISM.

"What needs also to be fought is the appalling *fatalism* so prevalent to-day. ('War *must* come, Bolshevism or Fascism, ditto, ditto: Economic determinism, and so forth—its manifestations are endless). This means fundamental scepticism and utter disbelief in reason: and here, again, the Christian apologist has a magnificent opportunity.

"I find that the old *stock* objections and discussions, which still crop up from time to time, do not interest the majority of our listeners, who will go away when they arise. So I always avoid them, as far as possible: generally they can be side-tracked into more interesting channels.

"FINSBURY PARK:—As regards the different stations, Finsbury Park is, in my judgment, the most difficult. The opposition is particularly bitter—one apostate Jew (I am told he was trained as a Rabbi) is conspicuously difficult to deal with: he is a bigoted Communist with a furious hatred of religion and cannot it seems, discuss matters objectively or with any sort of decency. He is assisted (alas!) in attacking us by an eccentric individual of extreme Protestant opinions, who denounces *all* our speakers indiscriminately, as heretics of the darkest dye. But from time to time it was possible, even so, to get through a constructive lecture without too much interruption.

"VICTORIA PARK is enormously improved. Despite all the attempts of the local Secularists, who are noisy and aggressive, and the 'Socialist Party of Great Britain,' which is very strong, there is no longer the bitterness that was once so rife in this Jewish and Proletarian stronghold.

"Highbury Corner is always delightful: really keen, intelligent people—all thoroughly interested and appreciative—and excellent questions.

"WALWORTH: I spoke there once only and immensely enjoyed it! (I went with fear and trembling). I gathered it was rough and tough; but I found an audience which was in every respect *splendid*!

"CLAPHAM COMMON is one of my favourites.

"BROCKWELL PARK is another of my favourite parks.

"HYDE PARK one always enjoys, but it is the most exhausting: there are so many rival attractions that one has to be on the *qui vive* to keep and hold one's audiences. But I find that they thoroughly enjoy a constructive well-worked-out address, with questions afterwards. What I try to do is to cover as much ground as possible and to enlist their interest from one point of view or another (touching, therefore, upon a variety of different subjects, relating them to Christianity), so that they have enough material for the discussion which follows.

BOLSHEVISM AND THE TOTALITARIAN STATE.

"I wish we could get Christians to realise that our work is really making headway—the folk only need the *integral* Christian Faith frankly put before them, and there would be an end to the danger of Bolshevism or the Totalitarian State. Otherwise . . . !!"

THE LAMP POST.

After one of our meetings, our chairman had a talk with a materialist who had heckled our lecturer, and a discussion took place somewhat as follows:—

Chairman: "Your contention is that nothing exists except matter and that consequently, soul (or spirit) does not exist?"

Heckler: "Yes!"

Chairman: "All knowledge is born of experience and

of reflection upon that experience. If you bump your head against something—a lamp post for instance—you are aware, not only of the existence of the lamp post, but also of the existence of a sensation of bumping, and also, perhaps, of feelings of surprise and annoyance, as well. Your sensations and thoughts exist and they are not matter. They are not physical, but psychic.

Moreover, the ego which has the thoughts, and feels the sensations and co-ordinates them, exists, and is psychic, not physical. The undertaker will not place in your coffin *all that there is of you*, but only your body."

NEED FOR EVIDENCES.

One of our lecturers reported: "Reviewing the past year, I am more than ever struck with the importance and indeed the increasing need of our efforts. The ever growing mass of sceptical men, who never darken the doors of any place of worship, or come within the sound of the Gospel in the ordinary way, would fare very badly indeed, spiritually and morally, if it were not for the unique and specialised work of the G.E.S.

"I thank God, more and more, that I have been permitted to work for the Society.

"Five things are strikingly noticeable as one reviews the past twelve months.

WOMEN CRITICS.

"First.—An increasing number of women are found amongst our listeners, frequently displaying, unfortunately, strong sceptical views. Many of their objections go to prove that they are not behind the men in their ability to discuss the philosophical difficulties of Theism and Christianity.

MORE INTELLIGENT CRITICISM.

"Second.—On the whole our listeners are becoming more and more appreciative of the things that *really matter*. Moreover, the puerile objections, once so flipantly raised by our opponents, are giving place to a much more intelligent, although more subtle, kind of objection. This, no doubt, arises from the good results achieved by the thoughtful labours and convincing arguments of our speakers and chairmen.

SOCIAL QUESTIONS.

“Third.—A much more vital interest is being taken in the social aspect of Christian Idealism.

COMMUNISM.

“Communism, atheistic Socialism, etc., are becoming more formidable. Objections from these quarters show a definite increase.

BLASPHEMY.

“Fourth.—The blatant and more blasphemous type of scepticism is becoming transformed into a more subdued type of opposition. This, I feel sure, is chiefly owing to the adaption on the part of our lecturers, to the more modernistic approach to the old truths of our faith.

SYMPATHY.

“Five.—Our listeners are beginning to feel more than ever, that we of the C.E.S. are really trying to *understand* their peculiar needs and difficulties, and sincerely wish to meet them on rational and common sense lines. They have grown to place much more confidence in the specially equipped Christian Evidence Society lecturer, whereas they treat ordinary Christian workers (accustomed to the usual methods of Evangelistic approach) with increasing indifference and contempt.”

HYDE PARK.

We arranged THREE HUNDRED AND FIFTY SEVEN evidential meetings in Hyde Park during the year. Of these ONE HUNDRED AND FOUR were on Sundays, and TWO HUNDRED AND FIFTY THREE on week-nights.

We hold meetings in this and other parks all the year round, but we conduct more meetings here and elsewhere in the summer than we do in the winter.

Our summer season lasts from the beginning of May to the end of September.

Our meetings are held near the Marble Arch. In the winter the hours are 3 and 7 on Sundays and 7 o'clock on Wednesdays, Thursdays and Saturdays.

During the summer, our Sunday meetings are at 3 and 7.30 and every week-night at 7.30.

Hyde Park is the head-quarters of Atheist open air propaganda. It is also the most cosmopolitan of all our stations. Questions are flung at our lecturers and chairmen, not only by individuals of every type and class, but also in the foreign accents of men of many races.

The impressions gathered in Hyde Park by the many visitors from the ends of the earth are taken away by them when they return home and are described to those of their fellow countrymen who are interested in (1) the attitude of our masses towards Christianity and in (2) our methods of meeting attacks on religion.

There is here, as in every other London Park, great competition for audiences, because, although thousands of people are present and, as many of them say, "have come to learn something" there are a great many meetings being held simultaneously.

MOSLEMS.

One of our chairmen reported :—"In this park one often sees meetings being held by representatives of non-Christian religions, as for instance, Mohammedans, who are eager to engage in controversy and boldly attempt to show the superiority of Islam to Christianity.

COMPETITION.

"The 'Latter day Saints,' the 'Pillars of Fire,' and many other sects hold meetings here. There are frequent spiritualist meetings held, and Christadelphians attack the Christian Churches in this Park.

COMMUNISTS.

"Communists are more active than ever, as a result of 'politics' in France and Spain. There are nine Communist meetings here and they have made our work definitely more difficult as they always use their presence in our meetings as propaganda.

"They are loud, vulgar and intolerant in their attitude, at all times, and are the worst element in our meetings.

OTHER PLATFORMS.

"We also have the persistent activity of hot Socialists and labour men. These will have nothing to do with the park Bolshies or Communists.

"Individual free lance speakers also obtain crowds, and frequently use religion, generally, as a butt for their ranting attacks on Society.

"Demonstrations with several speakers are being held all through the summer—political, social and others—mostly on Sunday afternoons. We have to compete with all these for audiences.

"The worst types of non-religious Jews also hold meetings here and almost always attack the Christian Faith with sarcasm and ridicule. Indeed these are the main supporters of secularism, atheism and communism.

"Bhuddhists campaign in Regents Park, but not in Hyde Park."

Another of our Hyde Park chairmen wrote:—"That small portion of the Park adjacent to the Marble Arch, set apart for the use of public speakers, is better known throughout the world than any other part of the Park. Indeed, to countless thousands, Hyde Park suggests primarily a vision of many platforms manned by all kinds of orators whose diversity of views and of personal appearance is unique.

"There are on an average about 15 or 20 open-air rostrums including those of the Flying Scroll, the Jewish Freedom Platform, the Zionist Platform, the Palestine for the Arabs, a Douglas Credit Scheme platform, an anti-Fascist and a pro-Fascist rostrum.

"Of Socialists there are various brands. The 'International Socialists,' mainly concerned with the Russian Soviets, 'The International Brotherhood,' 'the Hyde Park Socialist Society,' the 'Socialist Party of Great Britain,' the Communists, and the 'National Secular Society.'

"In addition there are many free lance speakers who disdain the very idea of organisation as for instance an anarchist, an advocate of Nudism, an indisputably eloquent gentleman of colour who vows to emancipate the coloured races of mankind, a genial and quite earnest old lady who speaks of Divorce Law reform, a serene old man who never wearies in his task of teaching his ribald followers the glories of a new shorthand.

"Amid this babel of many voices, the Christian Evidence Society platform is very urgently needed.

LESS HOSTILITY.

“The activity and hostile attitude of our opponents in Hyde Park is now considerably modified. The former intolerant heckler is more disposed to respond to an appeal—the more intensely sincere the better—combined with a certain sympathy and kindness in dealing with his difficulties. All attempts, on our part, to score off an opponent must, of course, be rigorously excluded, as being un-Christian.”

One of our lecturers wrote:—“The work at Hyde Park is still difficult. When people get a surfeit of entertainment and political gush they will return to matters of more importance.

NEW SOCIETIES.

“What strikes me as rather significant is the number of Societies that spring up—most of which have some bearing on religious matters. I confess that the names on these platforms or on their banners do not convey to me the ghost of an idea of what they stand for, and when I listen, as I do sometimes, I hear nothing to justify a New Name.

“New political platforms are also to be seen. In fact, Hyde Park on a Sunday evening is like Bedlam.”

Another of our Hyde Park chairmen reported:—“At our meetings in Hyde Park this year attendances have been well maintained, especially during the summer season, with an obviously increased interest in our work.

VISITORS FROM ABROAD.

“There have been a great number of visitors from abroad, amongst them students. These have been very evident in our meetings and have entered into question-time with interest, especially on the problem of pacifism and war.

A LAYMAN ON PARSONS.

“American visitors have frequented our meetings throughout the season, watching the work of our Clergy—which I am pleased to say has been exceptionally good this year. The younger clergy, especially, throw themselves into our work with live enthusiasm, their efforts are appreciated by a wide circle, and they are drawing large crowds. I have received many compliments on

their work from people who are obviously outside the churches.

ATHEISM.

"I have been approached by many people who have emphasised their disgust and disapproval of secularist propaganda here. People who have listened to them for years, have now turned from them at last, sick of their nonsense. Generally speaking, pure atheism seems to have had its day, but atheistic communists here are very active indeed and are nearly always present at our meetings. They are the chief supporters of all anti-Christian propaganda. They are very difficult to help, chiefly through their extreme ignorance and complete prejudice against all religion. (They regard the Church as their enemy.) Some of them are decent fellows, of course, but very difficult to help.

"I had a case recently of a man who had met with a good deal of trouble at home and at work, and his thoughts had therefore turned towards communism. I have, perhaps, been able to dissuade him.

A UNITED FRONT.

"At a time when the struggles of political forces are rending asunder the world around us, surely it is the supreme moment for the Churches, all over Christendom, to unite in work and prayer."

One of our lecturers recently received a letter from which we quote the following:—

Dear Mr. Christopher,

"I was led to the Christian faith through the Christian Evidence platform in Hyde Park. I am aware that reason and intellect alone will not bring one to the Christian's position but I seemed to need such evidence.

The evidence given by the C.E.S. lecturers will always live in my memory, but I think that the unsound arguments of the atheists at their meetings have helped to convince me of the truth of Christianity.

As a result of my conviction, I have been a member of a Church a number of years now, holding positions as a Trustee, Sidesman, and Sunday School teacher in a modern Graded school. I am often in your meetings and still find them interesting and I wish you every success.

Yours sincerely,

....."

WEEK-NIGHT MEETINGS.

Our lecturers on Sunday are nearly all laymen, but from the beginning of May to the end of September, nearly all our week-night speakers are clergymen.

CLERICAL SPEAKERS.

We arranged ONE HUNDRED AND THIRTY addresses in Hyde Park alone on week nights during the summer months. Of these ONE HUNDRED AND FOUR were by clergymen.

Our week-night audiences in Hyde Park consist chiefly of people who want to know what we have to teach. They have assembled for that specific purpose—not to interrupt or to have some fun.

There are always some noisy and very dogmatic atheists present, however, who attend solely in order to upset our meetings by such means as derisive laughter at frequent intervals, interspersed with violently hostile interruptions. Most of our clerical lecturers, however, and all our lay chairmen, have long been used to such rudeness and know how to deal with such tactics (each in his own way). Moreover, the bulk of our audiences, being anxious to hear both sides of every controversy, resent too many merely noisy, vulgar and unintelligent interruptions and say so loudly.

CROWDS OF ATHEISTS.

In the event of an atheist meeting being a failure, owing to the absence of their chief speaker, or their inability to secure a crowd (or when their meeting comes to an end for any other reason) their regular supporters are very prone to pour into our audiences and try to spoil our meeting by pressing their own views upon our audience.

WINTER WORK.

The following are extracts from reports which were sent in of our meetings held during November and give some details of the kind of work we are doing here:—

DIFFICULT CONDITIONS.

“November 14th was election night, damp and threatening. The prospect looked dismal. For 10 minutes we were quietly talking to three persons. Then,

almost in a body, people streamed up, till we had one of the largest, quietest, most attentive audiences on record—so quiet that there was not even a question."

November 17th:—"It had been raining all day, but ceased about 6.30 p.m. We started the meeting a little before 7, under conditions most unfavourable, very wet ground, a cold wind, with rain in it and few people about. Within a quarter of an hour of starting, however, we had well over 100 solid, for an hour, and there was no interruption worth mentioning, although several questions were put and answered."

A POLITE INDIAN.

November 20th:—"We had just opened the meeting and there were only six listeners. Then an educated Indian began questioning Mr. Gee and the way in which our chairman dealt with him was admirable and he took the opportunity of pointing out to the large audience that this Indian gentleman's conduct was an example in courtesy to many of our European critics. The chairman then put me up to lecture and I continued along his line of argument until close on ten o'clock. The size of the meeting increased still further as we proceeded and interest was sustained throughout. For the most part, the method of address was of lengthy answers to questions which were mainly of a philosophical order. There was a good tone in the meeting from start to finish. One man, whom I recognised as a most troublesome heckler at Brockwell Park last year (he was chairman at the National Secular Society meetings) showed definite sympathy with our cause and had an interesting conversation with us after the close."

DECEMBER CROWDS.

The following are extracts from reports sent in during December:—"Sunday afternoon crowds here in the winter are very fickle indeed and it requires great skill in getting and keeping them. Unless the speaker can blend Christian truth with pathos, reference to social problems and other matters of general interest, he fails. Heckling and questions draw audiences."

A TWO-HOUR MEETING IN JANUARY.

The lecturer wrote of January 4th :—"The chairman drew a fair sized audience for me in spite of the cold and it remained for an hour after I mounted the platform. Opponents were very few in number, but their method (ridicule) necessitated our own counter method of conducting the meeting and this had the effect of sustaining the interest, turning the laugh against our hecklers, who disappeared before the end of the meeting, which lasted two hours and was a good one."

Reports sent in during February and March were similar.

NEXT TO THE COMMUNISTS.

A lecturer wrote of April 16th :—"This meeting was a lively one. The chairman got me a good crowd, and the number did not diminish at any time throughout the session until 10 p.m. despite the starting of a Communist meeting on our left. Questions and criticisms were more or less continuous, and as the interrupters did not like being answered, the chairman had on more than one occasion to mount the platform and demand fair play. One of our worst opponents was an Irishman who speaks on Communist platforms, glorifying Russia. Another heckler was a German Jew, at one time a speaker on the National Secular Society platform (but even the Secularists will not have him now !)

The chairman wrote :—"Communists are increasing their abominable and noisy activities. They are the pests of the Park, and their dirty, lazy looks are only too evident."

THE SALVATION OF SINNERS.

The chairman said of April 30th :—"Fine night but many distractions. We had a very large audience. Before I got down to make way for the lecturer, a fine young man made a great stir in front, begging me to let him preach the Gospel. There seemed a general wish to let him do so and as our lecturer said he would agree to whatever I decided, I let him mount our platform for a few minutes. Most earnestly and intelligently he gave the Christian teaching 'How a Sinner can be Saved, and the great audience took it well.'"

COMMUNIST UPROAR.

June 11th:—"There was a very large crowd, constant, in spite of much distraction including a great Communist turmoil next to us which was calculated to break up any meeting if not deeply interested.

TRAINING CLASSES.

Shaking hands afterwards, a young man of 27, tall well-educated, muscular, and finely set up, asked me if we had a class for training people for the work, as he had long felt the urge to join having listened to us many times. He accepted my offer to lend helpful books, promised to come to our meetings on Sunday and we were so lost to time that we were turned out of the Park at 12 and continued talking outside till 12.30. It was worth it. He kept his promise (to come on Sunday) and I had another talk with him."

The chairman wrote of the Communists during the Sunday afternoons in July:—"The insulting attitude of these vulgarians is beyond description. They will sink to any means to injure our work. They attract a good deal of attention these days."

A lecturer wrote during August:—"People returning to Hyde Park after many years absence, are delighted to find our work continued."

WILD EXCITEMENT.

A lecturer wrote of August 16th:—"The whole park was a seething mass of humanity, many seeming mad. Twice I had to stop while columns of shouting men and women with drums and banners passed us, nearly pushing the platform over. I have never seen so much irresponsible, mad behaviour before. On the whole we did well from 7.30 to 10 when a police van, with an ambulance motor, came to our spot."

TOWER HILL.

We held FIFTY-TWO meetings (at 12.30 on Fridays throughout the year) at this historic spot.

EARNEST ENQUIRERS.

The frivolous sceptic who pokes fun at religion because he takes nothing seriously, is conspicuous by his

absence from Tower Hill, although he is very much in evidence at most other public meeting grounds in Greater London.

The attitude of the average habitué at Tower Hill is that of the genuine open-minded but critical seeker after truth."

Some extracts from reports sent in to us during the winter shed light upon the nature of the campaign here:—

A CONGESTED AREA.

Our chairman reported:—"Nowhere in London are so many meetings held simultaneously with so very limited an area of meeting ground as at Tower Hill. A dozen to a score is a usual number, and to add to the congestion there are numerous char-a-bancs and private motor buses with their loads of sightseers. The numerous meetings are, so to speak, on top of each other and so crowded that we cannot very well speak of the exact size of the audience at any particular meeting because the various audiences touch each other."

TRUTH SEEKERS.

"There is a seriousness of tone and an earnestness of criticism in the attitude of the men who attend the meetings, entirely different from the cheap sneer and empty flippancy of some of the habitués in the parks."

One of our lecturers reported:—"There is a quite unique opportunity here, owing to the fact that during the dinner-hour a number of clerks, shop assistants and artisans assemble. Quite obviously these men are of a thoughtful and enquiring disposition and invariably treat the speaker with respect and offer criticisms with restraint and a desire to elicit information.

"Our meetings are well attended and thoroughly appreciated, even by our critics, especially when we have a specially good speaker who has got something to say worth listening to."

SCRAMBLE FOR PITCHES.

February 7th:—"We had to pitch our platform at a different place from the usual one and face West instead of East, owing to competition for space, but that did not prevent us from getting a good crowd. Two or three

persistent questioners helped us considerably and the interest was so keen that we continued the meeting until 2.15, when most other meetings had finished. We commenced at 12.30."

February 21st:—"There were about a dozen or more meetings on the Hill, so that there was a considerable scramble for pitches and audiences, but we did very well."

March 20th:—"A very fine meeting and I think the audience enjoyed it as much as did the speaker."

TYPED QUESTIONS.

The lecturer wrote of the 27th:—"We had a very good audience and my address had to take the form of combating a noisy opponent, supported by two others, who had come prepared with several foolscap sheets of typed matter against the historicity of our Lord. He opened fire immediately I mounted the platform. Such wild mis-statements as that 'Tertullian never mentions Him; Philo died forty years after Christ; that certain passages from Suetonius, Josephus and Tacitus, which I quoted, were all forgeries,' gave me a splendid opportunity of exposing the critic's ignorance on all the points raised. Judging by the nods and smiles of many in the crowd at my remarks, the champion of atheism was being estimated at his true worth. He left in a huff, directly the chairman took my place to close the meeting."

The meetings were specially good on April 17th and 24th.

SUMMER MEETINGS.

A lecturer wrote May 29th: "Men were sitting and standing about till 12.30, when quickly boxes were placed in all the best positions, crowds gathered and everything was in full swing. All went well till we closed at 2.10. I stayed for half an hour afterwards, making friends and came away with a strong impression that we ought to get strong support here. The people who listened to my lecture spoke to me afterwards and are, many of them, men of standing.

"All sorts of mountebanks and others seem to get good collections, some even a living here."

TACTICS.

A lecturer wrote of June 12th:—"The size of the audience varied somewhat, but we had a good crowd, and many questions were answered. The chairman was most helpful in putting questions when the size of the audience showed signs of diminishing. These tactics had the desired effect."

July 20th:—"I have seldom, if ever, observed more sincere interest on the part of an audience. The questions were relevant and well framed."

THRASHING IT OUT.

The chairman wrote during August:—"An interesting point about our critics on Tower Hill is that when they raise a question they not only listen carefully to the answer but they persist with that particular subject. This is a healthy sign."

REGENTS PARK.

We arranged ONE HUNDRED AND SEVENTEEN meetings in this public speaking ground, at 11.30 all the year round and also at 3 and 6.30 p.m. from May 1st to September 30th. These meetings have been a great success.

Afternoons and evenings in the winter are too dark for meetings and they are not allowed by the Park authorities.

A NEW SITE.

One of our chairmen reported:—"The park authorities have recently transferred the public meeting site from the old and rather congested area to the ground where the bandstand used to be.

"The attendance at our meetings has been consistently improving. We have some faithful supporters here, one is a well-known world traveller who has had adventures in Australia, South Africa, etc.

"There is a distinctly serious and enquiring atmosphere in Regents Park.

FANCY RELIGIONS.

"We often have Deists and Theosophists in our audience.

"The Mormons and the Spiritualists also hold meetings here.

POLITICS.

"Excitement is provided by the ceaseless combat between the Communists and the 'Socialist Party of Great Britain.'

"Our meetings are obviously superior, though attendance is sometimes affected by the conflicts in surrounding meetings, caused by noisy protagonists.

THE ATHEISTS.

"The atheists comprise a negligible minority here, although vocal and aggressive at times.

"The Secular Society, as such, has ceased to campaign here. They wished to sell their platform to the chairman of the Christian Evidence Society."

WINTER WORK.

The following are a few extracts from reports sent in to the Office: November 3rd:—"The fine weather brought a really good crowd. The speaker was in very good form and held the interest and attention of the audience till well past the usual closing time, indeed our meeting out-lastcd all the other meetings."

EXIT COMMUNISTS.

January 26th:—"The Communists packed up and retired early."

Our chairman wrote in January:—"I am well pleased to report an increasing attendance, which augurs well for the coming summer season."

ECONOMICS.

A lecturer wrote in February:—"The morning meetings at Regents Park still give us a good deal of trouble. The craze for economics dominates the people of Regents Park more, I think, than anywhere else. This is the reason why our task is so hard.

"There are also some 'clowns' in this Park who never enter our meetings unless we have a good crowd. They then come in to distract the audience's attention from the speaker by remarks which amuse but do not enlighten."

A ROMAN CATHOLIC LECTURER.

The lecturer wrote of March 5th:—"Notwithstanding-

ing unfavourable conditions—a cold north east wind blowing—a small crowd, collected for me by the chairman, grew larger as I lectured, and during the last half hour numbered about two hundred. We had a good meeting and combated the arguments of an old opponent.

“The chairman and I, when crossing the park after the meeting, were joined by a lecturer of the Roman Catholic platform who, finding no meeting of his own Society in progress, listened at ours. He offered ‘in all humility’ a few friendly criticisms with regard to our dealing with hecklers and expressed appreciation of the fact that we do not denounce other branches of the Christian Church; adding that we were united in our stand against the common enemy and, in view of the menace of atheism, we could well afford to leave differences of ecclesiastical opinion to take care of themselves. He was a broad-minded, brotherly Roman Catholic.”

C.P.G.B. AND S.P.G.B.

The lecturer said of March 22nd:—“Our meeting was between that of the ‘Communist Party of Great Britain,’ on the one side of us, and the ‘Socialist Party of Great Britain’ on the other. This fact, however, did not prevent us from having a good crowd. In fact the meeting was a long way the best I have had in Regents Park on a Sunday morning, and better even than some afternoon meetings.”

A FREE LANCE ATHEIST LECTURER.

The attention was good until about half way through. We were dealing with a question put by a serious, thoughtful young man, who regularly attends the meetings here, when we were interrupted by one of the best known atheist lecturers (Mr. —) who has done several terms of imprisonment—not for his atheistic activities. We handled him satisfactorily and the crowd was against him.”

AN AFRICAN.

Our lecturer wrote of April 18th:—“This was a very good meeting. Most of the time we were engaged answering questions. Most of these were put by an African who was sincere. We had a crowd of about 200

and the attention was good. The chairman was particularly good, in his closing remarks, especially, and left the audience something to think about."

THEOLOGICAL CONTROVERSY.

The chairman wrote of the morning meeting on June 7th:—"Several platforms were out, including the Protestant Alliance and the Catholic Evidence Guild, both of which engaged in a war of words, rather to our detriment, as they secured the largest crowds—drawn by the prospect of a battle."

A BAD START.

A lecturer wrote of the evening meeting of June 14th:—"The prospect was rather hopeless at the start—only one young man stopping to listen as the chairman finished his opening remarks. The change of speakers had a salutary effect, however, and we had a good staying crowd for two hours."

AN ATHEIST ON OUR PLATFORM.

June 21st:—"A very interesting and well-attended meeting. At the conclusion of the address, a local atheist asked and was granted our platform for ten minutes criticism. He signally failed to meet the points at issue."

MAKING A START.

The great difficulty at all open-air meetings is making a start. If people do not crowd round at once, those entering the park pass by the small meeting, on the supposition that it is dull, and attend a bigger meeting.

A LITTLE GIRL HELPS US.

A lecturer reported of July 26th:—"The rain just stopped as I got there and I started with an audience of one man and a little girl, whom the chairman asked to stop and listen to me. Then people drifted up until quite 300 were present. Now came a test. Five other meetings started, one with four strong men's voices singing behind me. But not one of their platforms succeeded in getting an audience. All the people were round our platform till the park-keepers whistled 'closing time.'"

SECULARISTS.

The chairman reported in August :—"A fairly good crowd, interspersed with some secularists, whose followers have dwindled to such an extent that they seem unable to hold meetings of their own."

CLAPHAM COMMON.

We arranged ONE HUNDRED AND SEVENTEEN meetings on the Common on Sundays during the year. All the year round these begin at 11.30 and in the summer we also hold meetings at 3 and at 6. In the winter, afternoon and evening meetings are not allowed.

The crowds here are of an enquiring turn of mind and eagerly bombard our lecturers and chairmen with all kinds of questions.

As at all other public meeting grounds, success varies largely with the capacity of the lecturer, the nature of the weather and the drawing power of various rival attractions, such as noisy political meetings at which feeling runs very high.

The following are a few extracts from reports sent in to the Office. They give some details of our meetings :—

WINTER WORK.

November 3rd :—"Critics were numerous and noisy and constantly interrupted."

November 24th :—"We had a really fine meeting."

BAD WEATHER.

Our lecturer wrote in December :—"We had a good meeting, although the weather was bad. A bitterly cold wind was blowing and when the chairman put me up to speak, there were only six men at our platform and *no others even in sight*. Towards noon, however, more came up and for a good half hour the crowd numbered well over 100.

ANSWERING ARGUMENTS WITH LAUGHTER.

"The only interruptions we had were from two old opponents. They laughed heartily at a point I made, at which I observed that philosophical arguments could not be rebutted with mere guffaws and that those who em-

ployed such methods, instead of arguments, usually did so to cover their ignorance. 'Hear, hear' came from all parts of the crowd, so these critics, finding the crowd against them, migrated to other meetings to try their hands there."

CO-OPERATION OF LECTURER AND CHAIRMAN.

Our lecturer wrote of January 26th:—"It was clear from the start that we had a coterie of lively critics present, as interjections began even during the chairman's opening remarks. When he put me up to speak, he had secured a crowd of nearly 100, and this number increased quickly. The hecklers were not too troublesome and they gave us a good start by collecting a large crowd for us before questions were invited. The chairman's occasional calls for order and for one question at a time, were promptly regarded. The meeting was a success and closed with a good tone."

FROM START TO FINISH.

March 1st:—"This meeting was a very steady one. The audience numbered about the same throughout, nearly everybody staying from beginning to end. Despite the presence of two or three noisy atheists, the tone was good."

March 8th:—"This was a well-attended meeting, our crowd comparing favourably with that at any other platform. Interruptions were frequent, although they did not prevent me from getting through my lecture satisfactorily."

UNPALATABLE ANSWERS.

"A few opponents evidently did not like the answers given to their questions—mostly on the subject of free-will and eternity—but one member of our audience, who accompanied the chairman and me afterwards and joined us at tea, expressed his warm appreciation of our arguments and thanked us for what he described as 'a very good meeting.'"

CONTINUOUS INTERRUPTIONS.

"The chairman drew quite a fair crowd within a few minutes," a lecturer wrote of April 6th:—"and it soon became apparent that the opposing element was

well represented : but notwithstanding continuous interruptions from them, I was able to get through my lecture successfully. There were many supporters present who repeatedly expressed their approval of my methods of dealing with hecklers. It was a good fighting meeting and the audience numbered quite 200, minimum, sometimes considerably more."

Our summer season begins in May when we hold three meetings every Sunday.

THE ONLY MEETING.

A lecturer reported of May 3rd :—"Ours was the only meeting on the Common. Despite interruptions from the usual gang of atheists, I was able to deliver the whole of my lecture. The applause from the audience at the end, and the number of congratulations I received from individuals when I got down, was sufficient testimony to our success."

May 10th :—"There were very few interruptions, the usual gang of atheists were conspicuous by their absence. Quite a good meeting."

SOCRATIC METHOD IN THE RAIN.

A lecturer wrote of May 17th :—"A heavy shower of rain delayed the starting of the meeting for 10 minutes, although there was a fair number of men waiting for us to begin. I did not get far with a set lecture, as the meeting took a Socratic course—question and answer. The questions were not too bad, on the whole, and in order to keep the crowd (there was an opponents' meeting hard by) we allowed querists to develop the meeting along this line. The tone of the audience was at no time unfriendly and consequently we had an opportunity to deliver our message with an appeal, instead of by smashing blows of argument. Several members of the audience expressed appreciation of our answers which, to quote one of them—'hit the bull's eye every time.' "

AFTER MEETINGS.

One of our chairmen reported :—"At Clapham Common men come to us after the meetings have closed to ask questions and they show great interest in our work. Often they explain that the thought of putting their questions in the presence of the crowd does not appeal to them."

HELPERS.

"We have a loyal band of supporters at Clapham who do what they can to help us by the regularity of their attendance, by many friendly remarks during the meeting and by uttering words of cheer afterwards.

OPPONENTS.

"There are also many hecklers and a few persistent opponents here, but for the most part they are good natured and give us serious attention.

"The majority of people we come into contact with are of an enquiring mind and are really seeking after truth. Often a goodly number gather and wait for the meetings to begin and remain after the close in order to discuss what has been said."

SENSE OF HUMOUR.

Our other new chairman wrote of this station:—"The people at Clapham have a sense of humour which keeps the audience in good spirits and helps the meeting along."

AN UNPROMISING START.

A lecturer wrote of June 21st:—"The chairman was new to me as a chairman, though familiar to me as a follower. He has got it in him to do well. He needs, of course, experience, but he is cute, willing to learn and in earnest. I got up at 6 o'clock and faced the empty common, no one in front of me, but I talked quietly into space. Soon they came, continually increasing in numbers, and loud in applause. I should say 700 were present, till about 8, when a storm started and it rained continuously. But we got in two hours of splendid work."

One of our best lecturers, who had spoken for us for about thirty years, reported of a meeting in July:—"The afternoon was wet, therefore the attendance was small. However, an interesting discussion arose which held a few together.

"The evening meeting was much better. I have a fairly good following at Clapham Common and there faithful friends give me splendid support. In fact, even some of our opponents here are friendly towards me and give me more praise than I feel I deserve.

“But I have my enemies also. A bitter opponent of about eighty years of age says I am a twister. He uses other words with which to describe me.”

A CHANGE IN ATHEISM.

One of our chairmen at Clapham Common wrote at the end of the season :—“This year has been remarkable for the fact that militant atheism has decreased in philosophical expression, and now contents itself with a thousand and one small quibbles: mostly political and sociological. A ‘safe’ agnosticism is now the vogue.

A CHANGE IN OUR AUDIENCES.

“Our audiences are not so critical as they used to be and this enables our lecturers to give of their best. Moreover, evangelical lectures this year by our men seem to have commanded attention and respect, even from our most pronounced opponents.”

FINSBURY PARK.

We held ONE HUNDRED AND SEVENTEEN meetings in this great public disputing ground; at 11.30 on Sundays, all the year round, and also at 3 and 6 from May 1st to September 30th.

We have in our audience some earnest critics.

POLITICS.

One of our chairmen reported of this station :—“It is very difficult to collect a large audience in this Park, owing to the rival attractions of excited political meetings, but we succeed in spite of this competition and our audiences have been larger of late and their interest more sustained. Our Sunday evening meetings regularly attract a large number of people and are greatly appreciated.

COMMUNISTS.

“Some of our lecturers find it easier than others to interest and hold crowds here, but all speakers must be capable and must give of their best, owing to the highly trained Communistic atheists who purposely make wild statements at our meetings about anything religious. This is misleading and hurtful to simple Christian people who hear them.

"The need for and value of our work in this Park is clearly demonstrated by the tragic sight of smart young Communists, of both sexes, ridiculing the Christian religion. They seem impressed and surprised on receiving from us effective but respectful replies.

AN AMERICAN OPINION.

"As I was leaving the Park recently, a gentleman (obviously an American) said 'I have just been listening at your meeting which I think was very good. Are you here every Sunday?' I said 'Yes, summer and winter.' He then said 'Do you have many like that atheist heckler?' I said 'Quite a number.' 'Well,' he said, 'I am not what you would call a religious man, but I think something should be done to stop that sort of stuff. It is a good thing there are societies like yours to counter it. I don't think I should have been so patient with him as your speaker was.' "

COMPETITIONS.

Our other chairman reported:—"Our meetings in Finsbury Park are very good, as a rule, both in numbers and in interest. We do suffer, however, from the general political unrest of the day and the increasing hostility between the extreme sections of Communists and Fascists which attracts considerable attention. There are also the Secularist lecturers, and now the Conservatives hold meetings in the mornings. These latter attract large crowds, partly because they are newcomers, but chiefly because their political adversaries keep up a continual din by loudly expressed objections.

OUR HECKLERS.

"We have the regular attendance at our meetings of opponents of religion—mostly socialists—who rarely, *if ever*, attend any other meetings. They wait for our meetings to start, and they talk among themselves after our meetings are over, but they do not seem to want to listen at any of the other meetings, ours being the only ones that interest them.

AN APPRECIATION.

"I met a gentleman—a Church member and worker—many miles away from Finsbury Park, and he asked

after several of our speakers. He told me he often thought of our meetings and regretted living too far away to attend them now. Our work, as he saw it, not only helped young Christians to *think* more of the things in which they believe, but was a sort of breakwater that held back the floods of unbelief and *definite hostility* to all things spiritual. He thought our work was a valuable and peculiar one. 'There are not many persons,' he said, 'who possess, not only the varied knowledge required, but various abilities needed which are not easily acquired.'

"He was quite sure he could not do such a work himself and he doubted if any persons he knew—other than our speakers—could do it either."

WINTER WORK.

The following are extracts from reports sent in to us during the most unpromising months of the year:—

SOCIALIST COMPETITION.

A lecturer wrote of October 13th:—"Our chairman had collected a big crowd—in jocular mood—by the time I arrived and it suffered me for about five minutes, when a Socialist lecturer began to speak on our right, and drew most of our listeners to his platform. Our meeting remained thin for a time, but gradually another crowd gathered round us and we held over two hundred, answering several questions, during the latter part of the meeting."

LOSING ANOTHER CROWD.

October 27th:—"The chairman collected a good crowd, but there was a 'clown' in it who, when he found that we were too much in earnest to allow him to be entertainer of our meeting all the time, went on to the next meeting taking the majority of the crowd with him. Those who remained were spartans, for there was a head wind blowing, with some rain in it and both speaker and questioners had difficulty in hearing each other. Notwithstanding these disadvantages, however, those interested stood to the close of the meeting—nearly five o'clock. We began at 3."

THE REIGN OF LAW.

The chairman reported of November 3rd:—"The lecturer gave an able address. A good sized audience listened throughout. We had no interruptions, except near the end, from hostile opponents. A good meeting, much appreciated. The subject was the 'Reign of Law, Natural and Moral.'"

BAD CONDITIONS.

The lecturer wrote of December 13th:—"It was very wet underfoot and there was a soaking rain falling when I met the chairman at the park gates. There was not a soul on the meeting ground, or even near it, so we decided not to attempt to hold a meeting, and were just taking leave of each other, when two opponents appeared. We therefore got the platform out and soon had a crowd of about 150 who remained solid for an hour. The hecklers were a help rather than a hindrance."

UPHILL WORK.

February 23rd:—"A good beginning, but during the address some disturbance to the left of our meeting drew away many from our crowd. A few stayed and, later, others came along, but the persistent interruptions of one or two silly intruders made it impossible to continue with an ordered lecture. The last half hour was given to answering questions and dealing with an objector who could not produce a tittle of evidence in support of his wild statements. Our efforts were not wasted, however, on those who listened to the discussion."

SUMMER MEETINGS.

May 3rd:—"Ours was the first meeting to start and a crowd was immediately drawn by the chairman, and it soon numbered about 300. Not until near the close, when several other meetings were in progress, did our audience decrease in numbers. For the most part we had a heckling time, but one by one our opponents left us to vituperate at other meetings. One heckler, a Jewess, succeeded in getting a small crowd round her on the outskirts of ours, just before one o'clock."

FASCISTS.

The lecturer wrote of June 12th:—"The chairman

opened promptly because he anticipated great difficulty in carrying on our meeting, later, owing to a well advertised meeting of Blackshirts. Already the whole park was seething with excitement and it was hard for us to get quiet attention, but we succeeded in carrying on for a good two hours, in the very hot weather, and had a good crowd all through, till just after five, when a large contingent of mounted constables escorted a great column of excited people."

A lecturer wrote of July 5th:—"After persistent heckling all the morning by atheists, a man calling himself a Christian came along, disagreed with every statement I made, called me the anti-Christ and refused to be pacified."

A lecturer wrote during August:—"Finsbury Park seems now to be seething with shouting humanity. Even in the street, outside the Park, opposite the gate, there was a great Blackshirt meeting of thousands."

A CAPABLE LADY COMMUNIST.

A lecturer wrote during September:—"The afternoon meeting was well-attended and a display of intellectual fireworks was its chief feature. I crossed swords with a lady opponent who is a Communist and a Materialist, well educated and speaks in a rich persuasive voice. She is one of the most subtle reasoners I have met, and if a speaker were not alert she would soon have him on the horns of a dilemma. Her method is to begin by asking a question, then to take the opportunity of stating her case, which in nearly every instance means a piece of reasoning in which the inferences are logically irresistible. After this flight, she takes a puff at her cigarette, and looks round on the audience for a smile of approval and gets it, for many fall to the speciousness of this dark eyed, sun tanned, lipsticked Sophist."

"In my previous conflicts with this young lady I noticed a chink in her armour. I always look, now, for this chink and nearly always find it. The chink is this. She has a cunning way of assuming premises which are necessary to the success of her argument. These are usually lost sight of by the time she reaches the climax of her argument, hence her conclusion is accepted as

final. I usually wait till she has finished her piece, then I say in my nicest way that I could agree with her if it were not for one thing; her premises are open to serious challenge. Then I give reasons why I cannot accept the premises of her arguments. She gets annoyed with me when she sees the beautiful edifice she has built fall to the ground by having the foundations cut from under it. However, I must admit that she is clever. She was gracious enough to say that I knew my job. A dainty morsel to fall from the table of this charming disciple of Marx."

VICTORIA PARK.

We arranged ONE HUNDRED AND SEVENTEEN meetings on Sundays during the year at this East End public discussion station.

Throughout the winter we meet at noon and from May 1st to September 30th, at 11.30, 3 and 6.

LESS HOSTILITY.

One of our chairmen at Victoria Park wrote:—"Victoria Park used to be the most atheistic of London open-air meeting places. Hecklers here were more violently hostile than elsewhere, to any form of religion. They frequently tried to spoil our meetings by concerted interruptions and organised rowdyism. But that is no longer the case. The attitude of the Victoria Park audiences is no longer intolerantly hostile and we do not have concerted interruptions, and organised rowdyism.

"We still have many opponents, however, and many questions are asked but happily the attitude of opponents towards us is quite friendly. This is not merely my opinion, but also that of a number of our lecturers. A few have even said that they prefer Victoria Park audiences to any other.

THE CAUSE OF BITTERNESS.

"The cause, I believe, of bitterness and hostility shown towards Christian advocates in the open-air, lies at the door of atheistic lecturers who show untiring energy in searching for reports of erring ministers of religion. They also dig up a statement from any obscure source, tear it from its context and distort it so that it appears to convey the idea that its author—a minister of religion—

endorses war, oppression and tyranny and is opposed to the working classes.

"They then tiresomely re-iterate these things to their audiences and endeavour to convince them that these instances represent the lives and opinions of the average religious professor.

OPIUM.

"It is, I believe, of great importance, especially in view of what is happening in Europe at the present day, that we assure the public that religion is not 'the opium of the people,' used by deceivers to keep the working people in subjection, but that it represents a great eternal truth and that we, as Christians, are seeking to make this loved country of ours a Kingdom of God, wherein there is no class hatred, no oppression, no poverty, and where men shall be brothers—worshipping the one eternal Father, God. This task is being undertaken by us at Victoria Park."

HANDLING A SOCIALIST.

A lecturer reported:—"A young Socialist who frequently speaks for the National Secular Society unintentionally gave me considerable assistance in the morning. He is a young man of rather good intellectual parts and is well read, but spoils himself by a bombastic display of what he knows. He is also very overbearing towards a speaker whom, he thinks, is not well equipped.

"He seldom comes to the meeting when I am there. He told the chairman that he does not like me. However, on this morning he did come, and in a very subdued manner ventured to make a few observations. His changed manner led me to encourage him. Among the opponents of religion here he is King of the Castle, so when he entered the arena the other opponents dropped out of the discussion.

"For a long time we exchanged views. There appeared, on his part, no attempt to score mere debating points and I, on my part, adopted a similar attitude, with the result that we had a meeting that was one of the best we have had. At the close of the meeting I thanked him for 'his contribution.' He seemed very pleased and I hope learned a lesson in method.

BREAKING UP MEETINGS.

"An evangelical meeting is held in the park in the afternoon and the speakers are fortunate if they get through the afternoon without an exhibition of unruly conduct on the part of some young men who usually succeed in breaking up the meeting. This happened on the Sunday in question and as soon as the Gospel meeting closed, four or five of these young men came to our meeting, pushed their way to the front and began to make objectionable interruptions, hoping to break up our meeting also.

"I had seen from our platform what had taken place at the other meeting and I was determined to prevent it happening at my meeting.

"I picked out the leader of the gang; I looked him straight in the eyes and remarked 'You have just succeeded in breaking up the meeting over there and you think you can do the same here. I am speaking on a subject which you young men have not brains enough to understand and which does not encourage tomfoolery of the kind you display.

"If you have come here for that purpose let me tell you forcefully 'cut it out.' I put such stress on these three last words that the colour came into the face of the young man and for the moment he was dumb-founded. When he recovered his speech he muttered: 'Cut it out?' 'Yes,' I replied, 'cut it out.' You know what that means.' I think by this time a dangerous look had crept into my eyes, but it was successful.

"I was really annoyed by the amazing impudence of these lads. As a man, not to say a Christian, I could not tolerate such brutal conduct. They would not behave in that way at a political meeting or at a Secularist meeting. My temper was well under control, but I am

"There were no more fireworks."

FEWER HECKLERS.

One of our new chairmen reported:—"At Victoria Park the hecklers are fewer at our meetings than last year and earnest enquirers are very many and are good listeners."

LARGE AUDIENCES.

A few extracts from reports sent in during the winter:—

“We had the largest crowds of several at the meeting place but ours was by no means the most docile. Interjections of a jesting and bantering kind from critics marked the proceedings from beginning to end; but the half dozen or so interrupters did not prevent our getting some important facts over to the crowd, as a whole, which numbered 250 to 300.”

November 3rd:—“We invariably get good crowds at Victoria Park. The meeting to-day was slightly too noisy to be really good, some hecklers lowered the tone of it, but the number of listeners was good.”

RELIGION AND ECONOMICS.

A lecturer wrote of December 15th:—“Our only competitor in the Park was the Economic League. Our chairman collected an audience of a dozen or so, and I addressed these until the Economic League closed, enabling us to increase our audience. The tone was very good indeed, everybody being in a good temper, no one was abusive or discourteous.”

SECULARIST HECKLING.

The lecturer wrote of January 5th:—“This was a memorable meeting. The number of listeners soon increased to over 300. We were early interrupted with questions by the chairman of the local branch of the National Secular Society. The last hour or so was occupied in meeting his opposition, which was superficial and tricky—deficient in knowledge of science, philosophy and logic—but agile in trying to escape from any direct question. To hold him to the point at issue, with insistent interrogation, was to defeat him. He gave no evidence and put forward no authorities for his wild statements. The crowd was biggest at the close.”

CHALLENGE TO A DEBATE.

A lecturer wrote of February 9th:—“There was but a small audience to start with, but the number soon rose to 250. Opposition was noisy from the commencement and came mainly from the chairman of the National

Secular Society meetings in Victoria Park. At 4.40 he challenged me to a debate. Our chairman informed him there was not sufficient time, as we had to close at 5 o'clock, so he renewed his challenge for the occasion of my next visit to Victoria Park. The subject he suggested was 'Is Materialism adequate as a Philosophy,' he to take the affirmative, I the negative. I accepted the challenge, willingly, and agreed to the terms, subject to the approval of the Office."

February 16th:—"The spirit of our meeting was excellent throughout and the questions were unusual and intelligent."

MATERIALISM AS A PHILOSOPHY.

On March 8th the debate took place which had been arranged the previous month, between the chairman of the National Secular Society in Victoria Park and one of our lecturers. The latter writes:—"The meeting was well attended when my opponent opened the debate on the subject agreed upon that 'Materialism is adequate as a Philosophy.'

"We had a quarter of an hour each, then ten minutes each. My opponent, although usually very abusive and unreasonable, when interrupting our meetings, was most fair and self-controlled in debate. He kept to his subject and delivered his speeches in a temper which was appreciated by me and the audience. We both had a good hearing and the crowd grew in numbers as the debate proceeded. He was anxious to have a vote taken at the close and, although he had a packed jury, I raised no objection, and the chairman acted accordingly. Comparatively few raised their hands, however, and had they been counted, I doubt if the result would have shown a balance in favour of either side."

The chairman reported during April:—"The Victoria Park audiences certainly appreciate opportunities for expressing their doubts."

April 5th:—"The local chairman of the National Secular Society was the principal questioner at our meeting and he expressed his personal thanks for the way the lecturer answered his questions."

April 12th:—"In spite of snow showers, we had a very good meeting. The audience consisted of about 200 and many questions were asked and answered."

THE LAW.

A lecturer wrote of May 31st:—"A well-attended meeting, but rather unruly. Our crowd numbered about 250 but was prevented from hearing an ordered lecture by the persistent interruptions of two secularists, one of whom gave so much trouble that some men at the back of the crowd assumed a threatening attitude towards him. Our chairman, therefore, fearing a breach of the peace, called the Park Officers to deal with him with the result that he moved out to the back of the crowd and gave no further trouble.

"A section of the audience criticised the chairman for appealing to the Park officials, but he had no alternative, because the man, whose language was definitely unparliamentary, was likely to cause a 'breach of the peace,' for which we should have been blamed. During the last twenty minutes we had comparative quiet, and all through the meeting the vast majority listened attentively.

"While the chairman of the evening meeting was opening, the two park officers referred to spoke to me about the above-mentioned man. They deprecated his behaviour and referred in sympathetic terms to the difficulties of our position."

BLACKSHIRTS.

A lecturer wrote of June 7th:—"Sir Oswald Mosley held a demonstration with his Blackshirts this evening. There were thousands of people in the Park. Our meeting place was far enough removed from the Fascist Demonstration where the crowd was, but we secured a crowd of about 200 after the first 20 minutes. The attention at our meeting was such as to enable me to get through a lecture on 'Proof and Truth,' although we had to 'suffer fools gladly' with questions and interruptions all the time. The Park officer who dealt with a troublesome member last Sunday was watching the crowd from behind the platform, and after the meeting, voluntarily assured me that he was determined to see that we had fair play."

BROCKWELL PARK.

We arranged FORTY-TWO meetings at this station during the year, on Sundays at 3 and 6 from May 1st to September 30th.

A lecturer said of our new chairman at this station :—"He is shaping well. He keeps order courteously, and opens and closes the meetings with brief remarks that are to the point."

AN ATHEIST MEETING.

He wrote of June 10th :—"We had two splendid meetings. In the afternoon our crowd numbered 300 to 400. The size of our meetings put others very much in the shade and, indeed, the 'National Secular Society' meeting had to close down, after making a futile effort to draw an audience. Their speaker, and his henchmen, then came along to our platform, but did not interrupt us. One or two opponents, however, kept our meeting lively and it was a good one. A supporter who came near the end put a few helpful questions, carried on the meeting (from our ground) with a small crowd when we left for tea, and was there when we returned with a crowd for us to go on with.

In the evening our meeting grew rapidly to 600-700 and the people stood for over two hours. The National Secular Society did not attempt to hold a meeting, and their chief speaker and his pack came into our audience and gave us much opposition, but we succeeded very well. At the close there were many 'congratulations,' 'well dones,' and 'thank yous' accorded by individual members of the audience."

THE CHAIRMAN.

A lecturer wrote in September :—"The meetings here were very good indeed. The chairman is a very earnest young man and has made many friends in the park. This is what I like to see. The success of meetings very often depends upon the chairman."

June 28th :—"There were several other meetings in full swing when we opened ours, some distance away from the others. Our crowd was not large, but larger than some others, and after a little opposition, we had a good hearing."

Another lecturer wrote :—"The (new) chairman does well. He is keen on understanding his job. He should go far.

FRIENDLY OPPONENTS.

"Some of our opponents are quite nice in their attitude towards us. With one of them I spent much time. He displayed no bitterness and I could not help remarking to him that he had got the right ticket, but had got into the wrong train."

A SELECT FEW.

A lecturer reported in July:—"It was a wet day and few people came to the park. It affected both of our meetings. At first I felt inclined not to speak, as I considered that, in the circumstances, it would be impossible to entice a sufficient number of people to make a meeting. Some, however, said that they had come on purpose to hear me, so I was encouraged to speak. I had a glorious time in the afternoon with the few who did listen.

"The evening meeting was better attended. A young Socialist tried to show off his knowledge of the new dialectics and after every remark he made he would throw up his head and look round as much as to say 'Take it out of that, Mr. Speaker.' He discovered in a very short time, however, that the speaker had given some attention to the new Dialectics—and to the old."

Our lecturer wrote of July 5th:—"A very large crowd. Questions very numerous."

WE DISTURBED THEM.

The lecturer wrote during August:—"The speakers at a neighbouring meeting had been lecturing for about half an hour when one of them rushed into our meeting in a rage, shouting and asking whether we had a permit to hold our meeting . . . because he was going to make a complaint to the County Hall because our speaker had a loud voice."

Of August 23rd he wrote:—"One gentleman said our meeting was the most sensible one he had attended for months—and he was not a Christian."

HAMPSTEAD.

We held FIFTY-TWO meetings here; every Sunday at 12.30, at Whitestone Pond, throughout the year.

COMPETITION AND NOISE.

Our chairman reported:—"Our meetings at Hamp-

stead are held under the most difficult and trying conditions imaginable. Here the Fascists and the Communists attack one another continuously and their meetings are consequently very crowded.

ANTI-GOD.

"The Communists support the atheists, and both make the most horrid, slanderous attacks upon believers, upon Biblical characters and God.

THE NOISE OF BATTLE.

"Other political meetings also are held here and the din and verbal conflict are intense. However, we patiently deliver our message, despite all this distraction and our work is nowhere more urgently needed than it is here."

HAMPSTEAD.

Our lecturer wrote during October:—"Things are reaching a climax here and all meetings may be stopped."

POLITICAL PASSION.

October 20th:—"The conditions were more difficult than ever, all the meetings being stopped, temporarily, by the Police, because of the trouble in the political meetings. I found difficulty in getting a place for our platform, but when I succeeded, I spoke for over an hour amid a welter of voices. The crowds are obviously out for rows."

RAIN.

October 27th:—"We had better conditions than usual, as there was not so much noise, and we kept going nicely for an hour and a half, when rain stopped all meetings."

ATHEISTS.

The chairman wrote during November:—"Now that the political rows have abated somewhat, we have a better opportunity for our work here and with a clear field can offer a real challenge to the Communist-Atheist propaganda. Support for us is evident and nothing annoys the atheists more than to see us getting more attention than themselves."

Of December 29th our chairman reported:—"I spoke

for nearly two hours, though it poured with rain most of the time."

During January:—"The concern of the Secularists at our success is very evident and it is an indication that public interest in their atheism is on the decline."

COMMUNISTS AND THE KING.

Our chairman wrote of January 26th:—"Soon after I had opened our meeting, the atheists opened theirs to a few of their usual Communist listeners. Nearby, was a group of young men who were near enough to hear the atheists speaker make an insulting reference to the King. The atheist speaker was thrown off his platform, after the group of young men had challenged him as to his abominable reference to His Majesty King Edward VIII. The police intervened and restored order, but the atheist was very careful what he said after this. Of course the episode drew the attention of the crowd. This is fresh evidence of the attitude of these atheist propagandists, not only towards the Christian Faith, but also towards the Sovereign. We can see, plainly, atheism and communism walking hand in hand to-day. In fact were it not for communist support, most of atheist open-air meetings would be failures."

The chairman reported of February 13th:—"I had quite a good start here, as some questions were soon fired in on my opening statements, and for about an hour I kept going nicely. Then, when the usual political mud-slinging began, our audience drifted away to political meetings and, after answering a few questions, I closed at 1.10."

BLACKSHIRTS.

March 15th:—"The usual political hullabaloo here, there being so many meetings on this occasion that they all drowned one another with their oratory. However, I kept going for 90 minutes amid the din. The Fascists held the field, and swamped the atheist meeting completely. A Communist meeting failed absolutely."

The lecturer said of April 5th:—"I kept going for two hours amid the usual din and I was asked a number of questions which kept the interest going. The atheist meeting was blotted out again, thanks to the Fascists' crowd which left them no room."

A STRAIGHT ISSUE.

Of April 12th :—"We had the most successful meeting here for months, owing to the absence of political meetings. I had a keen audience, and was well plied with questions, for an hour and forty minutes, and our crowd stayed from start to finish. Altogether the best meeting for months at this spot. There was a straight issue. The atheists and their supporters; me and my friends. Although the atheist lecturer had a good crowd at first, he lost nearly all, whereas I kept steadily on."

COMPETITION.

During the summer two of our lecturers speak at this station at each meeting and one reported of May 17th :—"In hot weather I arrived at noon to find an uproar. Not more than 12 feet apart five speakers were shouting their loudest, simultaneously. The Peace People had the largest audience. The Secularists had quite a comfortable corner and started at 12.10 but did not get a very large crowd. I think that if we had the same advantage of position that they have we could get a large meeting. Our meeting was between the Blackshirts and the 'Socialist Party of Great Britain.' Our chairman was speaking when I came up. He was unsupported by an audience and called on me to start my lecture at 12.30. Just before that, the Blackshirts, who until then had no audience but 'comrades in uniform' were attacked, and there was a shouting mass of humanity next to us, for the rest of the time; but I secured an audience; the chairman said it was as good as that of the Secularists. Just when I had succeeded, however, a shower of rain caused a stampede. The chairman said that the difficulties on this occasion were the greatest this year, yet, he said ours was a good meeting. I think so too, in spite of terrific disabilities."

NO ROW, NO CROWD.

A lecturer wrote during July :—"Very uphill work, but well worth doing. Politics are the chief attraction here. No row, no crowd. However, we did very well, considering the conditions."

A lecturer wrote of July 5th :—"A terrible row at the Fascists' meeting between the Communists and them-

selves made a reasonable Christian Evidence meeting almost impossible. The crowd booing and jeering made pandemonium."

The lecturer wrote of August 9th:—"At times the number of listeners was not far short of 100 notwithstanding the fact that there was a large Fascist meeting on one side of us and a Communist crowd on the other."

HIGHBURY CORNER.

We held SEVENTY-FIVE meetings at this site during the year, on Sundays during the summer and on Wednesdays all the year round at 7.30.

REVOLT.

One of the chairmen reported:—"This time honoured rendezvous for those in revolt is one of the most interesting of the London forums where perfervid orators air their infinitely varied grievances to the assembled multitude.

"The fanatical Moslem, the almost incredibly intolerant atheist, the sponsor for Soviet Russia and his inveterate foe, the advocate for the Socialist Party of Great Britain—all put forward their views here.

"Amid all the tumult, the Christian Evidence Society invariably manages to hold its own. Often its meetings exceed in size, as well as in moral and spiritual appeal, those of its competitors.

"Of course we have much criticism and opposition at our meetings usually with a vein of cockney humour and a certain regard to the ethics of fair play.

UNEMPLOYED.

"This is essentially a working class district and many shop workers and factory girls attend our meetings. There are, too, a number of unemployed, embittered and very resentful. These in many cases, have become Communists and, frequently, without, apparently any intelligent reason they have become atheists.

THE ANTIDOTE.

"Our speakers have met this menace with most able and convincing arguments, as well as commendable patience and Christian charity, when responding to volleys of questions.

"In recent years the tone of our meetings has greatly improved, the attendance has steadily increased and the Christ spirit and what Christianity really means and involves has been voiced in sincere faith, courage and ability. Our speakers can well take courage and go forward, ever with keen sympathy for the suffering unemployed and for all those in anxiety and despair."

CLOSING THE MEETING.

In closing the meeting one night recently at nearly 10 o'clock, the chairman observed:—"Isn't it about time you chaps went home?" and received the instant response:—"No thanks, guv'nor, not till you shut up." "

The following are a few extracts from reports sent in to us:—

POLITICAL COMPETITION.

November 6th:—"A very considerable crowd (larger than that of either of the two neighbouring political meetings). The lecture was followed by many questions. Our speaker said 'for a time our meeting proceeded excellently. Later, however, a particularly offensive and abusive individual came into it. He said nothing sensible and was all the time very personal. His presence lowered the tone of the meeting considerably.' "

AN APPRECIATIVE AUDIENCE.

March 25th:—"The usual good crowd was here from start to finish and we had a very attentive hearing. The number of interruptions was negligible. Several questions were dealt with after the lecture and it was encouraging to hear one of our most persistent critics receive an answer with 'Thank you—I accept that.' "

ATHEIST COLLECTIONS.

The chairman wrote of Sunday evenings during May:—"The secularist platform has dropped out again. I gather that the effect of our work last summer, when we had large crowds—though then the Secular Society also had fair audiences—and the fact that we have started effectively this year, has injured their collections. One cannot drive them out by argument, but by injuring the people's interest in their propaganda and consequently in the financial support given to it."

THE RAIN.

A lecturer wrote of Sunday, June 21st:—"The rain storm put an end to our meeting at 8.45, just as we were getting into our stride, the crowd having grown appreciably from a small beginning. Many people being drawn into our audience from the 'National Secular Society' crowd and there was every prospect of our occupying the whole field within the next quarter of an hour. But down came the rain—in torrents. The National Secular Society's meeting was the first to run, soon followed by the Catholic Evidence Guild, but we continued because half the people stayed till the rain became intolerable."

ATHEISTS.

The chairman wrote of Sunday evening meetings during July:—"So far during the season the Secularist Society out of ten Sundays have made their appearance on three Sundays only and the last time they had very few listeners."

The week-night chairman wrote of July 29th:—"There were two other meetings but we had the largest crowd."

DOWN WITH THE RICH.

The chairman wrote of August 9th:—"Towards the end of our meeting a procession headed by a band of the Greenshirts, with flags, followed by about 200 Communists with red banners and slogan shields bearing the tokens "Down with the rich"; "Make the Rich Pay," marched into Highbury Corner accompanied by 20 police."

A lecturer reported of September 13th:—"I found a row of speakers close together shouting as though to drown each others' voices. Ours was at the end of the row and in front of the National Secular Society's platform. Two platforms gathered no audience. Crowds all about, men only seemed to attend to any speaker where there was some excitement. The National Secular Society made a poor show. We did better. A young man said he was struck by certain things he had heard at our meeting, asked some questions, became interested and said he would come again. He had just come to London from Lancashire, aged 22, was reading

right through the Bible, his mother's birthday present, and he would like to have something to do with a work like ours."

The chairman reported of September 20th:—"A plethora of meetings (1) Secular Society with two speakers (moderate crowd); (2) Anti-Socialist Union with three speakers (large crowd and many hecklers); (3) King Anthony, humorist (large crowd); (4) Catholic Evidence Guild, three speakers (large crowd—heckling over Spain); (5) Charity Organisation, two speakers (fair crowd); (6) Christian Evidence Society (a good audience). All these packed in a row, under a hundred yards long, caused a turmoil, each shouting down the others."

BRIXTON.

We have held FIFTY-TWO meetings at Rushcroft Road, Brixton, during the year under review at 8 p.m. on Wednesdays. These have been successful because we have secured very good support, our audiences attending regularly each week. Sometimes they assemble and wait, patiently, before the lecturer arrives."

POLITICS.

Our chairman here reported:—"Our work at this station is of a very interesting nature. It is a usual thing to have a Communist meeting on one side of us and an anti-Communist on the other, which makes it difficult to steer clear of economic and social questions as affected by religious ideas.

"We are, however, encouraged in our work by a number of supporters, Christians and non-Christians, who always come to our meetings whatever else may be the counter-attractions, and who wait for us until we start, because we try to cultivate an atmosphere of friendship. The meetings are generally well-supported, except when either of the rival meetings has a 'row' (they invite the row, too!), but when the 'row' is over they come back to us again.

"In addition to the political meetings, there are the 'Four-Square Gospellers,' Mormons, and others, none of which effect our attendance which is usually 70 to 100 and sometimes even more."

The chairman reported good meetings at Brixton during June.

The chairman wrote during August:—"It is becoming a usual thing to have three or four meetings at Brixton on a Wednesday—the Communists and the anti-Communists, the Mormons and the Evangelicals, etc., etc., but we are glad of the support our 'usuals' give us."

FULHAM.

We held FIFTY-TWO meetings during the year near St. John's Church, Walham Green. Our pitch is at the corner of a side street, near the market. Our meetings were held, as usual, on Saturdays, at 8 p.m., and were very successful.

ATHEISTS' MEETINGS.

Since we have been working there we have practically broken up organised atheist meetings. We still have opponents here, however, who are very truculent and are most bitter towards Christianity.

COLOURED SHIRTS.

Our chairman at Fulham reported:—"The real struggle here is for the particular pitch which we have occupied for several years, and to which we therefore have a right. The Blackshirts, the Greenshirts, and the Redshirts are all eager to capture it, however, as it is the best one.

"The police do not permit more than one meeting to be held in the same locality. We, as well as others, therefore, often have to move further afield. But whilst we always get a good meeting at this specific spot, the others *do not*, except in the case of the Fascists who are ever ready and eager for a scrap and therefore get a rowdy meeting and consequently a large one.

"The number of meetings at Fulham on a Saturday evening has increased greatly during the last two years or so.

REGULAR SUPPORTERS.

"We have a number of supporters who come to our meetings regularly, some from Hammersmith, Putney, Shepherd's Bush and elsewhere. They have their likes and dislikes, however, as to speakers, and boycott those

whom they do not like. We have had some grand meetings, highly profitable and very interesting.

JUDICIOUS SILENCE.

"There used to be one 'noisy customer' who could not control his own tongue and could not be tamed by courtesy or discourtesy. When one tried to answer his queries, he would not allow the speaker to proceed. We tried the experiment of standing silent and letting him have his say and then proceeding as if there had been no such interlude. Should he continue with further interruptions and abuse, as he generally did, we continued the same process of ignoring him. We did not attempt a 'shouting match' against him. Our method achieved the desired effect and he very rarely comes to our meetings now-a-days. In fairness to our usual opponents, I should say they do give a fair hearing and a square deal, unless the speaker is himself offensive."

COMPETITION.

October 26th:—"A good meeting. Our usual pitch was stolen by the 'Greenshirts,' they having to put up their platform early, as they covet our pitch. Therefore we had to move further afield. They did not get our audience, however, which followed us. Although they had secured our site, however, they had not a dozen people in their meeting, including the 'Greenshirts' themselves.

"There are three or four meetings at the same time held at this spot besides ours—the Catholics, the Communists, the 'Greenshirts' (every fortnight) and sometimes the Fascists but we always more than hold our own."

November 2nd.—"Our chairman is evidently much respected by the people who attend our meeting and all questions are put in a temper which makes it possible to answer them in the best way.

"There was an audience of about 20 waiting for us when we commenced. This number steadily increased as we proceeded and we received good attention all through."

COMPETING WITH A LOUD-SPEAKER.

November 9th:—"We were getting on very nicely

and settling down for a good meeting, when the van of a political meeting came on the scene. Their loud-speaker was more than we could cope with and we had to close the meeting."

The chairman wrote during November:—"There is never any lack of critics here—nor of supporters either. If we cheerfully face the former, we always get the latter."

He reported of November 13th:—"I opened to an audience which was waiting for us and, despite other meetings nearby, I soon secured an interested crowd, which listened very well indeed to the address. I was well plied with questions and was kept very busy until I closed at 9.25, after as good a meeting as anyone could wish for."

KEEN SUPPORTERS.

November 16th:—"Being deprived of our usual pitch by the 'Greenshirts,' we had to go elsewhere, but our people came to support us, as usual. The Greenshirts (or the Blackshirts or the Redshirts for that matter) may steal our pitch but cannot steal our audience."

The lecturer wrote of December 11th:—"When I arrived at our site the conditions looked doubtful. However, I started the meeting and after a while many of our old listeners came along and I got a very good hearing all through. Even in mid-winter, the response to our efforts and the aid and encouragement given to our work are a source of happiness to us."

THE IMPORTANCE OF SITE.

The chairman reported of January 15th:—"The political meeting which stole our pitch last Wednesday failed to do so this time as we were first in the field, with the result that they had to close their meeting after a few minutes' futile effort, whilst we did very well and had a splendid meeting."

March 11th:—"A good meeting, but the counter-attraction of political meetings affected the size of our audience."

March 25th:—"A very good meeting, though later on a 'row' in the anti-socialist meeting drew away a large portion of our crowd."

The chairman reported during May:—"The chief rivalry we have now is that of the Tory, 'Anti-Socialist League' but we are more than holding our own against all comers."

January 11th:—"An extremely good meeting. It is surprising how the people will stand in the cold weather. We heartily appreciate the cordial support of the people at Fulham."

LECTURER AND CHAIRMAN.

The lecturer said of January 25th:—"Nearly 200 listeners remained until about 10 p.m. and even then seemed anxious to have more. The meeting was quiet, thoughtful and a model of courtesy and attention. The chairman was effective in every respect. It is a pleasure to work with him."

MORE GREENSHIRTS.

The lecturer wrote of February 1st:—"We were compelled to change our place of meeting, as the 'Green-shirts' had placed their platform at our usual spot—at 4 o'clock, four hours before our starting time. They could not get an audience, however. Our people came over to our meeting at the corner of Shorrolds Road, and we had a good time. Questions were keen and those who asked them, together with quite a goodly number of other listeners, remained until the close at 9.35. At 9.40, when we passed the Greenshirt 'meeting' the speaker (*nil desperandum!*) was earnestly addressing an audience of two infants—aged about five—who were holding hands."

"There is no doubt that our chairman has got the ear of several people at Fulham, both supporters and critics, and the latter display a spirit of fairness that makes our task less difficult here than at some other stations. These critics have evidently caught some of the chairman's spirit of toleration and 'sweet reasonableness.'"

MANY SHIRTS.

The chairman wrote of March 21st:—"As I have said before, the Greenshirts, the Blackshirts and all other shirts try to steal our particular pitch which we have held for several years. However, we managed to get first in the field on this occasion by getting the platform

out before 5 o'clock. However, the Greenshirts put their platform up in front of us, but the Police removed them, because two meetings are not allowed to be held so close together. Later on, the Blackshirts came and started a meeting by our side, but this time the Police made no attempt to remove them. The result was that our meeting was crushed out."

The chairman wrote of April 18th:—"Good, successful meeting. We secured our pitch on this occasion. The policeman told me the Fascists wanted to hold a meeting at our spot, but I replied that, as we were first in the field, the Fascists would have to go elsewhere, and I stuck to my guns. I had the cordial support of my audience in this, including a goodly number of Secularists."

The chairman wrote of this station during May:—"We usually get the biggest crowd of any of the meetings in Fulham at our pitch, except when the Greenshirts come out with their band playing on the Blackshirts, which causes a terrible row. Whenever we are at our own pitch we get a good meeting with a large audience, but we are not so successful when we have to move elsewhere. When the Greenshirts or the Communists seize our pitch, however, *they* don't succeed in getting a good audience, but they are all eager to capture our pitch."

A DRUNKEN MAN.

May 23rd:—"All went well until the closing stages when a man, the worse for drink, came in and asked me in a persistent way such questions as 'which came first the hen or the egg?' "

AFTER-MEETINGS.

A lecturer reported of May 9th:—"The crowd was as large as the traffic would allow. I stayed till 11 o'clock talking after the meeting was over to three most persistent objectors. I believe in these quiet talks and this one was very encouraging, for we all parted in a vastly better spirit than that with which we started."

The lecturer wrote of June 6th:—"Several of our regular people were absent, so we had a smaller audience than usual, but they gave us a good hearing, and towards the end of the session several questions were asked and answered."

WALWORTH.

We held ONE HUNDRED AND FOUR meetings at Liverpool Road, Walworth, during the year, on Friday evenings at 8 and Sunday mornings at 11.45.

PAROCHIAL SUPPORT.

On Fridays we have been assisted by the local clergy. They are naturally unable to give us this help on Sunday mornings.

WINTER WORK.

In spite of great difficulties, we do very well at this station—even in the winter. The following are extracts from reports sent in to the Office.

WALWORTH.

THE RECTOR.

Our lecturer at Liverpool Street, Walworth, wrote of October 4th:—"The chairman in fetching the platform from the Church, saw the Rector, who gave a very encouraging report of our work, and the great results of it. The Rector is very delighted with the number of men who now meet as a Brotherhood in the crypt of his Church, every Monday, men who used to be members of our audience. He acts as chairman, and is very pleased with the hearing he gets there and also outside, at our meetings now, and he is delighted with the great change in so many men as regards their views on religion. The Rector wound up by saying:—"It would have been impossible without you." "

COMPETITION.

"On October 20th, the ex-convict was holding his meeting on a tall box in front of us, Communists were behind us. The motor car of the quack doctor was behind all. The Communist speaker had a row with a lecturer near him, each saying he would shout the other down. They started to do so. We, between them, waited a little, listening to the uproar, then we started quietly, in the middle of the hubbub. It was surprising what a crowd we obtained. Later we had both crowds in ours, and closed the meeting at 2.15."

A CONSPIRACY OF SILENCE.

The lecturer reported of November 22nd :—"It was very cold at this corner but the crowd stood well and I wondered at the lack of questions and heckling till very late in the evening. Then one of our chief opponents, getting out of temper with another opponent, accused him of 'breaking the agreement' they had made to see how I got on if no-one questioned me. Afterwards they all became more respectful to me than usual, and for the rest of the evening we had a remarkably good time."

CHRISTMAS.

The lecturer reported of Sunday, December 22nd :—"The weather was bitterly cold. People were rushing about. It did not look promising, for a meeting, though we had the site to ourselves. A very small crippled woman came to me with a Christmas present of three large handkerchiefs wrapped in brown paper. She gets her living selling small things in the public houses.

We had one of the best meetings we could wish for, and several who came to interrupt went away very friendly. It was very encouraging."

The lecturer reported of Sunday, January 5th :—"One feature that I noticed was the large number of well-known atheist Socialists present, who sometimes interrupted me but dared not start a meeting of their own. They certainly would have done so if we had not been in possession."

Of January 19th :—"The ex-convict was in front, very busy, and, as usual, it looked for a time impossible for us to make any headway with that entertainment in front and with no heckling in our meeting to draw the people. But we succeeded, later on, and had an audience quite equal to that of our opponents. One very satisfactory feature was the presence round our platform of the entire group of speakers of the Socialist Party of Great Britain and their followers, interjecting remarks, but doing us no mischief. They were impotent all day, as was also the quack in a big motor car beside us, while during the last thirty minutes we had the audience in the street to ourselves."

On Friday, January 16th, he reported :—"We had a good quiet meeting, and had some every encouraging news of the progress of the men's meeting in the Church, on Mondays, which is one effect of our out-door work. Sixty men were present last Monday."

FROM SUNDAY SCHOOL.

The lecturer wrote of February 7th :—"I was pleased at the presence of 7 or 8 lads who took great interest in what I said, saying that they all went to Sunday School."

ATHEIST AND COMMUNIST.

Of the 14th he reported :—"As we started our meeting a young man who, years ago, was known to us as a very troublesome atheist-communist, shook hands with me saying 'I would like to stay and help you, but I have promised the Rector to go to his class.'"

COMPETITION OF THE CHURCH.

Of the 21st our lecturer said :—"The weather was rather trying, but we had a better crowd than has been usual on Fridays lately. One encouraging feature is the presence now of several quite young fellows, who quietly and very thoughtfully take an interest both at our Friday and at our Sunday meetings, having a pleasant word with me after we close. Our success in persuading our men to form a Brotherhood in the crypt of the Church, robs us of our best supporters on Fridays, many telling us that they get what they need, in comfort, in-doors. They prefer that to discussing the same questions in the bitter cold, though they wish us well. One can hardly blame them."

The lecturer wrote of Friday, March 6th :—"A remarkable feature was the interest displayed in Communism. Several suggested that it was more practical than Christianity. They left the advocacy of the case to a red-coated leader who got very excited. I put it to him that he did not rely on persuasion but on violence and direct action. This he admitted. He departed later and the Communist element seemed to soften towards me, listened quietly, and shook hands cordially with me at the close of our meeting. I think they had never heard the other side put, and the discussion did them good."

A PROCESSION.

The lecturer wrote of Good Friday:—"There had been a combined Church procession in the neighbourhood and the Rector had finished up at 7.30 at our meeting ground."

Of Sunday, April 19th, he wrote:—"From start to finish a splendid success. Crowds gathered unusually quickly, little heckling, a good spirit. When I had well started, a strong man spread out his apparatus, quietly, on the ground beside me, and prepared for action. The police spoke quietly and just as quietly the things were gathered up and he departed. I had no difficulty in holding the great crowd till it was time to shake hands and go."

SUMMER WORK.

The lecturer wrote of the Friday meetings during May:—"This fine weather is bringing together numbers who would not stand the cold of winter here."

The experiment is being tried of sending different lecturers on Sunday mornings to this station and two of them gave the following reports:—"May 10. This was a splendid meeting, both in attention and attendance."

May 24th:—"My first meeting at Walworth. The chairman drew a good crowd and knew how to get it interested. He did not speak many minutes, and gave me a generous-hearted introduction. I had a happy session. The audience soon grew from 200 to 250 and listened well until the end. A few polite questioners in front helped to quicken attention and to make the meeting profitable."

EFFECTS OF THE SUMMER.

The lecturer reported of the Friday meetings during June:—"When the summer weather comes, conditions seem to improve in all that makes for success; and more so this year than ever before. Less banter, more earnest attention, set purpose and larger numbers."

Another lecturer wrote of a Sunday meeting in June:—"A quack doctor pitched his stand in front of us and had a good crowd. He was followed by a colleague who denounced various well-known medicines. At our meeting we had the usual hecklers but they were milder than usual. They handed me some of their

'hard nuts' for me to crack, but I found them very tender."

A lecturer wrote of July 12th:—"A first class audience. There is in Walworth a band of hecklers, good-humoured and fair. They are the life of the meeting and of value to the lecturer, who can treat them with good-natured chaff and give and take and at the right moment appeal for an innings. This is my first acquaintance with Walworth."

THE RECTOR.

The chairman wrote of August 21st:—"All the old severe heckling absent. People coming quietly up and taking their place, some with wife and children, as though to Church till 9.15 when the Rector took my place to carry on to a crowd."

PAPWORTH.

"IS IT NOTHING TO YOU?"

Fourteen miles from Cambridge, in the heart of the Fen country, lies the Settlement of Papworth where live hundreds of sick people all suffering from that dread disease—consumption.

The Settlement is doing a wonderful work for these people, and is helping to restore their bodily health and vigour, but, unfortunately, this particular disease reacts on the mind and takes from these people what ought to be a strength and stay, namely, their religion. It is not so in every case, of course, but it is in the great majority of them.

We have recently had an S.O.S. from the Rector at this Settlement asking us to help him in the work he is so courageously carrying on against indifference and unbelief among the people of Papworth. Religion, generally, makes no appeal to them and many have a feeling of hostility towards it as if in some way God was responsible for their physical sufferings.

Belief in Christ would make all the difference in the world to these people. Without it, life for them must be an appalling tragedy—a broken body and a broken soul.

We could not refuse such a poignant appeal and we have therefore started open-air meetings at Papworth.

These people, by reason of their complaint, are cut off from normal intercourse with the rest of the world, and their religious difficulties are those with which our Society is so peculiarly able to contend.

We send two of our men once a week, on a Friday, and we are hoping and praying that they may be instrumental in leading some of these people to Christ.

But we cannot do this in two or three weeks. It will take months of patient work to break down their indifference and hostility, and we must carry on until we have won their interest and confidence. Then, we can answer their doubts and difficulties.

Many are sad and bitter—their illness has made them so—but Christ can comfort them if we can only do our part in bringing them to Him.

The Rector is doing his utmost to collect subscriptions for our campaign, but he is finding great difficulty in raising money, owing to the many calls for support of other good causes in and around Cambridge.

Whether we can carry on indefinitely with these meetings depends on the help we receive from our supporters.

The meetings are very costly, because the fares are so heavy and our lecturers must have some food. They leave London early in the afternoon and do not get back again until midnight.

Theirs is a difficult task, but they are undertaking it very cheerfully and courageously, certain of victory because they are doing it for Christ's sake.

If you can possibly manage to add a little to your usual donation or subscription this year for this splendid work, we shall be exceedingly grateful to you. We know that it will be very difficult as you receive so many calls for help, but we feel that such a work as this must appeal to you, even as it does to us. We could not refuse the call of the Rector of Papworth and we feel sure that you too will respond to this urgent need.

BRISTOL DIOCESE.

Our Diocesan Hon. Secretary for Bristol, the Rev. F. G. Lowe, M.A., D.D., wrote:—"A great deal of quiet steady work is going on throughout the Diocese of Bristol. Some very successful meetings have been held

on the Clifton Downs by the Clifton Theological College students. I am a lecturer at the College, and have encouraged the students to take up this work as a part of their training for the Ministry. The students are keen and many of them capable. Open-air speaking and debating is a fine training for the clergy, and the questions asked by 'Inquirers' help the students to see the need of a thorough study of Christian Evidences. It is one of the 'desiderata' that Apologetics should be included in the curricula of all our Theological Colleges. To 'be able to give an answer to every man that asketh a reason of the hope that is in us' should be the ideal of all our younger clergy.

"Services are held in the lodging-houses in the poorer districts, and open-air services in the slums are a great venture of faith.

"In various clerical study circles papers on Apologetics are occasionally read, and there are encouraging signs of greater interest being taken in this useful and essential work in different deaneries in this extensive Diocese."

CHICHESTER DIOCESE.

Our Diocesan Hon. Secretary, the Rev. F. G. Fincham, reported :—"Open-air meetings have been held on The Level, Brighton, every Friday evening throughout the summer. Courses of addresses have been given by Mr. A. Fothergill Cooke, O.B.E., and myself. Other speakers have been the Revd. R. M. Raper, Vicar of the Chapel Royal and the Revd. O. E. Brooks, Vicar of St. Luke's, Brighton. Among the subjects dealt with have been 'The Bible,' 'Mythology and Religion,' 'The Historicity of Jesus,' 'The Sacraments,' 'The Fatherhood of God,' 'The Atonement,' 'Eternal Life' and 'Miracles.' Mr. Fothergill Cooke, who has been in charge of the arrangements at Brighton, writes :—

'I have also been out several times on Sundays when I have answered questions or dealt with subjects requiring special treatment. I have found it most effective to read out and discuss paragraphs from 'The Free Thinker,' 'The Church Times,' 'The Mysterious Universe' and other papers and books. Efforts are being made to work up a study circle for the winter from

among those interested, and also to keep the pitch open on Sundays throughout the winter.'

"We have often had to carry on our meetings with competition from other speakers. Among other regular users of the Level, are the Four Square Gospel preachers, the Communists, the Secularists, British Israelites and the Catholic Evidence Guild. In spite of these we have always had a large audience, and the keenest interest has been aroused at question time which we make as long as possible. I have sometimes been answering questions for an hour and a half.

"Here are a few typical questions which have been asked at our meetings, and, I hope, answered as adequately as possible:—

1. 'Why did God wait so long before sending His Son to redeem mankind?'

2. 'What is the use of infant Baptism, seeing that a child may grow up to be an atheist?'

3. 'Is not Christianity only the old religions under a new name? Is there anything unique about it?'

4. 'How do you reconcile your belief in the Fatherhood of God with all the cruelty and wickedness in the world to-day?'

5. 'If God is Almighty, couldn't He have found some other way of saving mankind than the death of Jesus on the Cross?'

6. 'Do you believe the Bible from cover to cover?'

7. 'What proof have you that God exists?'

8. 'What do you mean by the Holy Spirit? Isn't it all imagination or self-deception?'

9. 'Can you explain the problem of suffering?'

10. 'What proof can you give of a life after death?'

"The Brighton pitch is in every way an excellent one and I feel sure that these meetings, year by year, must be of some value in the work of Christian witness."

EXETER DIOCESE.

One of our Diocesan Hon. Representatives for Exeter, The Rev. A. S. Thomson, M.A., reported:—"I held three open-air meetings in Plymouth Market Place in the Spring and got a very good hearing and plenty of heckling from the crowd which collects there, but found the questioning tended to become political rather than

religious, and was largely an attempt to compel me to acknowledge that a Christian must be a Socialist, an admission which I refused to make.

"There is a young man in Plymouth who belongs to an organisation which calls itself 'The Brotherhood of the Way,' who apparently takes this line, and he, with a smattering of learning which impresses the crowd, endeavoured to argue with me on the subject, instead of assisting me as I thought he ought to have done.

"I fully intended to continue holding meetings during the summer, but I have been feeling very run down for a long time past, and found they took too much out of me, and that I must reserve my strength for parish work. If I could have found someone to help me, I should have endeavoured to carry on, but I cannot induce anyone, clerical or lay, to come and join me."

Another of our Diocesan Hon. Secretaries for Exeter, the Rev. C. B. Marshall, M.A., wrote:—"I shall be taking a course of evidences at Torquay on the four Sundays in October.

"I also deal with the apologetic side, either directly or indirectly, nearly every time I preach—and I very rarely have a Sunday without having to preach somewhere.

"I also rub it in at the clerical study circle which meets once a fortnight."

CHELMSFORD DIOCESE.

Our Diocesan Hon. Secretary for Chelmsford, the Rev. E. W. Grevatt, reported:—"I have had the privilege of speaking at twelve different organisations during the year upon the Work, Aims and Needs of the Society. I addressed Brotherhoods, Guilds, Mothers' Union and Church of England Men's Society meetings and laid emphasis upon the aims of the C.E.S. speakers in the parks and open spaces in their efforts to help those of the crowd who had lapsed in their religious life.

"I even invited a Secularist to speak at my own Ward of the C.E.M.S. the members of which soon saw through the hollowness of the speaker's remarks, especially when he stated that he himself did not believe in the existence of Jesus Christ."

Referring to his lectures on our platform in

Hyde Park he said:—"The remarkable feature of the regular attacks on religion at Hyde Park is the fact that our opponents still ask the same questions as of old and expect our speakers to reply fully, although they are very angry if they, themselves, are cross-examined. Some of these men are vulgar, uncouth and very discourteous, showing the nature of their own characters."

Mr. Grevatt has recently been appointed Vicar of All Saints', Squirrels Heath, Romford, after having been Rector of Pitsea for 12½ years. We heartily congratulate him upon the appointment.

He hopes to be able to interest his new parish in our work.

As he will be nearer London he promises to help us more often at Marble Arch next year.

DURHAM DIOCESE.

The Rev. J. L. Wilson, M.A., our Diocesan Hon. Secretary for Durham sends us the following list of open-air meetings arranged by the Rural Deanery for 1936:—

MEETINGS AND SPEAKERS FOR OUT-DOOR

CAMPAIGN. SUMMER 1936.

WEST SUNNYSIDE, THURSDAYS AT 11 a.m.

April	30.	"Does it matter what a man believes?"	3 speakers
May	7.	"Is there a God?"	3 speakers
"	14.	"Is God good?"	3 speakers
"	21.	"What and Who is Christ?"	3 speakers
"	28.	"Where is God?"	3 speakers
June	4.	"What is the Church?"	4 speakers
"	11.	"Is death the end?"	3 speakers
"	18.	"Summary and Questions"	3 speakers

BOILERMAKER'S HALL, THURSDAYS, 8 p.m.

"	14.	"Is God Good?"	3 speakers
April	30.	"Does it matter what a man believes?"	3 speakers
May	7.	"Is there a God?"	3 speakers
"	21.	"What and Who is Christ?"	3 speakers
"	28.	"Where is God?"	3 speakers

June	4.	"What is the Church"	3 speakers
"	11.	"Is death the end?"	4 speakers
"	18.	"Summary and Questions"	3 speakers

CROWTREE ROAD, SATURDAYS, 8 p.m.

May	30.	"Does it matter what a man believes?"	3 speakers
June	6.	"Is there a God?"	4 speakers
"	13.	"Is God good?"	4 speakers
"	20.	"What and Who is Christ?"	4 speakers
"	27.	"Where is God?"	4 speakers
July	4.	"What is the Church?"	3 speakers
"	11.	"Is death the end?"	4 speakers
"	18.	"Summary and Questions"	3 speakers

NOTE.—Meetings of speakers for each team are held at 12 noon, each Wednesday at St. Peter's, Monkwearmouth Vicarage, and will be convened by Mr. Hawke.

PETERBOROUGH DIOCESE.

The Rev. Canon R. E. Roberts, M.A., our Diocesan Representative for Peterborough, wrote:—"I am sorry to say there is nothing special to report for the Diocese of Peterborough. We are deeply involved in an evangelical campaign, and, of course, 'evidence' has a place in it."

BATH AND WELLS DIOCESE.

The Rev. C. G. H. Baskcomb, B.D., our Diocesan Hon. Secretary for Bath and Wells reports:—"I wrote to the 'Western Gazette' showing how the Reds would, if possible, do here what they have done in Spain and Russia, and mentioned your excellent work in trying to arrest the forces of unbelief.

"I wrote also to the 'Morning Post.' "

MANCHESTER DIOCESE.

Our newly appointed Diocesan Hon. Secretary, the Rev. F. H. E. Harfitt, has already formed a branch of the Society for the Diocese. The Bishop of Manchester is President and the Bishops of Middleton and Hulme are Vice-Presidents. Several important meetings have already been held.

The Rev. J. L. Wilson, M.A., our Diocesan Hon.

Secretary for Durham wrote:—"I enclose further syllabus that we have at the moment.

These series are given in three different centres in the town of Sunderland and debates have been arranged with the Secularist Society.

Outdoor addresses to be given at The Shrubbery, Thursdays, at 11 a.m. and at the Boilermakers' Hall, Thursdays at 8 p.m.

JULY 2nd.—WHAT IS THE BIBLE?

- (a) Its contents.—The Rev. J. N. Hawke.
- (b) How we got the Bible.—The Rev. R. Talbot.
- (c) What is the Bible?—The Rev. E. H. Fenwick.

JULY 9th.—IS THE BIBLE INSPIRED?

- (a) What is inspiration?—The Rev. J. R. Hawke.
- (b) What Inspiration is Not.—The Rev. R. Drury.
- (c) Does the Bible contain a revelation?—The Rev. Wynne Wilson.

JULY 16th.—THE MORALITY OF THE BIBLE.

- (a) The Growth of Morality.—The Rev. B. Markham.
- (b) Instances of low morals.—Mr. C. E. Wilkins.
- (c) The end of the Test.—The Rev. G. D. Rosenthal.

JULY 23rd.—ARE THERE MISTAKES IN THE BIBLE?

- (a) Contradictions.—The Rev. J. L. Hawke.
- (b) Unfulfilled Prophecies.—The Rev. R. W. Stannard.
- (c) The Bible, Human and Divine.—The Rev. J. L. Wilson.

JULY 30th.—SOME OLD STORIES EXPLAINED.

- (a) Creation, Fall, Flood.—The Rev. R. W. Stannard.
- (b) Babel, Balaam, Daniel.—The Rev. T. Woods.
- (c) Jonah.—Mr. C. E. Wilkins.

AUGUST 6th.—INFLUENCE OF THE BIBLE.

- (a) On Individuals.—The Rev. J. L. Wilson.
- (b) On History.—The Rev. C. E. Goshawk.
- (c) On the Religious Life.—The Rev. P. N. W. Strong.

AUGUST 13th.—HOW TO READ THE BIBLE.

- (a) Why read it?—The Rev. J. L. Hawke.
- (b) To be read as any other great book.—The Rev. J. L. Wilson or the Rev. G. D. Rosenthal.

AUGUST 20th.—SUMMARY.

NEWCASTLE DIOCESE.

Our Diocesan Hon. Secretary for Newcastle, the Rev. Canon H. Blunt Fry, M.A., reported:—

“The Tynemouth Deanery organised their outdoor services on the sands on three Sunday evenings in July, which certainly aroused attention and witnessed to the fact that the Church had a message to the outside world.”

LANCASHIRE.

The Rev. Arthur Jones, our Free Church representative from Lancashire, reported:—“I have been able to arrange a series of meetings this summer as last year, in Stockton High Street.

“We had some very good meetings, but quite a number were cancelled on account of rain—either falling, or threatening—about the time of the meeting, after heavy showers.

“I have heard of these meetings, and their good effect, in quite unexpected quarters.”

Open-air addresses were given on Tuesday evenings at 7.30, near the Town Hall, Stockton, commencing June 2nd.

I enclose a bill from which you will see that a number of local ministers took part:—

THE MAN WHO HOLDS THE KEYS.

Jesus Christ and Questions of To-day. The Fact of Christ. What difference has Jesus made? The key to Science. Jesus and Other Masters. The Key to Personality. The Key to Communal Life. The Key to the Problem of Pain. The Key to Physical Death. How Christianity explains Secularism. The Key to Liberty, Peace and Power.

The speakers were local ministers: The Revs. F. W. Beal, J. W. Bullen, Harold Colbeck, E. C. Ferriday, Arthur Jones, Ralph Laidler, William Parkinson, W. H. Shipley, J. J. Watson and W. Woodmass.

On each evening ample time will be given for dealing with Questions and Comments which are cordially invited.”

RURIDECANAL REPRESENTATIVES.

The following represent us on their respective Rural Deaneries. The names are in alphabetical order.

The Rev. Canon R. A. Aitken, M.A., Flegg Deanery (also Diocesan Hon. Secretary for Norwich).

The Rev. A. R. O. Apps, M.A., Truro Deanery.

The Rev. H. F. Beaumont, M.A., Totnes Deanery, Exeter Diocese.

The Rev. L. S. Brasnett, M.A., Frodsham Deanery, Chester Diocese.

The Rev. A. E. Forrest, Ledbury Deanery, Hereford Diocese (also Hon. Secretary for Hereford).

The Rev. R. F. Hensman, A.K.C., Gloucester Deanery (also Diocesan Hon. Secretary for St. Edmundsbury, Ipswich).

The Rev. C. A. Sheehan Dare, M.A., Aslockhoe Deanery, Lincoln Diocese.

ATHEISM IN INDIA.

A Bishop in India wrote to us about an important community in his diocese:— . . . "Recently there has been a strong rationalistic movement amongst them inspired from the West, and it seems to be spreading. A monthly vernacular publication attacking religion and Christianity and advocating atheistic views is brought out and has a wide circulation amongst them. On the other hand, there is a strong movement within the community towards Christianity. We have educated Indian evangelists working in various centres amongst them. They have had an ordinary training in our theological school, but have been prepared to deal rather with Hinduism than with rationalism. They complain that they find it difficult to meet the sort of arguments that are brought against them and ask for up-to-date literature . . ."

He also asked us to send him three copies of each of the following pamphlets:—

Disbelief in God.—C. L. Drawbridge.

Agnosticism.—C. L. Drawbridge.

The Unreasonableness of anti-Christianity.—K. Ingram.

Atheism.—C. L. Drawbridge.

The anti-God Front.—G. A. MacGillivray.

Reasons for believing in God.—C. L. Drawbridge.

Why we believe in God.—C. L. Drawbridge.

Why I am a Christian.—R. F. Horton.

Jesus Christ an Historical Character.—A. H. Tabrum.

The Deity of Christ.—N. P. Williams.
 How did Christ save us?—R. Webb Odell.
 How Does Christ Save Us?—R. Webb Odell.
 Survival After Death.—C. L. Drawbridge.
 Heaven and Hell.—C. L. Drawbridge.
 Pain and Suffering.—C. L. Drawbridge.
 Going to Church.—Walter J. Carey.

NEW SOUTH WALES.

The Christian Evidence Committee of the Diocese of Armidale, N.S.W., wrote:—"I would be grateful to receive from you, at your earliest convenience, particulars of the work of the Christian Evidence Society, price lists of literature published or distributed by the Society, and specimens of any free literature that may be available."

SINGAPORE.

We received recently the following letter from Singapore:—"I am a colporteur in the service of the British and Foreign Bible Society. During the course of my work, I come in contact with a number of people who doubt the existence of God our Father, others again, like the Christian scientists and the Unitarians, doubt the value of Christ's work on the cross for the salvation of souls. The youth of the country, in particular, are inclined to listen to the scoffers and think it is very intellectual to do so. I shall therefore feel extremely thankful if your Society will kindly send me literature on these subjects for free distribution at our open-air meetings or to be placed on the tables in clubs, libraries and institutes so that by the grace of God doubters may be brought to the knowledge of God and the weak in faith strengthened. In this cosmopolitan city, where various nationalities meet and exchange views, literature on the existence of God our Father and Christ our Saviour and the Holy Spirit our Comforter will be relished. Praying that God will supply my needs in sending me such literature for distribution here and praying God's blessing on your work."

We received the following further communication:—"I received your kind letter dated 12/3/36. I am glad to know that your Society is willing to help me to spread the knowledge of God and His Son our Saviour

amongst the people here. I have marked some pamphlets on the list which you so kindly sent me and on receipt of them I shall place one of each kind in the reading rooms in this city with instructions that it is not to be taken away. I will also lend the pamphlets to any who are interested, on the distinct understanding that it is to be returned when they have finished reading it. Thanking you and the members of your Society and praying God's richest blessing on your labours."

We have also had enquiries for our books and pamphlets from Australia, Nigeria, W.C. Africa, Kenya, Cape Town, Calcutta, Denmark, Puerto Rica, U.S.A., Canada and Straits Settlement.

LETTERS FROM CONTRIBUTORS.

"I regret to say that owing to reduction of income and financial embarrassment, I have been obliged to lessen many of my subscriptions and am now only able to send . . . towards the Christian Evidence Society. This does not mean any diminution of interest in the work of your Society, and I trust you may continue to be much prospered in it. I am sure it must be more needed than ever in these days of open opposition to the truth."

EXTRAORDINARY IMPORTANCE.

"I regard the work of your Society as of extraordinary importance, and gladly subscribe to its support. Would that your Society were more widely supported and by those who can give large subscriptions! Many do not (alas) realise the danger which threatens us and the imperative need of such work as that in which you are engaged.

"You may observe that I have somewhat increased my subscription for this year."

DIMINISHING INCOME.

"I enclose a donation . . . I cannot give more at present as I expect my income to decrease this year . . ."

A GOOD EXAMPLE.

"Nurse . . . , who has been looking after my little girl and to whom I showed your appeal, remarked: 'I wonder if 1/- would help them.' I felt I must do something after that. She then said: 'I would like to make it 2/-.' Hence the £1 3s. 0d. cheque which I enclose"

THANK OFFERING.

"I am enclosing a cheque for . . . This year I have increased the amount because I have been fortunate and I think the work the Society undertakes is most wonderful."

CROWDED CENTRES.

"Your work is essential to the well-being of the Church—especially in crowded centres. We in the country have an *apathy* among the farmers which is as deadly as opposition. I send you a contribution gladly, though it is small . . ."

ATHEISTIC PROPAGANDA.

"Thank you for your literature about the Christian Evidence Society. I am deeply interested in the splendid work your Society does in combating the atheistic propaganda that is so much about."

"I am pleased to be able to send a larger donation this year with heartfelt prayer that your funds may increase more and more."

THE CLERGY.

"I am enclosing a postal order towards your Society which is doing such splendid work. I wish it was better supported. I cannot understand why the clergy never speak of the Society and its work in attacking Communism and atheists. I feel sure it would thoroughly rouse people to the dreadful state of the country."

YOUNG PEOPLE.

"I have much satisfaction in forwarding a cheque to you as my yearly subscription to your esteemed Society. I hope that you are able to awake the interest of the younger members of our Churches who will one day have to make their choice of whom they will serve. The young have so much influence these days over one another in their daily lives."

HYDE PARK.

From a London subscriber:—"I congratulate the Society upon the excellent work so consistently maintained by their representatives in Hyde Park."

BROADCAST.

"I enclose . . . for the Christian Evidence Society, wishing I could send more for its excellent and most paying work. I wish that you could make a Broadcast appeal which could have a wider influence than any local Church collection. Congregations get absorbed in their own parochial well-being and really the Christian Evidence Society is the most important 'Home Mission' for all England, in my view."

COMPETITION.

A supporter from Ireland writes:—"Urgent demands from needy friends necessitates my withdrawing subscriptions from many Societies to which I have been a contributor for many years, but the *Christian Evidence Society* seems one which has an urgent and instant demand for one's help, in both prayer and in cash. I am thankful to say I've never forgotten it in prayer and rejoice to know that prayer is being answered—though we must *never doubt* it is."

SPECIAL DONATION.

"After reading your intensely interesting Report, I must send a special donation and wish it could be more. The Christian Evidence Society does a *truly* magnificent work and should be far more widely known and supported."

AN ASSOCIATE.

In response to an appeal for Associates, we received a letter from which we quote the following:—"I shall be pleased to become an Associate of the Christian Evidence Society, and enclose the subscription mentioned.

"I fully agree with your statements as to the necessity for counteracting the attempts at present being made to undermine our faith. I can confirm this from personal experience. So far as my limited leisure permits, I should be pleased to assist—if such assistance is required—in the work of the Society in the parks and elsewhere."

MARVELLOUS.

From a London subscriber:—"I have read your Report and, as usual, found it most interesting, in fact, quite wonderful. I think it is marvellous the way your

speakers give their time to out-door speaking, and the manner in which they hold their audiences too."

From another London subscriber:—"I have just glanced through the Annual Report for 1935 and must say I consider the Christian Evidence Society has had a remarkably successful year, especially when one considers the resources at its disposal. I shall keep this Report to read through in greater detail. This is the only means that many people have of seeing what is being done by the 'Defenders of the Faith.'"

ATHEIST PRESS.

"The fact that two of the atheist societies have weekly and monthly newspapers to keep their readers informed of their activities, is, I suppose, the principal reason for the fact that the income of one of these anti-Christian Societies is three times greater than that received by your Society."

THE ONLY SOCIETY.

"It seems somewhat of a reproach upon us that our Balance Sheet should show a deficit of £74. I feel sure that if only our sympathisers with the Christian Evidence Society were to attend its meetings in our various parks, as I have done, greater support would follow, especially as I have noticed that this is *the only Society* which sets out to show the falsity of the enemies of religion by meeting them on the spot and exposing the absurdity of their assertions."

WIPING OFF THE DEFICIT.

"Enclosed please find the cheque for my annual subscription, and also a special donation . . . towards wiping off this deficit of £74 in the Balance Sheet.

"I hope that others will follow suit, so that the splendid specialised work of your Society can be started this season free of debt."

A LEGACY.

We have much pleasure in stating that the Rev. Charles Winship, D.Litt., left us a legacy of £100 which has been duly paid to us. We have placed the money in our Reserve Fund.

FORM OF BEQUEST.

The following Form is recommended to those friends who may feel disposed to assist the Society by Will:—

I give and bequeath the sum of (the sum to be expressed in words at length), free from legacy duty to the Christian Evidence Society, whose Offices are at 33 and 34 Craven Street, London, W.C.2, and the receipt of the Secretary of the said Society for the time being shall be a good discharge to my executors for the same.

The Will or Codicil giving the Bequest must be signed by the Testator in the presence of two witnesses who must subscribe their names in his presence and in the presence of each other.

THE CHRISTIAN EVIDENCE SOCIETY

Balance Sheet as at 30th September, 1936.

LIABILITIES.		ASSETS.	
RESERVE FUND—	£ s. d.	CASH AT BANK—	£ s. d.
As per last Accounts	4857 5 7	Current Account	634 11 8
ADD—		CASH IN HAND	20 0 1
Legacy—Dr. Chas. Winship	100 0 0	RESERVE FUND INVESTMENT ACCOUNT—	
Transfer from Income		£2449/5/8 Conversion Loan	31% 1966 15 3
Account	400 0 0	£510/3/1 Do.	3% 500 0 0
PROVIDENT FUND	208 3 9	£476/11/10 Do.	5% 500 0 0
BENEVOLENT FUND	168 12 0	£1210/6/0 Funding Loan	4% 1103 18 6
RENT ACCRUED DUE		£726/15/11 Australia Stock	4% 725 1 7
INCOME & EXPENDITURE ACCOUNT—		£59/5/1 War Loan	3½% 61 10 3
Balance 30th Sept., 1935	184 11 10	PROVIDENT & BENEVOLENT FUNDS	
ADD—		INVESTMENT ACCOUNT—	
EXCESS OF INCOME over Ex-		Post Office Savings Bank	375 6 7
penditure for year ended			
30th September, 1936	329 9 4		
	514 1 2		
Less—Transfer Reserve	400 0 0		
	114 1 2		
	£5887 3 11		£5887 3 11

D. F. MACKENZIE, Chairman.
DARYNGTON, Hon. Treasurer.
C. L. DRAWBRIDGE, Hon. Secretary.

We have audited the Balance Sheet dated 30th September, 1936, of The Christian Evidence Society (Incorporated) as above set forth. We have obtained all the information and explanations we have required. In our opinion the Balance Sheet is properly drawn up so as to show a true and correct view of the state of the Society's affairs according to the best of our information and the explanations given to us, and as shown by the books of the Society.

(Signed) CHAS. JNO. LEE & SON,
40, Trinity Square, London, E.C.3.
14th October, 1936.
Chartered Accountants.

(Signed) CHAS. JNO. LEE & SON,
Chartered Accountants.

INCOME AND EXPENDITURE ACCOUNT

For the Year Ended 30th September, 1936.

EXPENDITURE.		INCOME.	
	£ s. d.		£ s. d.
To Open Air Meetings	808 18 3	By Subscriptions and Donations	2209 17 5
„ Salaries of Clerks	465 0 0	Collections at Churches and Halls	45 9 10
„ Printing	175 9 10	Books and Pamphlets Sold	12 17 9
„ Postages, Books and Pamphlets	188 13 6	„ Interest on Investments—	
„ Telephone	10 18 4	3% Conversion Loan	15 6 0
„ Sundry Expenses—Hire of Halls	154 17 10	3½% Do.	66 8 8
„ Stationery	38 16 0	5% Do.	18 9 4
„ Office Rent, Gas and Lighting	230 5 11	3½% War Loan	2 1 4
„ Hospital Sunday Funds per contra	8 10 2	4% Funding Loan	37 10 4
„ Advertising	81 17 6	4% Australia Stock	22 10 8
„ BALANCE—Excess of Income over Expenditure	329 9 4	Income Tax Recovered	162 6 4
		Collected Hospital Sunday Fund	53 15 2
			8 10 2
			<u>£2492 16 8</u>

D. F. MACKENZIE, Chairman.
DARYNGTON, Hon. Treasurer.
C. L. DRAWBRIDGE, Hon. Secretary.

PROVIDENT FUND (AGENTS)

EXPENDITURE.		INCOME.	
	£ s. d.		£ s. d.
To Amount Paid to Agents	51 3 2	By Balance per last Accounts ..	221 16 6
„ Balance	208 3 9	„ Contributions by Agents ..	26 7 0
		„ Contribution by Society ..	11 3 5
	<u>£259 6 11</u>		<u>£259 6 11</u>

BENEVOLENT FUND (AGENTS)

EXPENDITURE.		INCOME.	
	£ s. d.		£ s. d.
To Emergency Relief Fund—		By Balance per last Accounts ..	157 16 0
Disbursements during year	1 0 0	„ Interest Received—	
„ Balance	168 12 0	Post Office Savings Bank ..	9 6 10
	<u>£169 12 0</u>	„ Transfer Emergency Relief Fund ..	2 9 2
			<u>£169 12 0</u>

D. F. MACKENZIE, Chairman.
DARYNGTON, Hon. Treasurer.
C. L. DRAWBRIDGE, Hon. Secretary.

DONATIONS AND SUBSCRIPTIONS

FOR THE TWELVE MONTHS ENDING SEPTEMBER 30th, 1936.

Contributions received after September 30th, 1936, will be acknowledged in next year's report.

It is particularly requested that information be given to the Secretary of errors or omissions in this list.

Cheques should be made payable to "Christian Evidence Society," or to "Rev. C. L. Drawbridge."

	£	s.	d.		£	s.	d.	
"A Staffordshire Rec- tor"	d	10	0	0	Andrews, Mr. John .. s	1	1	0
Ackroyd, Mrs. .. s	0	5	0	Andrews, Rev. P. T. s	2	0	0	
Adams, Mrs. .. d	0	5	0	Anon. d	0	5	0	
Adams, Mrs. A. .. d	0	10	0	Anon. d	0	5	0	
Adams, Dr. E. W. (1935) d	1	0	0	Anon. d	0	5	0	
Adams, The Rev. J. H. d	1	0	0	Anon. d	0	5	0	
Adam, Rose Lady Forbes d	0	10	0	Anon. d	0	5	0	
Adam, Mrs. W. .. s	0	5	0	Anon. d	0	5	0	
Adams, Miss B. C. .. d	1	0	0	Anon. d	0	5	0	
Adams, The Rev. Dr. J. W. d	0	5	0	Anon. d	0	5	0	
Adamson, The Rev. W. W. d	0	2	6	Anon. d	0	5	0	
Addenbrooke, Miss M. G. d	0	2	0	Anon. d	0	5	0	
Adshead, Miss O. .. d	1	0	0	Anon. d	0	5	0	
Adye, Miss W. .. d	0	5	0	Anon. d	0	5	0	
Ainsworth, Mrs. .. d	1	0	0	Anon. d	0	5	0	
Aitkens, Mr. & Mrs. s	0	5	0	Anon. d	0	5	0	
Ditto. d	0	5	0	Anon. d	0	5	0	
Akroyd, The Misses .. d	0	10	0	Anon. d	0	5	0	
Allan, The Rev. A. P. s	0	10	0	Anon. d	0	5	0	
Allan, Mr. J. M. .. d	2	2	0	Anon. d	0	5	0	
Allatt, Mrs. d	0	10	0	Anon. d	0	5	0	
Allen, Miss d	0	10	0	Anon. d	0	5	0	
Allen, Mrs. A. J. C. s	1	1	0	Anon. (per the Rev. E. W. Grevatt) .. d	0	10	0	
Allen, The Rev. H. J. s	0	5	0	Anon. d	0	10	0	
Allen, Mrs. J. E. T. d	1	1	0	Anon. d	0	10	0	
Allenby, Mrs. .. s	0	2	6	Anon. d	0	10	0	
Allfrey, Miss M. H. s	1	10	0	Anon. d	0	10	0	
Allum, The Rev. F. G. d	0	5	0	Anon. d	0	10	0	
Anderson, Mr. J. E. (1935 & 1936) .. d	1	0	0	Anon. d	0	10	0	
Anderson, Mrs. R., O.B.E. d	0	2	6	Anon. d	0	10	0	
Anderton, Mrs. .. s	0	5	0	Anon. d	0	10	0	
Anderton, The Rev. W. E. d	0	5	0	Anon. d	0	10	0	

	£	s.	d.		£	s.	d.
Anon. d	0	10	0	Arnold, Rev. W. M. d	0	5	0
Anon. d	0	10	0	Ashby, The Misses . . d	2	0	0
Anon. d	0	10	6	Ashby, Mrs. Corbett d	0	10	6
Anon. d	0	10	6	Ashdown, The Rev.			
Anon. d	1	0	0	G. M. s	1	0	0
Anon. d	1	0	0	Ashhurst, Mrs. . . . d	0	10	0
Anon. d	1	0	0	Ashmore-Cornish, Mrs. s	3	0	0
Anon. d	1	0	0	Askew, Mrs. . . . s	1	1	0
Anon. d	1	0	0	Aslett, Colonel W. . . s	1	1	0
Anon. d	1	0	0	Aspell, Mr. John . . d	1	0	0
Anon. d	1	0	0	Astley, Mr. H. D. W. d	0	5	0
Anon. d	1	0	0	Athill, Miss C. A. . . s	1	1	0
Anon. d	1	0	0	Atkins, Mr. E. G. . . d	0	3	0
Anon. d	1	0	0	Atkinson, The Ven.			
Anon. d	1	0	0	Archdeacon E. . . . s	0	10	6
Anon. d	1	0	0	Atkinson, Miss F. H. s	0	2	6
Anon. d	1	0	0	Atkinson, The Rev.			
Anon. d	1	0	0	M. s	0	10	0
Anon. d	1	0	0	Austen-Leigh, Miss D. d	0	5	0
Anon. d	1	0	0	Aytoun, Mrs. . . . s	0	2	0
Anon. s	1	1	0	"B.F.J." d	0	10	0
Anon. s	1	1	0	Baber, The Rev. L. C. d	0	2	6
Anon. d	1	1	0	Bacon, Mrs. Alban . . s	1	1	0
Anon. d	1	1	0	Bagg, Mr. A. Baldwin d	0	5	0
Anon. d	1	10	0	Baggallay, Mrs. . . . d	0	2	6
Anon. d	2	0	0	Baggs, Mr. Frederick d	0	5	0
Anon. d	2	10	0	Bagnall, The Rev. E.			
Anon. d	5	0	0	J. T. s	0	5	0
Anon. s	7	0	0	Bailey, Miss A. . . . d	0	1	0
Anon. d	10	0	0	Baily, J.P., Mr. H.			
Anon. s	20	0	0	A. d	10	10	0
Anon. d	100	0	0	Bainbridge, Mrs. . . . d	0	10	0
Anon. (odd sums) . .	8	10	1	Baker, Miss E. F. . . . d	0	10	0
Anson, Miss F. H. . . s	1	1	0	Baker, Miss H. R. . . d	0	10	6
Anstruther, Mr. C. L. d	1	10	0	Baker, Miss I. B. . . d	0	10	6
Appleyard, The Rev.				Baker, Miss J. S. . . . d	0	1	0
B. d	0	2	6	Bairstow, Mrs. . . . d	1	1	0
Apthorp, Miss G. . . s	0	5	0	Balch, Mr. E. H. . . . d	1	1	0
Arbuthnot, Mr. H. R. s	3	0	0	Bald, The Rev. E. M. s	1	0	0
Archer, Mrs. A. West-				Baldwin, The Rev.			
land d	0	5	0	Canon E. C. s	1	1	0
Archer, Mrs. David d	0	10	0	Balding, Mr. and Mrs.			
Archer, Miss J. . . . d	0	2	6	B. T. s	5	5	0
Archer, Prof. R. L. . s	2	10	0	Ball, Miss E. d	0	12	6
Ardley, Miss L. E. . . d	0	10	0	Ball, Miss E. C. . . . s	0	10	6
Arkell, Mrs. J. . . . d	1	0	0	Ball, Miss Frances d	2	2	0
Arminson, Miss H. M. d	0	2	6	Ball, Mrs. d	0	2	6
Armitage, Mr. F. . . . s	0	10	0	Ball, Mrs. H. s	0	10	6
Armitage, Mrs. F. . . s	0	10	6	Ballard, Miss d	0	5	0
Armour, Rev. W. . . . s	0	5	0	Ballard, Miss A. . . . s	0	5	0
Armstrong, The Lord s	2	2	0	Banks, Mr. John . . . d	0	5	0
Armstrong, Miss C. M. d	1	1	0	Bannatyne, Miss E. . s	1	0	0
Arnold, Mr. A. W. . . d	3	0	0	Barber, Miss E. M. . s	5	0	0
Arnold, The Rev. C. N. s	0	5	0	Barclay, Miss d	0	10	0

		£	s.	d.			£	s.	d.
Barclay, Miss M. I. N.	d	5	0	0	Bennett, Mr. A.	s	2	2	0
Barclay, Major M. E.	d	1	1	0	Bennett, Miss C.	d	0	2	6
Barham, Colonel	s	5	5	0	Bennett, Rev. G. A.	d	1	0	0
Barham, Miss T.	d	0	2	6	Bennett, Mr. H. M.	s	2	2	0
Barker, Mr.	d	0	5	0	Bennett, Mr. M. J.	s	3	0	0
Barker, Rev. A. P. B.	s	1	0	0	Bennett, Mr. W. H.	d	0	5	0
Barlow, Sir Thomas,					Benson, Mrs.	d	1	0	0
Bt.	s	1	1	0	Benson, Miss M.	d	1	0	0
Ditto.	d	2	1	0	Benson, Miss M. H.	s	2	2	0
Barnard, Mrs. J.	s	0	10	0	Benthall, Miss	s	0	2	6
Barnes, Mrs.	d	5	0	0	Benwell, Miss C. M.	d	0	10	0
Barnes, Mr. A.					Benwell, Miss F.				
Kentish	d	1	1	0	(1935 & 1936)	d	0	10	0
Barnes, Miss H. D.	s	2	2	0	Beresford, Mr. R. A.				
Barnett, Miss	d	0	5	0	A.	d	0	10	6
Barnett, Mr. S.	d	1	1	0	Bernard, Miss	d	0	2	6
Barnwell, Miss G. L.	d	0	5	0	Bernard, Miss K.	d	1	0	0
Baron, Miss E. H.	s	2	0	0	Bernard, Miss M.	d	1	0	0
Barr, Mr. John,					Best-Dalison, The Rev.				
F.C.I.S.	s	1	0	0	E.	d	1	0	0
Ditto.	d	1	1	0	Bethune, Miss	d	1	0	0
Barratt, Miss F. M.	s	5	5	0	Bevan, Miss A. M.	d	2	2	6
Barreyman, Miss F. I.	d	0	5	0	Bevan, Miss E. S.	d	1	0	0
Barrow, Miss	s	0	10	6	Bevan, Miss G. M.	d	3	0	0
Bartleet, Miss	d	5	0	0	Bevan, Rev. R. F.	s	2	0	0
Bartlett, Rev. Canon					Bevan, Miss W.	s	0	5	0
W.	s	0	5	0	Bibby, Mrs. H.	s	1	0	0
Barton, Mrs.	s	0	5	0	Bickersteth, Miss E.	s	2	2	0
Barton, Mr. H. C.	s	0	5	0	Bidwell, Miss F. E.	s	1	0	0
Barton, Mr. Hy. F.	d	0	2	6	Biggs, Miss W. G.	d	9	10	0
Bascombe, The Rev.					Birch, Mrs.	d	5	0	0
C. G. H.	d	0	8	0	Birley, Mr. & Mrs.	d	1	1	0
Batcheler, Miss	s	0	10	0	Birley, Rev. H. D.	s	1	1	0
Bax, Mrs.	s	0	5	0	Black, Miss B. J.	d	1	0	0
Bayley, Mrs. Burges	d	0	2	6	Black, Miss H. L.	d	4	4	0
Beale-Browne, Gen.	d	0	10	0	Blackall-Simmonds,				
Beatley, Miss	d	0	2	6	Mrs.	s	10	0	0
Beattie, Dr. Chas. J.	d	1	0	0	Blacker, Mr. Thos. D.	d	0	10	0
Beauchamp, Dr. Ivor	d	1	0	0	Blaikie, Mrs.	s	0	5	0
Beaumont, Miss	d	0	2	6	Blaikie, Miss M.	s	0	5	0
Beavan, Miss E. G.	d	0	5	0	Bland, Mr. Charles	d	2	2	0
Beck, Mrs.	d	2	0	0	Blest, Mrs.	s	0	10	0
Beck, Miss M. J.	s	1	0	0	Bliss, Mrs.	s	0	5	0
Beckett, Miss E. J.	s	3	0	0	Ditto. (In memory of				
Belk, Mr. Alfred	d	0	5	0	King George V.)	d	0	5	0
Bell, Miss E. J.	d	5	0	0	Bloomfield, Rev. H.	s	0	5	0
Bell, Mrs. H.	d	1	0	0	Blunt, Miss A.	d	0	1	0
Bell, Mrs. J. B.	d	1	1	0	Bodenhams, Miss	s	0	2	6
Bell, The Rev. W. M.	s	0	10	6	Boddington, Mrs.	d	0	2	6
Bellingham, Mr.					Body, Mrs.	d	2	0	0
Arthur	d	1	0	0	Bogg, Mrs. Beverley	d	2	2	0
Benecke, Mr. P. V. M.	s	1	1	0	Bogle-French, Miss	s	2	2	0
Bengough, Miss E. M.					Bolding, Miss C.	d	2	0	0
(1935 & 1936)	s	2	0	0	Bolland, Miss	d	0	7	6

		£	s.	d.
Bolton, Miss S. N.	d	3	0	0
Bonar, Mrs. E. C.	s	0	5	0
Bone, Mr. C. H.	d	0	10	6
Boobbyer, Miss F. F.	d	0	4	0
Boorman, Miss	d	0	2	6
Booth, Miss M.	d	0	6	6
Borradaile, Major				
C. H. A.	d	3	3	0
Borrowman, Mrs.	d	0	5	0
Bosanquet, Rev. B. H.	s	0	5	0
Boston, The Rt. Hon.				
Lord and Lady	s	2	2	0
Boswell, Miss K. C.	d	0	5	0
Boucher-James, Miss				
F. S.	s	1	0	0
Boughton, Mr. E. F.	s	0	10	0
Boult, Mrs. A. J.	d	0	10	0
Boultee, Mrs.	s	0	6	0
Boulton, Misses	d	0	10	0
Bowen, Miss	d	1	0	0
Bower, Mr. Bartlett				
St. G.	s	1	1	0
Bowly, Miss	s	0	2	6
Bowstead, The Rev.				
A. K.	s	1	1	0
Boyd, Miss C. (for 2				
years)	s	0	5	0
Boyd, Miss S. L.	d	0	2	6
Braby, Mr. Ivon	d	2	2	0
Bradburn, The Rev.				
C. H.	d	0	10	0
Bradford, The Countess				
Dowager of	d	1	1	0
Bradford, The Rt. Rev.				
the Lord Bishop of	s	0	5	0
Bradley, Mrs.	d	0	10	0
Bradshaw, Mrs.	d	2	2	0
Brady, Miss M.	s	0	5	0
Bramley, Miss A. F.	d	0	5	0
Brandon, Mrs. A.				
(1935 & 1936)	s	0	10	0
Brassey, The Hon.				
Mrs. Albert, O.B.E.	s	1	0	0
Bray, Commander and				
Mrs.	d	1	0	0
Brazier, Miss M. B.	d	0	2	6
Brazil, Dr. W. H.	s	0	10	0
Bredon, Miss M. S.	s	1	0	0
Brent, Miss	d	1	0	0
Brewer, Mr. George	d	0	10	0
Briant, Miss L.	s	0	5	0
Bridge, Mrs. R. T.	s	0	10	0
Bridgeman, The Hon.				
Mrs. F.	d	0	10	0

		£	s.	d.
Bridgwater, Mrs.	d	0	5	0
Briggs, Mr. J.	d	1	1	0
Bright, Miss	s	0	5	0
Brinton, Miss Maud	d	0	5	0
Briscoe, Miss L. C.	d	0	5	0
Broadbridge, Mr.				
L. H. A. W. (1935)	s	2	2	0
Brocklehurst, Miss M.	d	0	10	0
Broughton, Miss E.	d	0	2	6
Brown, Mrs. A.	d	1	10	0
Brown, Miss B. A.	d	0	15	0
Brown, Mr. F. J.,				
C.B., C.B.E.	d	0	10	0
Brown, Mr. Percy W.	d	0	2	6
Brown, Mrs. S. E.	d	0	10	6
Brown-Douglas, Mr.				
C. C.	s	0	10	6
Brown-Westhead, Mr.				
G. M.	d	1	1	0
Browne, Mr. A. M.				
Harris	d	0	2	0
Browne, Miss E. H.	d	1	5	0
Browne, Miss G. M.	s	0	2	6
Browne, Mrs. Walter	s	2	2	0
Browning, Surgeon-				
Commander H. A.	d	0	5	0
Brownrigg, The Rev.				
Canon R. G. P.	s	0	7	6
Brows, Mr. H. E.	d	0	10	0
Browse, Mrs. S. E.	d	0	5	0
Bruce, Mrs.	d	0	10	0
Brumwell, Mrs.	d	0	2	6
Bryan, Miss	d	1	0	0
Bryans, The Rev.				
Canon	d	1	1	0
Buchanan, The Rev.				
S. J.	s	0	5	0
Buck, Miss	d	0	1	0
Buckle, Miss (1935				
and 1936)	d	0	5	0
Ditto.	d	0	2	6
Bucknall, Miss L. L.	s	0	2	6
Buckton, Mrs.	d	0	10	0
Budden, Rev. R. W.	s	0	2	6
Budds, Mrs.	s	2	0	0
Buist, Mr. J. C.	d	1	1	0
Buller, Mrs.	s	0	15	0
Buller, Miss de				
Courcy	d	0	5	0
Bullock, Mrs. W.	d	0	10	0
Bulpitt, Miss	d	0	2	6
Bulstrode, The Rev.				
R.	s	0	5	0
Bultitaft, Mrs.	d	0	10	0

	£	s.	d.		£	s.	d.
Bumpus, Mr. Stanley				Carr, Mr. F. A.	s	3	18 6
G.	d	1	1 0	Carr, The Rev. Canon			
Burgess, Mrs.	d	0	5 0	L. C.	d	0	5 0
Burgess, The Rev. H.				Carrington, Miss B.	d	0	5 0
E.	s	0	5 0	Carter, Mrs.	d	0	5 0
Burke, Mr. Robert M.				Carter, Miss	d	0	2 0
(1935)	s	0	10 0	Carter, Mrs. Aubrey	d	2	2 0
Burn, The Rev. J. H.	s	1	1 0	Carter, Lt.-Col. Sir			
Burnaby, Mrs.	d	0	10 0	Gordon, K.C.V.O.	d	0	10 0
Burnaby, Mrs.	d	1	1 0	Carter, Miss J. P.	d	0	10 0
Burnett, Mrs.	d	1	0 0	Cartwright, Mr. E. H.	s	1	1 0
Burnett, The Rev.				Cartwright, Lieut.-			
C. R.	s	0	2 6	Colonel H. A.	s	1	0 0
Burrows, The Hon.				Case, Miss	d	0	5 0
Mrs. (1935)	s	1	0 0	Case, Mr. Harry	d	0	10 0
Burrows, Mrs.	s	1	1 0	Castleman, Miss G.	d	0	10 0
Burton, Mrs.	d	0	5 0	Catlow, Mrs. E. A.	d	1	0 0
Burton, Sir Bunnell	d	1	1 0	Catterall, Mrs.	d	0	10 0
Burton, Mr. J. H.	d	1	1 0	Caudwell, Mrs.	d	0	10 0
Burton, Mr. J. W.	d	2	2 0	Cecil, The Rt. Hon.			
Burwell, Mrs.	d	0	2 6	Lord Hugh	s	5	0 0
Bushbey, Mrs.	d	0	5 0	Cecil, Lady Gwendolen	s	2	0 0
Butler, Mrs.	s	0	10 0	Chabot, Miss H.	s	1	1 0
Butlin, Miss	s	0	10 0	Chaffey, Dr. W. C.	d	1	1 0
Buxton, Mr. A. F.	s	2	2 0	Chambers, Miss A. M.	d	0	5 0
Buxton, The Rev. B. F.	s	1	0 0	Chambers, The Misses	s	0	10 0
Buxton, Mr. George	d	1	0 0	Chance, Mr. Edgar P.	d	1	1 0
Byron, Mr. John	d	0	10 0	Chance, Miss M.	d	0	7 6
"C.A.T."	d	1	0 0	Chance, Mrs. M. K.	s	2	0 0
"C.E."	d	1	0 0	Chandler, Mr. A. V.	s	0	5 0
"C.J.W."	s	2	2 0	Chandler, Miss S. M.	d	0	3 0
Ditto.	d	1	1 0	Chapman, Miss Effie	s	0	10 6
Cadbury, Mrs.	d	0	5 0	Charles, Miss H. B.	s	0	15 6
Cadwallader, Miss	d	1	0 0	Charles, Mrs. M. J.	s	1	0 0
Caldwell, Mrs. Gordon	d	1	0 0	Charlesworth, Miss	d	0	1 6
Callard, Mrs. E.	d	0	5 0	Charlesworth, Mrs.	d	0	10 0
Cameron, The Rev.				Chase, Rev. G. A.	d	1	5 0
F. E. and Mrs.	s	2	0 0	Chauser, Mrs.	d	0	5 0
Campbell, Miss	d	0	10 0	Chavasse, The Rev.			
Campbell, The Rev.				S. E.	s	0	10 6
Canon G. A.	s	2	2 0	Cheatle, Miss	d	0	2 0
Cannon, Mrs. Tandy	d	0	7 6	Chevenix-Trench, Mrs.			
Capron, Mrs.	d	0	2 6	R.	d	0	10 6
Capron, Mrs.	d	1	1 0	Chew, Miss M. E.	d	1	0 0
Carleton-Stiff, Mrs.				Chichester, Mrs.	s	0	10 6
G. H.	s	1	1 0	Chignell, Miss M. E.	s	1	1 0
Carlisle, The Very				Chilcott, Miss M. I.	s	0	10 0
Rev. the Dean of				Chipchase, Mr. A.	d	0	5 0
(1936 & 1937)	s	0	10 0	Chipchase, Miss E. E.	d	0	5 0
Carpenter-Garnier,				Cholmondeley, Rev.			
The Misses	d	0	10 0	C. F.	s	0	10 0
Carr, Mrs.	s	0	5 0	Cholmondeley, Rev.			
Carr, Mrs.	d	1	0 0	F. G.	d	0	10 0
Carr, Mrs. Bentley	s	1	0 0	Christie, Miss A.	d	0	2 0

	£	s.	d.		£	s.	d.
Churchman, The				Birkenhead St. Al-			
The Misses	d	0	10	dan's College (per			
Chute, Mrs. Chaloner	s	1	1	the Rev. A. Berry)	0	10	9
Chute, Rev. J. C.	s	2	0	Bishopstone (per the			
Clare, Miss A. C.	d	0	3	Rev. W. J. Devereux)	2	2	0
Clark, Mrs. H. J.	d	0	14	Bradford Christ Church			
Clark, Mr. F. J.	d	0	10	(per Mrs. Cooke),			
Clark, Mrs. H. Gor-				The Mother's Union	0	5	0
don	s	1	1	Christian, Readers of			
Clark, Miss L. Col-				(per Messrs. Mar-			
batch	s	1	1	shall, Morgan and			
Clarke, Mrs.	d	0	5	Scott)	7	15	0
Clarke, Mrs. C. E.	s	1	0	Exeter Cathedral (per			
Ditto	d	0	2	Mr. J. W. Wadding-			
Clarke, Mrs.	d	0	2	ham)	1	17	7
Clarke, Mrs. C. C.	s	2	2	Langton Matravers			
Clarke, Mr. E.	d	0	5	(per the Rev. E. J.			
Clarke, Mrs. K. C.	s	1	1	Tadman) (2 years)	2	7	0
Clarke, Lt.-Col. M. F.	d	0	15	Leigh-on-Sea, St. Clem-			
Clark-Jervois, Miss				ent's Church (per the			
E.	d	0	10	Treasurer)	1	1	0
Clarkson, Mrs.	s	0	2	Life of Faith, Readers			
Clayton, Miss M. H.	d	0	2	of	1	0	0
Cleaver, Mr. C. Leslie	d	2	2	New Malden; Kings			
Clinton, Miss	d	0	2	Own Bible Class			
Close, Mrs. H.	d	1	1	(per Miss Phyllis			
Clow, Mrs. L.	s	1	0	Mathews)	0	10	6
Clowes, Miss M.	d	0	2	Pitsea, St. Michael's			
Coates, Miss	s	0	5	Church (per The Rev.			
Coates, Miss C. A. M.	s	0	10	E. W. Grevatt)	1	5	0
Coates, Miss M. J.	d	0	2	Pleshey (per the Rev.			
Coates, Miss M. V.	s	1	0	C. H. B. Woodd)			
Cobb, Miss S. M.	s	0	5	Offertory	0	6	0
Cochrane, Miss	d	0	5	Romford, St. Edward's			
Cock, Miss Lamborn	d	0	1	Church (per Mr. A.			
Cocks, The Rev. F. R.	s	2	2	H. Martin)	2	13	4
Cockson, The Rev. H.	s	0	10	Sark, C.I. (per Dr. M.			
Codrington, Major &				Pittard)	1	13	6
Miss H. M.	s	0	10	Scarborough, St. Martin's			
Cohen, Lady	d	0	10	Church, offertory			
Coldrey, Mrs. F. M.	d	1	0	on St. Thomas's			
Cole, Miss Annie	d	0	5	Day (per The Rev.			
Coles, Rev. C. H.	s	0	5	H. Spence)	0	10	9
Collas, Mr. Wyndham				Slough, St. Mary's			
D.	d	1	0	Church (per Mr. W.			
Collections, Offertories,				Mason Taylor)	3	9	4
etc.:—				Tilbury Dock, St. John's			
Aston Ingham Church				Women's Social Club			
(per the Rev. C. L.				(per the Rev. E. W.			
Whatley)		3	4	Grevatt)	0	6	6
Beckenham St. Paul's				Upton Nervlet (per The			
Church (per Mr.				Rev. S. E. Chavasse)	0	5	0
Wm. Marshall Free-							
man)		2	2				

	£	s.	d.		£	s.	d.		
Urmston Church Council (per Mr. W. M. Cann)	0	10	6	Cow, Mrs.	d	1	1	0	
Collen, Mr. S.	d	0	10	0	Cowell, Miss A. M.	d	0	5	0
Collett, The Rev. S.	s	0	10	0	Cox, Mrs.	d	0	10	0
Colley, Miss	d	0	5	0	Craig, Lady	s	1	1	0
Colley, Mr. J. H.	s	0	2	6	Craig, Miss E. M.	d	0	5	0
Collins, Miss (1935 & 1936)	s	2	0	0	Craig, Mr. J. A.	s	1	0	0
Collins, Mrs. J.	s	1	1	0	(1935 & 1936)	s	1	0	0
Ditto	d	1	1	0	Cramphorn, Mrs. A.	d	0	5	0
Collison, Mr. H.	d	1	0	0	Cranage, The Very				
Collum, Mrs.	s	0	10	0	Rev. Dr.	s	1	1	0
Colomb, Mrs.	d	0	10	0	Ditto	d	1	1	0
Coltman, Mrs.	d	0	5	0	Craven-Jones, Mrs. A.	d	3	0	0
Combe, Mr. Richard	d	2	2	0	Crawford, The Hon.				
Compton, Miss	d	0	2	6	Mrs. Lilian	d	1	0	0
Compton, Mr. R. E.	d	1	1	0	Crawshay, Mrs. C. E.	s	2	2	0
Compton, Mr. R. W.	d	1	0	0	Creagh, Mrs.	d	0	7	6
Condруп, Mr. S.	s	2	2	0	Creak, Miss	d	0	10	0
Congreve-Pridgeon, Mrs.	d	1	1	0	Crebbin, Mr. J. C.	s	1	1	0
Conneff, The Rev. P.	d	0	5	0	Crees, Dr. J. H.	d	0	10	6
Conway, Mr. L. Russell	d	2	0	0	Crewdson, Mr. F. W.	s	1	1	0
Cook, Miss A.	d	0	5	0	Crick, Rev. A. C.	s	2	2	0
Cook, Rev. A. S.	s	1	1	0	Cripps, Mr. R. A.	s	0	10	0
Cooke, Mrs.	d	1	0	0	Cripwell, Miss E. E.	d	0	2	6
Cooke, Mrs.	d	1	0	0	Crisford, The Misses	d	0	10	0
Cooke, Miss H. M.	d	0	15	0	Croft, Mr. S. G.	d	1	1	0
Ditto	s	1	0	0	Crofton, Miss M.	s	0	10	0
Cooke, Miss J. L.	d	0	10	0	Ditto	d	0	2	6
Cooke, Mr. Richard	s	1	1	0	Crookshank, Miss H.				
Cooke-Yarborough, The Rev. Canon J.	d	0	5	0	(1935 & 1936)	d	0	5	0
Coombe, Miss C.	d	0	5	0	Croom, The Rev.				
Cooper, Miss A. B.	s	0	10	6	F. G.	d	0	10	6
Cooper, Miss E. M.	s	0	10	6	Crowley, Miss	s	0	10	6
Copeman, Rev. R.	d	0	2	6	Croudace, The Rev.				
Copleston, Miss J. E.	s	0	10	0	Canon W. D.	d	0	5	0
Corbett, Mrs.	s	1	0	0	Crowther, Mrs.	d	0	5	0
Corbett, Miss M. H.	s	0	10	0	Croydon, The Rt.				
Cordeux, Miss K. M.	s	0	10	6	Rev. the Lord Bishop of	s	0	2	6
Corfield, The Hon. Mrs., O.B.E.	s	0	10	0	Cruddas, Miss	s	1	1	0
Cotes-Predy, Mrs.	s	0	5	0	Crunden, Miss M.	s	2	0	0
Cottam, The Rev. Frank	s	0	5	0	Cubitt, The Rev. S. H.	s	0	5	0
Cottell, Miss M. H.	d	0	2	6	Culver, Miss M. B.	d	0	10	0
Coulthurst, Miss	d	0	5	0	Cuning, Mrs.	d	1	0	0
Couper, Mrs. S. W.	s	1	0	0	Cunynghame, The				
Courtenay, The Rev. G. F.	s	0	10	0	Rev. H. C. R.	s	2	2	0
					Curran, Mr. J. P.	d	0	10	0
					Currey, Mr. H. E.	s	1	1	0
					Currey, The Rev. R.				
					H. S.	d	0	10	0
					Curtis, Capt. and				
					Mrs. C. R.	s	1	1	0
					Curtis, Mr. H. E.	s	0	5	0
					Curtis, Miss V.	s	0	3	6

	£	s.	d.		£	s.	d.	
Dalglish, Mrs.				Delap, Miss E.	d	1	0	0
Ogilvy d	1	0	0	"Dendrology" (for				
Dalley, Miss C. .. s	1	0	0	1935 & 1936) .. d	10	0	0	
Dalrymple, The Rev.				Denison, Miss .. s	0	5	0	
the Hon. R. M. .. s	3	3	0	Denison, The Rev.				
Dalston, Mrs. .. d	1	0	0	Preb. d	0	5	0	
Dalton, Miss A. .. d	0	1	0	Denman, The Rev.				
Daniel, Miss D. .. d	0	1	0	F. L. (1935 & 1936) d	0	10	0	
Daniel, Mr. Henry T. s	1	1	0	Dennis, Mr. C. C. .. d	2	2	0	
Daniel, Miss Morton s	0	10	0	De Rougemont, Mrs. s	2	2	0	
Daniel, Miss M. F. s	1	0	0	Derry, The Rt. Rev.				
Daniel, Mrs. De				Lord Bishop of .. d	1	0	0	
Courcy s	0	10	0	de Sausmarez, Sir				
Daniels, Mr. S. K. s	0	2	6	Haviland W. .. s	2	0	0	
Darley, Mrs. K. .. d	1	0	0	de Wolf, The Rev.				
Dartford, Mrs. H. W. s	0	10	0	R. B. s	0	10	6	
Darling, The Rev.				Despard, Mr. V. D. d	1	1	0	
Canon H. d	0	7	0	Deverell, Miss A. L. d	0	10	0	
Dashwood, Mr. C. .. s	0	10	0	Devereux, Mr. T. .. d	1	0	0	
Dashwood, Miss T. s	0	10	0	Dewar, Mr. D. .. d	0	10	0	
Daubney, Miss D. H. s	1	1	0	Dewar, Miss C. V. d	1	0	0	
Ditto d	30	0	0	Dickie, Miss d	0	5	0	
Dauncey, Mrs. A. A. d	0	10	0	Dickie, The Rev. W. d	0	10	0	
Davies, Mrs. d	1	0	0	Dickins, Miss d	0	5	0	
Davies, The Very				Dickins, Miss F. .. d	0	5	0	
Rev. A. s	1	0	0	Dickinson, Mrs. W. F. s	0	2	6	
Davies, Miss C. B. C. d	0	5	0	Dickson, Mr. W. S. s	0	10	0	
Davies, Mrs. C. Fear d	0	5	0	Digby, R.E., Lt.-Col.				
Davies, Miss E. M. d	0	5	0	W. T. d	1	0	0	
Davies, Mr. H. J. .. d	0	5	0	Dilworth-Harrison,				
Davies, Rev. J. Glyn d	0	2	6	The Ven. T. s	0	10	0	
Davies, Mrs. P. H. d	0	10	0	Dines, Mr. J. S. .. s	5	0	0	
Davies, Mrs. W. .. d	1	0	0	Dix, Mr. E. R.				
Davies, Mr. Walter d	2	1	0	McC. d	0	12	6	
Davis, Miss M. .. s	0	2	6	Dix, Mrs. E. R. McC. d	0	2	6	
Davy, Capt. Lionel d	0	2	6	Dixon, Miss E. M. s	2	0	0	
Davy, Miss R. A. .. s	1	0	0	Dixon, Miss C. (1935) d	0	5	0	
Dawes, Mr. Weeden d	0	10	6	Dixon, Dr. M. d	1	0	0	
Dawson, Mrs. d	1	0	0	Dobson, Mrs. A. .. d	1	1	0	
Dawson, Mrs. M. .. d	1	0	0	Dodgson, Mrs.				
Day, Mrs. d	0	10	0	Wilfred d	0	10	0	
Day, Miss E. d	5	0	0	Don, Mrs. I. V. .. s	1	0	0	
Day, Miss M. d	0	2	6	Donkin, Miss E. M. d	0	5	0	
Day, Miss M. d	0	4	6	Douglas, Miss M. A. d	2	2	0	
Day-Lewis, Mrs. .. d	0	10	0	Dowell, Mrs. s	0	2	6	
Deacon, Mr. A. H. s	1	1	0	Dowdeswell, Rev. G.				
Dean, Mrs. d	0	2	6	B. s	1	1	0	
Deane, Miss J. d	0	10	0	Dowse, The Very				
Deane, Col. R. W. d	0	5	0	Rev. Wm. s	0	10	0	
De Candole, The Rev.				Dowsett, Miss d	0	10	0	
H. s	2	2	0	Drawbridge, Mrs. C.				
Dee, Mr. E. H. .. d	0	5	0	L. s	12	12	0	
de Lacy, Mr. E.				Drawbridge, Rev. C.				
Byron d	0	2	6	L. s	2	0	0	

		£	s.	d.			£	s.	d.
Dray, Mrs. M. E.	.. s	2	0	0	Eking, Mrs. A.	.. s	0	2	6
Drew, Miss M.	.. d	0	2	6	Eland, Mrs. D.	.. s	1	1	0
Drew, Mrs. Summers	s	1	0	0	Ellin, Mrs.	.. d	2	0	0
Drewett, Miss Rose	d	2	0	0	Elliott, Miss	.. s	0	10	0
Drury, Mrs. E. A.	d	0	7	6	Elliott, Mrs.	.. d	0	2	6
Drysdale, Mrs.	.. d	0	2	6	Elliott, Miss A. A.	d	0	2	0
Du Buisson, Miss	.. d	0	10	0	Elliott, Mrs. A. F.	d	0	5	0
Dublin, The Lord					Elliott, Mr. J.	.. s	0	5	0
Archbishop of	.. d	1	0	0	Ellis, Miss A. J.	.. s	1	1	0
Duff, Mrs. Alexander	s	1	0	0	Ellis, Miss D. M. B.	d	0	2	6
Duffield, Miss F. M.	s	1	0	0	Ellis, Rev. J. D. and				
Duffin, Miss M.	.. s	5	0	0	Miss	.. s	0	3	6
Dunbar, Blanche,					Ellison, Miss K. G.	d	1	10	0
Lady	.. s	1	0	0	Elmhirst, Miss E.	.. s	0	2	6
Dunbar, Mrs. Duff	.. s	1	2	6	Elsdon, Mrs.	.. d	0	5	0
Duncan, Mr. E. A.					Elsee, Miss G.	.. s	1	1	0
(1935 & 1936)	.. s	0	5	0	Elson, The Misses	.. d	0	4	0
Duncan, Dr. W. H.	d	0	10	0	Elton, Bt., Sir				
Dunn, Mrs. P.	.. d	0	2	6	Ambrose	.. s	2	2	0
Dupont, Mr. A. W.	d	4	0	0	Elwes, Mr. H. T.	.. d	0	10	0
Dyne, Miss C. E.	.. s	0	5	0	Elwin, Mr. E. A.	.. d	0	5	0
Dyson, Mrs.	.. d	0	10	0	Emden, Mrs. Walter	d	1	0	0
"E.B."	.. s	1	0	0	Emery, Mr. E. J.	.. d	0	10	0
"E.C."	.. d	0	2	6	Engström, Miss E. D.	s	1	1	0
"E.L.P."	.. d	0	10	0	Erck, Miss C.	.. s	0	5	0
"E.M.B."	.. s	0	2	6	Erck, Miss M. E.	.. s	0	5	0
"E.W.K."	.. s	1	1	0	Escott, Miss E. M.	d	2	0	0
Eales, Miss F.	.. d	0	5	0	Evans, Miss	.. s	0	2	6
Eames, Miss Alice	.. d	5	0	0	Evans, The Rev.				
Earle, Mrs. John	.. d	1	0	0	Gomer	.. s	0	2	6
Easten, Mrs.	.. s	0	5	0	Evans, Mrs. H. L.	.. d	0	10	0
Eastwood, Mr. Arthur	s	1	1	0	Evans, Miss J. R.	.. d	0	1	0
Eastwood, Mr. W. S.	s	0	5	0	Evans, Miss K.	.. d	0	2	0
Eddison, The Misses	d	0	5	0	Evans, The Rev. M.				
Edmonds, Miss	.. d	1	0	0	G. (1935)	.. s	1	0	0
Edmonds, Rev. F. S.	s	0	10	0	Evans, Mrs. Stewart	d	0	10	0
Edmunds, Miss A. M.	d	0	2	0	Evans, The Rev. W.				
Edward, Mrs. A. G.	d	0	10	0	H.	.. s	0	10	6
Edwards, Mrs. F. G.	d	0	5	0	Eveling, Miss C.	.. d	0	0	6
Edwards, Mr. J. M.	s	10	0	0	Everard, Mrs. E.	.. d	0	2	6
Edwards, The Rev.					Everington, Mr. W.	d	0	10	0
L. L.	.. d	1	1	0	Evershed, Rev. F. T.				
Edwards, Mr. Thos.					P.	.. s	2	2	0
H. (2 years)	.. d	2	0	0	Evill, The Rev. H.				
Edwards, The Rev.					M.	.. s	0	10	0
Canon W. G.	.. d	0	5	0	Exeter, The Rt. Rev.				
Ditto	.. d	0	2	6	the Lord Bishop of	s	1	0	0
Egar, Miss E. M.	.. d	1	0	0	Eyre, Miss L.	.. d	1	0	0
Egerton, Mrs.	.. d	0	2	6	Fagan, The Rev. E.				
Egerton, Adm. Sir					R.	.. s	0	5	0
George	.. d	1	0	0	Fagan, Mrs. E. R.	.. s	0	5	0
Eggar, Mrs.	.. s	1	1	0	Fairclough, Mrs. and				
Engington, Mrs. and					Miss	.. s	0	6	0
Miss	.. d	0	10	6	Falcon, Mrs.	.. d	0	2	6

		£	s.	d.			£	s.	d.
Fanshawe, Miss A.	d	0	2	6	Francis, Mr. Henry C.	d	1	1	0
Fawcett, Miss E. A.	d	0	2	6	Fraser, Mrs.	s	0	5	0
Fawssett, Mrs. . . .	s	0	5	0	Fraser, Miss C. P. . .	d	1	1	0
Fea, Mr. T. H. . . .	s	1	6	0	Freeman, Capt. Spencer	d	1	0	0
Featherstone, Mr. E. W.	s	1	0	0	Freer, The Rev. Canon A. S. B. . .	s	1	1	0
Feilden, Miss H. M.	s	0	5	0	French, Miss A. C.	d	0	1	0
Fenwick, Miss C. . .	s	1	1	0	French, Deaconess K. H.	d	0	5	0
Fergusson, Mrs. . .	s	1	1	0	Frith, Mrs.	s	0	5	0
Fergusson, Col. A. C.	d	1	0	0	Frost, Mrs.	d	0	10	0
Ferme, Miss J. E. . .	s	1	0	0	Frost, The Rev. Canon, G. P. H.	s	0	3	0
ffarington, Mr. H. Nowell	d	0	10	0	Fry, The Rev. Canon C. E. M.	s	2	2	0
Field, The Rev. E. L.	d	0	5	0	Fuller, Mrs.	d	0	2	6
Field, Mr. S. G. . .	s	0	10	0	Fuller, Miss G. H. . .	d	1	0	0
Filleter, The Rev. W. D.	s	1	0	0	Furse, Mrs. A. P. . .	d	0	2	6
Filleul, Mrs. . . .	d	1	1	0	"Given in Memory of Mrs. Alice Bevan" . .	d	5	0	0
Fillingham, Miss . .	s	0	10	0	Gage, Mr. W. H. . .	d	3	3	0
Fisher, Miss F. G. . .	s	0	2	6	Galbraith, Lt.-Col., J.P., D.L., O.B.E.	s	2	2	0
Fisher, Mrs. F. C. . .	d	0	5	0	Galloway, Miss M. E.	s	0	5	0
Fishwick, Mr. Chas.	s	1	0	0	Galway, Lt.-Col. Sir Henry		1	0	0
Fitzherbert, Miss H.	d	0	5	0	Gamble, Miss M. . .	d	1	0	0
Fitzmaurice, Mrs. . .	d	1	0	0	Gardiner, The Rev. H. W.	s	0	5	0
Fitzroy, Miss L. M. E.	s	2	0	0	Gardner, Mr. F. C.	d	0	5	0
Fitzsimmons, Miss E.	d	0	10	0	Gardner, Mr. Percy	s	1	1	0
Fleet, Miss F. M. . .	d	5	0	0	Garnier, The Rev. Canon E. S.	s	2	2	0
Fleming, Miss F. M.	d	1	0	0	Gay, Miss E.	d	1	1	0
Flemons, Mr. and Mrs. J.	s	0	10	0	Geldart, Rev. H. W. C.	s	0	5	0
Fletcher, Mrs. . . .	s	0	5	0	George, The Misses	d	1	1	0
Fletcher, Mr. P. A.	d	1	1	0	George, Mrs. E. H.	d	0	10	0
Fletcher, M.A., M.C. Major P. C.	s	5	0	0	George, Rev. E. J.	s	1	0	0
Flintt, Miss	s	0	5	0	George, Miss Jane	d	0	2	6
Ditto	d	0	2	6	Germon, Miss C. . .	d	0	1	6
"Florence Isabella Thompson" — in ever devoted memory	d	1	1	0	Gerrard, The Misses	d	0	5	0
Floyd, Miss Grace C.	d	1	0	0	Gibb, Miss	s	0	5	0
Folliott, Mrs. . . .	d	0	2	6	Gibbs, The Hon. Catharine (1935 & (1936)	d	5	0	0
Forbes, Mrs. James	d	0	10	0	Gibbes, Mrs.	d	1	1	0
Ford, Miss M. Flower	d	0	10	0	Gibson, Mrs.	s	0	5	0
Forder, Mr. B. C. . .	d	1	1	0	Ditto	d	0	12	6
Forester, Mrs. Eger-ton	s	0	10	0	Gibson, The Rev. R. D. (1935 & 1936)	s	1	0	0
Forster, The Misses	s	0	10	0	Gifford, Mrs. . . .	d	0	10	0
Foster, Mr. John W.	d	2	0	0	Gifford, Mrs. . . .	d	1	0	0
Foster, Col. Sir W. Bt.	d	0	10	0					
Fowler, Mrs. . . .	d	1	0	0					
Fowler, Mr. E. . . .	s	1	1	0					
Fox, Miss E.	d	0	2	6					

	£	s.	d.		£	s.	d.
Gibbanks, The Rev.				Green, The Rev. J.			
Canon W. F. .. d	0	5	0	H. d	1	1	0
Gill, Miss L. O. B. d	0	5	0	Greene, Mrs. F. A. s	0	2	6
Gill, The Rev. R. J. S. .. s	2	2	0	Greene, The Rev. W. L. .. s	1	0	0
Gilliat, Miss .. s	0	5	0	Greenham, Miss .. s	0	10	0
Gillie, Rev. Dr. R. C. .. s	0	5	0	Greenstreet, Mrs. B. d	0	5	0
Girvan, Mrs. .. d	0	4	0	Greenwell, Lady .. s	1	1	0
Gladstone, Mrs. S. H. d	2	2	0	Greenwell, Miss M. s	0	5	0
Gladwell, Mrs. .. d	2	2	0	Greenwood, The Rev. H. M. (1935 & 1936) s	1	0	0
Glyn, Rev. A. P. .. s	1	1	0	Greg, Mrs. M. H. .. d	1	1	0
Ditto d	0	10	0	Grenside, Mrs. P. J. s	3	3	0
Glynn, Mrs. .. d	1	0	0	Greswolde-Williams, Mrs. .. d	1	10	0
Godden, Mrs. .. d	0	10	0	Gretton, Miss C. .. s	0	5	0
Godfrey, Mrs. .. d	0	6	0	Grey, Miss d	0	2	6
Godley, Miss F. E. s	1	1	0	Grey, Miss A. .. s	0	5	0
Godsell, Miss L. .. d	0	10	0	Griffith, Mrs. E. .. d	0	5	0
Gold, Mrs. P. .. s	1	0	0	Griffith, Mr. and Mrs. R. C. .. s	2	0	0
Golder, Mr. J. T. .. s	0	5	0	Griffith-Boscawen, Rt. Hon. Sir Arthur s	0	10	0
Goldhawk, Miss M. s	0	5	0	Griffiths, The Misses s	1	1	0
Gonville, Jarvis & Co., Ltd., Messrs. d	0	5	0	Grimwade, Mr. E. E. d	0	5	0
Goodford, Miss K. .. s	0	5	0	Groves, Major .. d	0	5	0
Ditto d	0	2	6	Gubbins, Mr. F. C. d	1	0	0
Goodman, Miss E. E. s	0	10	0	Gundry, Mrs. .. s	0	3	0
Goodwin, Rev. G. H. s	0	2	6	Gueritte, Mr. T. J. d	0	2	6
Gould, Mrs. H. V. d	0	2	6	Guise, Miss G. V. .. d	0	10	0
Gore-Brown, Lady s	2	2	0	Gurdon, Miss M. .. d	1	0	0
Gosling, Miss E. G. d	2	0	0	Gutekunst, Mr. O. Chas. .. d	3	0	0
Goudge, Dr. d	1	0	0	"H.M.S." (Exeter) .. d	0	10	0
Gough, The Rev. C. M. .. d	0	10	0	"H.W.K." .. s	1	10	0
Gouldsmith, Mrs. .. d	0	2	6	Habersham, Mrs. .. d	0	5	0
Gow, Mrs. James .. s	1	1	0	Hacking, Mr. Percy d	1	0	0
Graham, Mrs. .. d	2	2	0	Hadden, Mrs. .. s	0	5	0
Graham, Miss A. G. d	1	0	0	Hadden, Miss F. J. d	0	2	6
Graham, Mr. Hugh s	1	1	0	Hadow, Mrs. K. .. d	0	5	0
Granet, Hon. Lady d	1	0	0	Hadow, Mr. P. H. .. s	1	0	0
Grant, C.B.E., Enginr. Rear Admiral A. R. d	0	10	0	Hadwen, Miss A. C. d	0	5	0
Grant, Miss C. E. .. s	0	10	0	Haines, Miss P. .. d	1	0	0
Grant, Capt. M. H. d	1	0	0	Haines, Mrs. F. W. s	1	0	0
Grant, The Rev. R. L. (1935 & 1936) .. s	1	0	0	Hake, Mrs. .. s	0	2	6
Gray, Mrs. d	1	0	0	Haldane, The Rev. Canon J. B. .. s	0	10	0
Gray, Miss E. d	0	7	6	Hale, Miss d	0	2	0
Gray, Miss F. d	0	5	0	Halford, The Rev. H. d	0	10	6
Gray, Mr. H. s	2	0	0	Hall, Mr. B. F. .. d	2	0	0
Gray, Mr. Melville d	1	0	0	Hall, Miss E. S. .. d	0	10	0
Grazebrook, Mr. T. d	1	1	0	Hall, Mr. John W. .. s	1	0	0
Greany, Mrs. d	0	2	0	Hallowes, Miss E. T. s	0	10	0
Green, Miss J. E. .. s	0	10	6	Hamilton, Miss May s	0	5	0

	£	s.	d.		£	s.	d.
Hamilton, Miss .. d	1	1	0	Hayes, Mr. Harry .. d	1	0	0
Hamilton, Miss A. B. d	0	10	0	Hayes, Mr. Richard s	0	5	0
Hamilton, The Misses s	0	2	6	Hayley, Miss V. G. d	0	10	0
Hammick, Lady .. d	3	0	0	Hayman, Miss .. s	0	10	0
Hampton, Mrs. .. d	0	10	6	Haynes, Miss M. .. d	0	10	0
Hanbridge, Miss M. s	0	5	0	Haynes, Miss N. .. s	1	0	0
Hanbury, Mr. F. J. s	1	1	0	Haythornthwaite, Mrs. .. d	1	0	0
Hankey, Mrs. Barnard s	0	10	0	Hazledine, Mrs. .. s	0	10	0
Hanson, The Rev. E. d	0	2	6	Headington, Mr. John s	0	5	0
Hardcastle, The Ven. Archdeacon E. K. s	0	10	0	Headlam, The Rev. Canon Morley (1935 & 1936) .. s	0	10	0
Hardcastle, Mr. M. J. s	2	2	0	Heath, Mrs. .. d	3	3	0
Hardcastle, The Rev. W. E. .. s	0	10	0	Heath, Miss I. M. (1935) .. d	0	5	0
Harding, Mrs. .. d	0	10	0	Heaton, Miss C. E. (1935) .. s	0	10	0
Harding, Miss M. E. s	1	1	0	Heaton, Miss E. M. s	0	10	0
Ditto .. d	0	10	6	Ditto (omitted from last year's report) s	0	10	0
Hardy, Lady Cicely s	2	2	0	Heawood, Professor P. J. .. s	2	0	0
Hardy, Mr. Charles d	0	10	0	Heawood, Miss S. M. d	2	0	0
Harford, The Rev. Canon J. Battersby s	0	5	0	Hebbert, Major H. E. d	2	0	0
Harington, Mrs. .. d	0	10	0	Heiser, The Rev. F. B. .. s	0	5	0
Harland, Mrs. .. d	1	0	0	Hemming, Miss M. A. d	0	10	6
Harmer, K. B. E., F.R.S., Sir Sidney s	1	1	0	Hemstock, Mr. A. .. d	0	2	6
Harries, Mrs. .. d	0	10	0	Henderson, Mr. F. .. d	1	0	0
Harries, Rev. G. H. s	1	0	0	Hensley, Mr. Egerton d	0	5	0
Harris, Mrs. .. d	0	5	0	Henslowe, Miss J. R. d	0	2	6
Harris, Mrs. .. d	0	1	6	Henty-Summers, Miss A. C. M. .. s	0	10	6
Harris, The Rev. H. Harington .. s	0	5	0	Henty-Summers, Rev. W. E. .. s	1	1	0
Harrison, Miss M. .. s	1	1	0	Henwood, The Rev. A. d	1	1	0
Hart, Mrs. .. s	0	10	0	Herbert, Mrs. C. .. d	0	5	0
Hart, Mr. Hugh W. (1935 & 1936) ..	1	0	0	Herbert, Miss M. M. s	1	1	0
Hartzhorne, Mrs. N. A. G. .. s	5	0	0	Heron, Miss C. .. d	0	2	6
A. G. .. s	5	0	0	Ditto .. s	0	3	0
Harvest, Miss J. .. s	2	0	0	Hervey, Miss C. A. s	0	10	6
Harvey, Mrs. A. F. B. .. s	2	2	0	Heurtley, Miss .. d	0	12	6
B. .. s	2	2	0	Heurtley, The Rev. C. A. .. s	1	1	0
Harvey, Mr. John .. d	0	10	6	Hewett, Mrs. .. s	0	5	0
Harvey, Miss .. s	1	0	0	Hewett, Mrs. W. H. s	0	5	0
Hatchell, Mr. D. G. d	0	5	0	Hewson, Mr. G. .. s	2	0	0
Hawkesworth, Mr. C. E. M. .. s	0	2	6	Heycock, Miss .. d	1	0	0
E. M. .. s	0	2	6	Heygate, The Rev. Canon W. A. .. s	1	0	0
Hawkins, Mrs. .. d	0	5	0	Ditto .. d	0	5	0
Hawkins, Miss K. .. d	0	3	0	Heywood, Miss .. d	0	5	0
Hawley, The Misses A. and E. .. d	2	0	0	Hibbert, Mrs. .. s	1	0	0
Hay, Nurse .. d	0	3	6				
Hay, Mrs. B. E. .. d	1	1	0				
Haycock, Miss G. E. d	0	10	0				
Hayes, Mrs. .. d	1	1	0				
Hayes, Miss A. .. s	0	5	0				

		£	s.	d.			£	s.	d.
Hibbert, Miss A. M.	d	20	0	0	Houseman, Miss E. G.	d	0	5	0
Hichens, Rev. J. O.	s	0	5	0	How, Mr. A. B.	s	2	2	0
Hickman, Mrs. M. C.	s	0	10	6	Howard, Mrs.	s	0	5	0
Hicks, Mrs.	d	0	2	6	Howard, Mrs.	d	0	10	0
Hicks, Mrs.	d	0	2	6	Howard, Mr. E. C.	d	1	1	0
Hicks, Miss M.	d	2	0	0	Howard, Mr. H. R.	d	2	2	0
Higginson, Mr. J. H.,					Howard, the Misses				
B.Sc.	s	0	2	6	M. and B.	s	0	10	0
Highton, Mrs.	s	1	1	0	Howe, Mrs.	d	0	5	0
Highton, Mr. D. C.	s	1	7	6	Howell, Miss M. E.				
Hill, Mr. J. B.	d	0	5	0	C.	d	1	1	0
Hill, Rev. W. J.	s	0	10	0	Howlett, Mr. C. E.	s	1	1	0
Hind, Mrs. A. L.	d	1	0	0	Howse, Miss E. L.	s	1	0	0
Hind, Mr. Edward	s	0	10	0	Hoyle, The Rev.				
Hinde, Mrs.	s	0	10	0	J. F.	s	0	10	6
Hindley, Mrs.	d	0	5	0	Huband, The Rev.				
Hindley, Mr. R. T.	d	2	2	0	H. R.	d	1	0	0
Hoar, Mrs.	s	0	10	0	Hubbard, Dr.	s	0	10	0
Hoare, Miss W. J.	d	0	10	0	Hubble, Mr. H. E.	d	1	0	0
Hodge, Rev. R. V.	s	0	5	0	Hulbert-Powell, The				
Hodson, Mrs. Hubert	d	2	2	0	Rev. Canon	s	1	0	0
Hodson, The Rev. M.					Hull, Miss K. E.	s	0	5	0
O.	d	0	5	0	Humfrys, Mrs.	d	0	10	0
Holden, Mrs.	s	0	10	6	Humphrey, Miss E.	s	1	10	0
Holden, Mr. Charles	s	1	1	0	Humphreys, Mrs.	s	0	10	0
Hollins, Mrs.	d	5	0	0	Hunt, Miss E. C.	d	1	0	0
Holland, Mrs.	d	1	1	0	Hunter, Mrs.	d	0	2	6
Holland, Mr. F.					Hunter, Miss E. R.	s	2	2	0
Egbert	d	1	1	0	Hunter, The Rev.				
Hollond, Mr. G. B.,					Rev. Canon	s	1	0	0
M.A.	d	2	0	0	Hussey, Mrs.	s	1	1	0
Holloway, Miss M. A.	d	0	10	0	Hutchings, Miss A.	d	0	10	0
Holmes, Mr. Walter	s	1	1	0	Hutchinson, Miss A.				
Hood, Mr. W. A. G.	s	1	0	0	M.	d	0	3	6
Hooper, Mrs.	d	0	2	6	Hutchinson, The Rev.				
Hooper, Mr. A. G.	d	1	1	0	C.	s	1	1	0
Hope, Mrs.	d	0	5	0	Huth, Major G.	d	5	0	0
Hope, Mrs. F. K.	d	1	0	0	Hybart, Mr. A. J.	d	1	0	0
Hopkinson Miss M.	d	0	2	6	Hyde, Mrs. J. L.	d	0	3	11
Hopson, Mrs.	d	0	10	0	Inchiquin, Dowager				
Horncastle, Miss	d	0	4	0	Lady	s	1	1	0
Horsey, Mrs.	d	0	5	0	Ingle, Mrs. A. C.	d	0	10	0
Horsfall, Mr. H.					Ingpen, Mrs.	d	0	2	6
Douglas	s	10	0	0	"In Memory, Brig-				
Hosack, Miss E. D.					Gen. A. J. Kelly"	s	5	0	0
H.	d	1	0	0	"In Memory of Mrs.				
Hosdell, Mr. I. T.					Harrild"	d	1	1	0
(1935 & 1936)	d	2	1	0	"In Memoriam." W.				
Hoskings, Mr. & Mrs.	d	0	10	0	M. Biden	s	1	5	0
Hoskins, Miss I.	d	1	0	0	"In Memoriam." F.				
Hoskyns, Mrs. Paget	s	0	10	0	A. Innell	s	0	5	0
Houghton, Mrs. F.	s	0	10	0	Innes, The Rev. A. L.	s	0	2	6
Hounsell, Mrs.	d	0	2	0	Iremonger, Miss	d	0	4	0
House, Mr. C. W.	s	1	1	0	Iremonger, Miss G. E.	d	0	10	0

	£	s.	d.		£	s.	d.
Isaac, The Rev.				Jones, Mrs. Gilbert	d	0	2 6
Bryan R.	d	1	1 0	Jones, Miss L. M.	d	0	5 0
Isitt, Miss A. M.	d	0	10 0	Jones, Miss L.	d	1	0 0
Jackson, Mr. C. A. C.	d	1	1 0	Jones, Rev. P. H.	s	0	7 6
Jackson, Mrs.	s	0	5 0	Jopp, Miss M. Keith	s	0	10 0
Ditto	d	0	5 0	Jordan, Mrs.	d	0	10 0
Jackson, Mr. E. H.	s	0	5 0	Jordan, Rev. H. W.	s	1	0 0
Jackson, Mr. J. H.	d	1	0 0	Jordan, Mr. H. W.	s	1	0 0
Jackson, Dr. Mark	s	0	10 6	Judd, The Rev. F. A.	d	0	2 6
Jacob, Miss	d	0	4 0	Jukes, Mrs.	d	0	5 0
Jacob, Mr. C. E.	d	1	0 0	Junius-Stallard, Miss			
Jacob, Miss E.	d	0	10 0	R. L.	d	3	3 0
Jacob, Miss E. K.	s	0	2 6	Jurd, Mr. M. E.	d	0	5 0
James, The Rev. C.				Kay, The Rev. W. H.	d	0	2 6
H.	s	0	5 0	Keillor, The Rev. W.			
James, The Rev. D.				R.	d	0	5 0
R.	d	0	2 6	Keith, Mr. A. B.	s	1	1 0
James, Miss L.	s	1	1 0	Kelham, Mrs.	d	1	0 0
James, Miss L.	s	1	1 0	Kelsey, Mrs.	d	1	0 0
James, Miss T.	s	0	5 0	Kendall, Miss M. E.	d	2	0 0
Jameson, Mrs. Bland	d	1	0 0	Kennedy, Miss C. L.	s	2	2 0
Jameson, Mr. R. W.	d	1	0 0	Kennedy, Mrs. J.	s	0	10 0
Jamieson Miss E.	s	0	5 0	Kenney, Mr. Stan-			
Jannings, Mrs.	d	0	5 0	hope	d	1	0 0
Janson, Miss D.	s	0	5 0	Kenrick, Miss M.	d	1	10 0
Jarratt, Miss E. C.	d	0	10 0	Kent, Lady	d	0	10 0
Jay, Miss G. de L.	d	0	10 0	Kenyon, Miss E. C.	d	0	10 0
Jay, The Rev. W.				Kenyon-Stow. Miss			
P.	d	5	0 0	L.	d	0	10 0
Jecks, Miss Clara	d	0	2 0	Ketton, Miss	d	0	5 0
Jefferson, Mr. R.	d	0	5 0	Kidson, Mr. A. F.	d	0	10 6
Jeffery, Miss	d	1	1 0	King, Miss	d	1	0 0
Jeffrey, Misses J.				King, Miss A. B.	d	0	7 6
and E.	s	0	10 0	King, Miss C. E.	d	1	1 0
Jenkins, The Rev.				King, Mr. Jas. H.	d	0	10 6
W. T. H.	d	0	5 0	King, Miss L. L.	d	0	10 0
Jenkinson, Miss	d	0	2 0	King-Hall, Admiral Sir			
Jenkyns, Miss D.	s	1	5 0	George	d	0	7 6
Ditto	d	0	10 0	King-Harman, Miss	d	0	2 0
Jessop, Miss H. M.	s	1	0 0	Kirby, Mrs. Rivers	d	0	5 0
Jessop, Mr. S. G.	s	0	10 0	Kirkham, Mr. S.	s	0	10 6
Ditto	d	0	5 0	Kirkness, Mr. W. E.	d	10	0 0
Johnson, Mr. H.	s	0	10 0	Kitchen, Mr. J. Edward			
Johnson, Mrs.	s	0	10 0	(1935)	d	1	1 0
Johnson, Mrs. Herbert	d	0	10 0	Kneen, Mr. W. H.			
Johnson, The Rev.				(1935)	s	0	5 0
T. C.	d	0	10 0	Knight, The C. B.			
Johnston, Miss J. M.				Howard	s	0	10 6
R.	d	1	0 0	Knight, Miss J. F.	d	1	1 0
Jolly, The Rev. Canon				Knocker, The Rev.			
R. B.	s	0	2 6	H. C.	s	0	5 0
Jones, Miss E. Hunter	d	0	2 6	Knott, Miss E. F.	d	5	0 0
Jones, Mr. F. J.	d	0	2 6	Knowles, Mrs.	d	1	7 7
Jones, Mr. G. M. B.	s	1	0 0				

	£	s.	d.		£	s.	d.		
Knox, The Misses				Leffler, Mr. W. E. . .	d	0	1	0	
B. E. & K. D. . .	d	2	2	0	Lefroy, Mrs. (1935 and				
Knox, Mrs. . . .	d	1	1	0	1936) . . .	s	1	0	0
Knox, Miss A. . .	d	1	0	0	Lefroy, Miss (1935 and				
"L.B." . . .	d	0	10	0	1936) . . .	s	0	10	0
Lacy, Rev. F. H. . .	s	1	1	0	Leicester, The Rt. Rev.				
Laing, Mr. J. W. . .	s	10	0	0	The Lord Bishop of	s	0	5	0
Lake, Miss M. . .	d	0	10	0	Leigh, Mrs. . . .	s	0	10	0
Lamb, Miss A. M. . .	s	1	1	0	Leigh, Mrs. F. G. . .	s	1	10	0
Lambert, Mr. C. H. s	s	0	10	0	Leggatt, Miss A. . .	s	0	10	0
Lamington, Rt. Hon.					Ditto . . .	d	0	5	0
Lord . . .	d	0	3	0	Lemon, Mrs. A. E. . .	d	0	10	0
Lampen, Miss C. B. s	s	0	10	0	Lepard, The Misses	d	1	0	0
Lampen, Mrs. . .	d	2	0	0	Leresche, Miss F. M. s	s	0	5	0
Lamplough, Mr. W.					Lermit, The Rev. L.				
E. S. . .	d	5	5	0	H. . .	d	2	0	0
Lancaster, Miss K. . .	s	0	10	6	Leslie, The Misses . .	d	0	10	6
Lancaster, Miss H. .	s	0	10	6	Leslie, Miss M. R. . .	s	1	1	0
Land, Mrs. . . .	d	0	10	0	Lesslie, Mr. R. J. . .	s	1	1	0
Lander, Miss F. M. d	d	0	10	0	L'Estrange, Miss . .	d	1	10	0
Langhorne, The Rev.					Lethbridge, Rev. H.				
E. H. . .	d	0	10	0	C. B. . .	s	1	1	0
Langston, Miss M. . .	d	0	5	0	Lethbridge, Mrs. H.				
Large, The Rev. R. J. s	s	0	10	0	C. B. . .	s	1	1	0
Laurence, Miss . .	d	1	0	0	Lett, The Rev. W. R. s	s	0	10	0
Lawder-Eaton, Mrs. s	s	0	10	0	Letts, Mr. C. W. . .	d	1	1	0
Lawrence, Mrs. . .	d	1	0	0	Letts, Miss . . .	d	0	5	0
Lawrence, Mr. A. . .	s	1	0	0	Letts, Mr. Charles				
Lawrence, Miss E. W. d	d	0	5	0	Wm. . .	d	1	1	0
Lawrence, Miss F. J. s	s	0	10	0	Lewin, Mrs. A. . .	d	1	1	0
Lawrence, Mrs. R. . .	d	1	1	0	Lewis, Mr. G. D. . .	d	0	3	0
Lawson-Johnston, The					Lewis, The Rev. H.				
Hon. Ian . . .	s	0	10	0	E. C. . .	d	1	1	0
Lea-Wilson, The Rev.					Lewis, Miss M. T. . .	d	0	2	0
A. . .	d	0	5	0	Lewis, The Rev. R. M.				
Leach, Miss . . .	d	1	0	0	(Lent Offering) . .	d	1	10	0
Leach, Rev. R. . .	s	0	10	6	Lewis, The Rev. W.				
Leader, The Misses s	s	1	0	0	H. . .	d	1	0	0
Leatham, Miss F. . .	s	0	2	6	Lindam, The Rev. J.				
Ledgard, The Rev. R.					H. . .	d	0	5	0
G. . .	s	0	2	6	Lintorn-Orman, Mrs. d	d	10	0	0
Lee, Miss A. M. . .	d	5	0	0	Lister, The Rev. H.				
Lee, Miss E. A. . .	d	1	1	0	E. . .	s	0	5	0
Lee and Son, Messrs.					Livesey, Mrs. . .	s	2	2	0
C. J. . .	s	1	1	0	Livesey, Mr. Frank s	s	1	1	0
Lee, The Rev. C. P. s	s	0	2	6	Livesey, Miss H. . .	d	0	5	0
Lee, Mrs. . .	s	0	2	6	Llewellyn, Mr. W. W. s	s	1	1	0
Lee, The Rev. H. . .	d	0	5	0	Lloyd, Mrs. . .	s	0	10	6
Lee, Mr. Percy . .	d	1	1	0	Lloyd, The Misses . .	d	0	2	6
Leech, Mrs. . .	d	1	0	0	Lloyd, Miss E. . .	d	0	10	0
Leech, Miss F. K. . .	d	1	0	0	Lloyd, Miss K. A. . .	d	0	5	0
Lees, Miss G. M. . .	d	0	2	6	Lloyd, Mrs. M. J. . .	s	0	10	0
Lees, Mr. G. M. . .	s	0	10	0	Lloyd, Miss I. F. M. d	d	0	2	6
Lee-Warner, Mrs. E. d	d	0	6	6	Lloyd, Rev. J. H. . .	s	0	10	6

		£	s.	d.			£	s.	d.		
Lockhart, Mrs.	..	s	0	5	0	Major, Mrs. R.	..	d	1	0	0
Lockhart, Miss M. K.						Malet, Lady ..	..	d	0	5	0
D. S.	..	d	0	10	0	Mallett, Rev. Preb.					
Lockhart, Mr. P. W.	..	s	1	0	0	G. H. W.	..	s	0	5	0
Lodge, Miss	..	s	1	0	0	Mallinson, Mr. W.					
Logan, Mr. T. T.	..	s	0	10	0	J.P.	..	s	1	1	0
Ditto	..	d	1	0	0	Mamhead, The Rt.					
Lomax, The Rev. J.						Hon. Lord	..	s	1	0	0
H.	..	s	0	5	0	Ditto	..	d	5	0	0
London, The Ven.						Manisty, I.C.S.I., Mr.					
Archdeacon of	..	s	0	10	0	G. Eldon	..	d	1	0	0
Long, The Rev.						Mann, Miss J.	..	d	0	2	6
Canon B.	..	s	0	5	0	Mann, Miss K. R.	..	s	0	10	0
Long, The Rev. Canon						Mann, Miss M.	..	s	3	3	0
C. N.	..	s	0	10	0	Manning, Mrs.	..	s	0	5	0
Long, The Rev. W. T.	d	0	2	0	Mansfield, Mrs.	..	s	2	2	0	
Loring, Mrs. A.	..	s	1	1	0	Maples, Mrs.	..	d	1	1	0
Lovell, Mrs.	..	s	0	10	0	March, Miss A.	..	d	2	0	0
Lovett, Miss	..	d	2	2	0	March, Miss E. C.	d	1	1	0	
Lowe, Miss	..	d	0	10	6	Marchaubon, Miss A.	d	1	1	0	
Lowry, Miss E.	..	s	0	10	0	Marden, Miss O.	..	d	0	5	0
Loyd, Miss M. F.	..	d	1	1	0	Margetts, Miss M.	..	s	0	10	0
Luck, Mrs. C. M.	..	d	1	0	0	Ditto	..	d	1	0	0
Luscombe, Sir John H.	d	1	1	0	Marling, Major W.						
Lynes, Rear-Admiral,					J. P.	..	d	2	0	0	
R.N.	..	s	5	0	0	Marriott, Mrs.	..	d	0	5	0
Lyon, Miss A. M.	..	s	1	1	0	Marsh, Mrs. F. A.	..	d	2	2	0
Lyon, Mrs. C.	..	s	1	0	0	Marsh, Mr. H. A.	..	s	1	3	0
Lysaght, Mrs. G. S.	d	5	0	0	Ditto	..	d	0	10	0	
Lythall, Miss	..	d	0	2	6	Marsh, Miss J.	..	s	0	2	6
"M.M."	..	d	4	0	0	Marsh, Miss R. J.	..	s	0	2	6
Macbeth, Mr. W. P.	d	1	1	0	Marsh, The Misses	..	d	0	10	0	
MacGeough-Bond,					Marshall, Rev. C. B.	..	s	2	2	0	
Lt.Col.	..	s	0	5	0	Marshall, The Rev.					
Ditto	..	d	0	5	0	Wm.	..	d	1	0	0
MacGillycuddy, Mrs.	..	s	1	0	0	Marson, Miss G. E.	d	1	0	0	
MacIntyre, Mrs.	..	s	1	1	0	Marston, Mrs. A. B.	d	0	5	0	
Mackay, Mrs. James	..	s	1	0	0	Martelli, Miss A.	..	s	0	5	0
Mackenzie, Rev. D. F.	s	3	3	0	Marten, Miss I.	..	s	2	2	0	
Mackenzie, Miss M. H.	d	0	5	0	Martin, The Misses	d	0	5	0		
Mackenzie, Mr. M.					Martin, Mr. D. J.	..	d	0	5	0	
M. Hodson	..	d	2	2	0	Martin, Mr. E.	..	s	1	0	0
Mackinlay, Mrs. E.	d	0	10	6	Martin, Mrs. H. A.	d	0	2	6		
MacLeod, Mrs.	..	d	0	5	0	Martin, Miss I.	..	d	0	2	6
MacLeod, Major M.	d	1	0	0	Martin, Mr. J. H.	..	s	1	1	0	
Mackonochie, The					Martin, Miss L. A.	d	0	5	0		
Rev. J. A.	..	d	0	5	0	Martin, Miss M. E.	d	0	3	0	
Macoun, Mr. C. D.	..	d	0	5	0	Martin, Miss M. G.	d	1	1	0	
Macready, Mr. W. C.	d	0	5	0	Martin, Miss T.	..	d	0	3	0	
Macvicar, Mr. Neil	s	1	0	0	Martin-Atkins, Miss	d	0	10	0		
Madden, Miss K. M.	d	1	0	0	Martineau, Miss V.	..	s	1	0	0	
Madge, Mr. A. E.	d	1	0	0	Martyn, Miss B. S.	..	d	1	1	0	
Maginnis, Miss M. E.	s	0	10	0	Martyr, Mr. R. E.	..	s	0	5	0	
Maitland, Miss M.	d	0	10	0	Mason, Miss	..	d	0	2	6	

	£	s.	d.		£	s.	d.
Mason, Miss E. S. . . . s	1	1	0	Miller, Mrs. d	1	0	0
Ditto d	0	2	6	Miller, Rev. C. S. . . s	1	1	0
Mason, Mrs. W. . . . d	1	10	0	Miller, Major F. . . . d	0	5	0
Mathews, Ald. A. M., J.P. d	1	1	0	Miller, Miss K. . . . s	0	10	0
Matthews, The Misses s	0	5	0	Miller, Miss M. . . . d	1	0	0
Matthews, Mr. and Mrs. F. L. D. . . . d	2	2	0	Miller, The Rev. R. B. d	1	0	0
Matthews, The Very Rev. W. R. d	2	2	0	Millner, Mr. Henry . . d	0	10	0
Maughfling, Miss M. d	0	5	0	Milroy, Miss d	0	5	0
Maunsell, Mrs. . . . d	0	5	0	Mills, Mrs. d	2	0	0
Maxham, Miss d	0	2	0	Mills, Miss s	2	2	0
Maxwell, Mrs. G. B. d	0	4	0	Mills, Mrs. A. . . . s	0	2	6
Maxwell-Smith, The Misses s	0	5	0	Milne, The Misses . . d	0	12	6
May, Mr. F. S. . . . d	0	5	0	Milne, Mr. George . . d	0	5	3
May, Mr. H. R. D. . . s	1	1	0	Minton - Senhouse, Mrs. d	0	10	0
May, Sir Reginald . . d	1	0	0	Miskin, Mrs. E. S. (1935 and 1936) . . d	1	0	0
Maynard, Dr. E. F. . . d	2	2	0	Mitchell, Mrs. d	1	0	0
Maynard, Miss M. . . d	1	1	0	Mitchell, Mrs. A. C. d	0	5	0
Maynard, Miss M. . . d	1	1	0	Mitchell, Mr. G. A. d	2	2	0
Mayo, Miss s	0	5	0	Mitchell, Sir G. A. . . d	1	0	0
McCarthy, Mrs. . . . d	0	10	0	Mitchell, Mrs. R. A. d	1	0	0
McCaskill, Colonel . . s	0	10	0	Mitchell - Withers, Miss s	1	0	0
McDonall, The Misses d	0	2	6	Moberly, Rev. E. W. s	1	0	0
McFerran, Mr. W. R. d	0	10	0	Moberly, Miss d	0	10	0
McKean, Mrs. s	0	2	6	Moeran, The Rev. J. W. W. d	0	10	0
McKean, Miss s	0	2	6	Mole, Mr. A. C. . . . d	0	10	0
McLaren, Mrs. d	1	0	0	Mole, Mr. F. J. . . . s	0	2	6
McLaren, Miss C. M. s	0	2	6	Molesworth, Miss M. A. s	5	5	0
McLaren, Mr. Robert d	0	10	6	Moline, Miss E. B. . . d	0	5	0
McLaren, Mrs. R. . . s	1	0	0	Moloney, Mrs. s	1	0	0
McLeod, Mr. N. C. . . d	0	5	0	Moloney, C.B.E., Mr. E. A. s	0	10	0
McMurchy, Miss . . . d	0	10	0	Monckton, Miss A. G. d	0	7	0
McNaughton, Miss G. d	0	2	6	Monk-Smith, Miss M. E. s	5	0	0
McNeill, Dr. Mar- garet E. s	0	10	0	Ditto d	5	0	0
Meade-King, Miss . . d	10	0	0	Montgomery, Miss K. d	1	0	0
Mears, The Rev. E. . . d	0	10	0	Moon, Mr. E. R. P. . . d	1	0	0
Meikle, Mrs. d	0	5	0	Moore, Mrs. A. . . . d	0	10	0
Meller, Mr. C. H. . . d	0	10	0	Moore, The Rt. Rev. Bishop d	0	10	0
Mellor, Mrs. E. W. . . s	1	1	0	Moore, Miss A. Os- borne d	0	10	6
Ditto d	2	2	0	Moore, The Rev. C. A. G. s	2	0	0
Menneer, Dr. and Mrs. (1936 & 1937) d	0	10	0	Moore, D.D., F.L.S., The Rev. Canon Kingsmill d	1	0	0
Mercer, Mrs. E. . . . d	0	2	0	Morgan, The Rev. Canon s	0	10	0
Merrick, Miss C. A. d	0	2	6				
Merriman, Miss J. . . s	0	5	0				
Metcalfe, Miss A. E. d	0	2	6				
Metheringham, Mrs. d	0	2	6				
Mew, Miss Alice . . . d	0	5	0				
Micklefield, Miss E. d	0	2	6				

	£	s.	d.		£	s.	d.
Morgan, The Rev. E.				Newton, Miss M. D.	d	0	10 0
A. and Mrs.	d	1	5 0	Newton, Miss M. J.	s	0	5 0
Morgan, Mr. Wm.	d	3	0 0	Newton, Mr. W. E.	d	1	0 0
Morland, Mrs.	d	2	2 0	Nicholets, Rev. J.	s	0	10 6
C.B.E.				Nicholls, Mrs.	d	0	2 6
Morris, Lady	s	1	0 0	Nicholls, Mr. F. W.	s	0	5 0
Morris, Mrs. A. H.	d	0	2 6	Ditto	d	0	5 0
Morris, Mr. A. V.	d	0	10 0	Nichols, Miss E. M.	d	2	0 0
Morris, The Rev. C.	s	0	2 6	Nichols, Miss I.	s	0	10 0
Morris, Mrs. E. G.	s	0	10 0	Nicholson, Mrs.	s	1	1 0
Morris, Miss J. A.				Nicholson, Miss	s	0	5 0
M.	d	1	0 0	Nicholson, Miss	d	0	10 0
Morris, Miss M. H.	d	0	10 0	Nightingale, Mrs.	d	1	0 0
Morton, Miss A. T.	d	0	2 6	Nix, Miss B.	d	1	0 0
Morton, Miss M. C.	d	0	10 0	Nokes, Mr. C. A.	d	0	5 0
Moss, Mrs. Miles	d	2	0 0	Norris, Miss A. H.	s	0	2 6
Moss, Mrs. W.	s	1	1 0	Ditto	d	0	2 6
Mosse, Mrs.	s	1	1 0	Norris, Miss E. LL.	s	0	2 0
Mothersill, Miss E.	s	0	5 0	Norwich, The Right			
Mottershead, Mr. F.				Rev. The Lord			
W.	d	0	10 0	Bishop of	s	1	1 0
Mounsey, Miss	d	0	5 0	Nosworthy, Mrs. S.			
Moutray, Miss A. M.				H.	s	5	5 0
S.	d	1	0 0	Nuttall, Miss E.	d	0	5 0
Mowll, The Very Rev.				Nutting, Lady	d	1	1 0
E. W.	s	0	2 6	O'Brian, Mrs. E. Staf-			
Mozley, The Rev.				ford	s	1	1 0
Canon	d	2	2 0	O'Brian, Miss F. A.	d	1	1 0
Mumford, Mrs. A. E.	d	0	10 0	Oldfield, Miss E. A.	s	1	1 0
Munk, Miss M. E.	d	0	3 6	Oldham, Mrs.	d	0	10 0
Murch, Mrs.	d	1	0 0	Oliver, Miss E. G.	d	0	2 6
Murray-Browne, Mr.				Oliverson, Miss	d	1	0 0
W.	s	1	1 0	Oman, Lady	s	1	0 0
Murton, Miss J.	s	2	0 0	Oram, Mr. W. Adams	s	1	1 0
Ditto	d	3	0 0	Ormesby, The Misses	d	1	0 0
Murton, Miss M.	s	2	2 0	Orpin, Mrs. M.	d	0	5 0
Myers, The Rev.				Orr, Mrs. E.	d	0	10 0
Canon C.	d	10	0 0	Overton, Miss Maud	d	1	0 0
Mylrea, The Rev. C.				Owen, Lady	d	0	10 0
G.	s	0	10 0	Packe, Miss E. M.	d	0	2 6
Naylor, Mr. T. H.	d	0	2 6	Padley, Mr. Henry M.	d	0	5 0
Neave, Miss	d	0	2 6	Paget, Mrs. E. Butlin	s	1	0 0
Neilson, Mrs.	d	1	0 0	Pain, Mrs. B. H.	d	0	2 6
Nethercliff, Mrs.	d	0	2 6	Palgrave, Rev. F.			
Nevill, Mrs. F. M.	d	3	3 0	Temple	s	1	1 0
Nevison, Mrs. E.	s	0	5 0	Palmer, Lady	d	1	1 0
Newbold, Miss	d	0	5 0	Palmer, Mr. H. M.	d	0	5 0
Newbold, Miss G. E.	d	0	2 6	Palmer, Mr. Herbert	s	0	5 0
Newington, Mrs.				Pamphilon, The			
Campbell	s	6	6 0	Misses	s	0	10 0
Newman, Mr. W.	s	0	5 0	Panther, Mr. S. H.	d	0	5 0
Newnham, Miss E. M.	d	0	10 0	Parker, Miss	d	0	10 0
Newton, Miss	d	2	0 0	Parker, Miss A. M.	d	1	1 0
Newton, Rev. C. F.	s	6	6 0				

	£	s.	d.		£	s.	d.
Parker, Mrs. Yarborough	d	1	10	0	Philcox, Mrs.	d	0 10 0
Parr, Mrs. T. R.	d	0	5	0	Phillips, Mrs.	d	0 5 0
Parry, Rev. J. M.	s	20	0	0	Phillips, Mr. W. M.	d	2 0 0
Parry, Mrs. Winter	s	0	5	0	Phillips, Mrs. G. F.	d	1 1 0
Ditto	d	0	10	0	Phillips, Mrs.	d	0 3 0
Parsons, Miss E. M.	d	0	2	6	Phillips, Mrs. S. A.	d	0 2 0
Parsons, Mrs. Latter	d	0	10	0	Phillpott, Mrs.	s	1 1 0
Parsons, The Hon. Canon	d	1	1	0	Philpotts, Rev. W. E. and Mrs.	s	0 5 0
Parsons, The Hon. Mrs. Randall	s	0	10	6	Phipps, Miss	d	0 5 0
Paterson, Dr. J. J.	d	0	10	0	Pierce, Miss J.	d	0 2 6
Paton, Mr. and Mrs. J. A.	d	1	1	0	Pike, Miss I.	d	0 5 0
Patten, Miss E.	d	0	10	0	Pilgrim, Miss	d	1 0 0
Pattenden, Miss J. E.	s	0	2	6	Pitcairn, Mrs. D. Lee	s	1 0 0
Pattenden, Miss Kate	s	1	0	0	Pitman, Mr. H. A.	d	0 10 0
Patterson, The Rev. Canon	s	0	5	0	Plant, Mrs.	d	0 5 0
Patterson, Mrs.	d	0	2	6	Plater, Miss (1935)	d	0 2 6
Payne - Smith, The Rev. W. H.	s	1	1	0	Plowden - Wardlaw, The Rev. J.	d	0 5 0
Peach, Mrs. R.	d	0	5	0	Plumptre, Miss C. L.	s	0 3 0
Peacock, Miss M. E.	s	0	2	6	Poad, Miss Helen	d	0 5 0
Peal, Mrs.	s	1	1	0	Pocock, Miss	d	0 2 6
Peake, Mrs. Herbert	s	1	1	0	Poe, The Rev. Purefoy	d	0 5 6
Peake, Miss M.	s	0	5	0	Pointing, Miss M. S.	s	1 1 0
Pearce, The Misses	s	0	5	0	Pole, Mrs. W.	s	0 5 0
Pearce, Miss J. M.	s	2	0	0	Pollock, Mrs.	s	0 5 0
Pearse, The Misses	d	1	0	0	Ponsonby, Lady Maria		1 0 0
Pearson, Miss M.	d	0	10	0	Pope, Mrs.	d	1 0 0
Pease, Miss A. M.	s	1	0	0	Popplestone, Capt. W. G., M.B.E.	s	1 1 0
Pegg, Mr. S. J.	d	1	1	0	Ditto	d	1 1 0
Pelly, Rev. Canon	d	0	5	0	Porritt, Mrs.	d	0 10 6
Pember, Mrs.	d	1	10	0	Portal, Miss	d	1 1 0
Pemberton, Mrs. B. E.	d	0	5	0	Porter, Miss E. M.	d	1 1 0
Penn, Mrs.	s	1	1	0	Portman, The Rev. A. B.	d	2 2 0
Penny, Mr. F. S.	d	1	0	0	Portman, Miss E.	s	0 5 0
Penny, Mr. T. S.	s	0	10	6	Portsmouth, The Rt. Rev. Lord Bishop of	s	0 2 6
Perkins, Miss	d	0	5	0	Pott, Mr. G.	s	0 10 0
Perry, Miss Eleanor G.	d	5	0	0	Potter, Mrs. M.	d	1 0 0
Perry, Mrs. R. W.	d	0	5	0	Potterton, Miss	d	0 10 0
Peskett, Miss W.	d	0	10	0	Powell, Mrs.	s	0 2 6
Peterborough, The Rt. Rev. the Lord Bishop of	s	0	2	6	Powell, Miss	s	0 5 0
Pettitt, Miss J.	d	0	2	6	Powell, Mr. L. M.	s	1 0 0
Pettitt, Mrs. Stephen	d	0	2	6	Powell, Mr. S. L.	s	1 1 0
Peyton, Rev. W. W.	s	3	3	0	Power, The Ven. Archdeacon G. E.	d	0 2 6
Phayre, Lt.-Gen. Sir Arthur	s	1	0	0	Power, Lady	s	1 1 0
					Pownall, Mrs.	d	1 1 0
					Pownall, Miss A.	s	0 2 6
					Poynder, Mrs. L. M.	d	2 0 0

	£	s.	d.		£	s.	d.
Pratt, Mrs. B. M.	d	2	2	0	Reynolds, Mr. G. W.	s	0 10 0
Pratt, Dr. J. Wyatt	s	0	10	6	Rhodes, Mr. E. H.	s	2 0 0
Prescott, The Misses, and Mrs. Cartwright	d	1	1	0	Rhodes, The Rev. A. H.	d	0 5 6
Prescott, Mrs.	d	0	10	0	Rhondda, Sybil Vis- countess	d	0 5 0
Price, Miss A. H.	d	0	2	6	Richards, The Ven. Archdeacon J. H.	s	0 2 6
Price, Mr. E. Steane	s	5	0	0	Richardson, Mr. E. A.	d	1 1 0
Price, Mrs. I.	d	0	10	0	Richardson, Rev. J. H.	d	2 0 0
Price, Miss W.	s	0	2	6	Richardson, Mrs.	d	1 1 0
Price, Mr. W. H.	d	0	3	0	Ricketts, Mrs. Percy	s	1 0 0
Prickard, Mr. A. O.	d	0	2	6	Ridding, Lady Laura	d	0 10 0
Prideaux-Brune, Miss B. M.	d	1	1	0	Riddle, Mr. A. H.	d	0 10 0
Priestley, Miss	s	1	0	0	Ridley, Mr. F. R.	d	0 10 0
Priestley, Miss E. S.	d	0	10	0	Ridley, Miss (the Late)	s	1 0 0
Pringle, Mrs.	d	0	10	0	Rigg, Miss M.	s	0 10 0
Pritchard, Mr. F. E.	d	1	0	0	Riggall, Mrs.	d	1 0 0
Pritchett, Miss	d	0	5	0	Risdon, Miss M. E. D.	s	1 0 0
Provis, Mr. Edward	s	2	2	0	Roberton, Mrs.	s	0 5 0
Puckridge, The Rev. J. S.	s	0	2	6	Roberts, Mrs.	d	0 5 0
Pulbrook. Mr. and Mrs.	d	1	1	0	Roberts, Mrs.	d	0 2 6
Pulliblack, Nurse E.	d	0	1	0	Roberts, Miss D. S.	d	1 0 0
Pulling Miss M. E.	d	0	5	0	Roberts, Miss E.	d	0 1 0
Purser, Miss J.	d	0	10	0	Roberts, Mrs. J.	d	0 10 0
Pusey, Mrs.	d	20	0	0	Roberts, The Rev. H. J.	s	0 2 6
Quick, The Rev. Canon O. C.	s	0	10	6	Roberts, Miss M. K.	d	0 5 0
Quicke, Miss R. A.	d	0	2	0	Robertson, Mr. F. E. and Miss	d	0 10 0
Radcliffe, Miss	s	0	5	0	Robertson, Miss J. D.	d	0 2 0
Radmall, Mr. John H.	s	0	5	0	Robeson, Mr. F. E.	d	0 10 0
Rainer, Lt.-Col.	s	0	10	6	Robins, Mrs.	d	0 10 0
Raines, The Misses	d	1	0	0	Robins, The Ven. Archdeacon W. A.	s	0 10 0
Ramsay, Mrs. N L.	d	1	1	0	Robinson, Miss E. B.	d	0 2 6
Ramsbotham, Miss R.	d	1	0	0	Robinson, Miss H. F.	s	0 5 0
Randolph, Miss	d	0	10	0	Robinson, Lt.-Col. J. A. Purefoy	d	0 10 6
Randolph, Mrs.	d	0	5	0	Robinson, Miss M. A.	d	0 2 6
Rashdall, Mrs. C.	d	1	1	0	Robson, The Misses A. S. and H.	s	2 0 0
Rashleigh, Mrs.	s	0	2	6	Roche, Mrs.	d	1 0 0
Rashleigh, Mr. E. S.	d	2	0	0	Roche, Miss F. L.	d	0 5 0
Rashleigh, Mr. H. P.	s	1	1	0	Rockley, P.C., G.B.E., The Rt. Hon. Lord	d	1 1 0
Rawnsley, Miss E.	d	0	5	0	Rogers, Miss M. D.	d	3 3 0
Reddan, Miss M.	s	0	10	0	Rolls, Mrs. A. H.	s	0 10 0
Redpath, Miss A. E.	s	1	1	0	Rolston, Mrs. G. T.	s	0 5 0
Rees-Jones, The Rev. S. C. and Mrs.	d	1	1	0	Romer, Mr. and Mrs. A.	d	1 1 0
Rees - Mogg, Mrs. Graham	s	2	0	0	Rooke, Lt.-Col. C. P.	d	0 10 0
Reeves, Mr. H. W.	s	1	1	0			
Reily, Miss E. M.	d	1	0	0			
Rennie, Mr. S.	s	0	2	6			
Rew, Miss	d	1	0	0			
Reynolds, Mr. E. L.	d	0	5	0			

	£	s.	d.
Roper, Mrs. . . . s	1	1	0
Ross, Miss M. N. . . d	0	1	0
Rossiter, Mrs. G. F. . s	0	5	0
Rouse, Miss . . . d	1	0	0
Routh, Mr. R. G. . . d	0	10	6
Rowcliffe, Mrs. E. L., O.B.E. . . s	0	10	0
Rowland, Miss E. G. . s	1	1	0
Rowntree, Miss . . . d	0	2	6
Royden, Miss M. C. . s	1	0	0
Royds, Mrs. A. L. . . d	0	1	6
Royse, The Rev. W. H. Harvey, R.N. . . s	1	1	0
Rundle, Miss . . . d	1	0	0
Rushbrooke, Mr. F. W. d	1	1	0
Rushton, Miss G. . . d	1	1	0
Russell, Mrs. J. W. . s	4	0	0
Rust, Miss C. M. . . d	0	15	0
Rutherford, Mr. H. K. . . d	1	10	0
Ryalls, The Misses . d	0	10	0
Sadler, Miss A. . . d	0	5	0
Sadler, Mr. G. (1935 and 1936) . . . s	4	4	0
Sale, Miss E. E. . . d	1	0	0
Salisbury, The Most Hon. the Marquis of . . . d	5	0	0
Salter, Mrs. Stuart . s	0	10	0
Salisbury, Mrs. . . d	0	5	0
Sampson, Miss F. . . s	0	2	6
Sampson, Miss . . . s	0	2	6
Sampson, Miss E. M. d	0	5	0
Sanders, Miss . . . s	0	10	0
Sanders, Miss L. . . d	0	2	6
Sanders, Mrs. . . . s	1	1	0
Sanderson, Mrs. E. Manners . . . s	1	1	0
Sandham, Mrs. George . . . d	0	10	0
Sands, Miss F. M. . . s	0	3	0
Sandy, Mr. Lewis . . d	0	10	6
Sangster, Mrs. . . d	0	10	0
Satterthwaite, Miss . d	0	2	6
Saunders, Mrs. M. H. d	2	2	0
Savill, Mr. L. L. (1935) . . . d	1	1	0
Scholes, The Rev. E. F. P. . . . s	0	7	6
Scholte, Mr. Dudley . d	1	1	0
Scholte, Mrs. E. . . s	1	1	0
Schooling, Mrs. Fredk. . . . s	0	10	0

	£	s.	d.
Scorfield, Miss E. Mayson . . . d	1	0	0
Scott, Rev. A. S. Hill . s	1	1	0
Scott, Mrs. E. M. . . s	0	10	0
Scott, Mr. G. Forrester . . . d	0	2	6
Scott, Lt-Col. G. T. . d	1	1	0
Scott, Miss L. M. . . d	0	2	6
Scott, The Misses Munro . . . d	0	2	6
Scraser, Miss . . . d	0	10	0
Secretan, Miss D. C. . s	2	0	0
Secretan, Mr. S. D. . s	1	0	0
Ditto . . . d	1	0	0
Sedding, Miss, and Friend . . . d	1	1	0
Selborne, The Rt. Hon. Lord . . . d	7	0	0
Seon, Mrs. E. . . d	0	5	0
Sergeant, Miss M. . . d	0	10	0
Serres, The Rev. H. A. d	0	10	0
Sewell, Miss . . . d	1	1	0
Shackleton, Miss M. A. . . . s	4	4	0
Shadbolt, Miss F. M. d	0	2	6
Shadrack, Mrs. . . s	0	10	0
Shakespeare, Miss V. d	3	0	0
Shallcross, Mrs. . . d	0	5	0
Sharp, The Rev. C. J. d	0	10	0
Sharpe, Miss E. M. . d	0	5	0
Sharpe, Mr. J. E. . . d	0	2	6
Shaw, Mrs. . . . d	0	2	6
Shaw, Mrs. E. . . . d	0	10	0
Shaw, Miss F. M. . . s	0	10	0
Shaw, Mrs. Joseph . . d	10	0	0
Shaw, Mr. Robert N. . s	4	0	0
Sheldon, The Rev. J. F. and Mrs. . . . d	5	0	0
Shelley, Dowager Lady d	5	5	0
Shepherd, Miss C. J. d	0	2	6
Sheppee, Mrs. . . . d	0	5	0
Sherley-Price, The Rev. R. . . . s	1	0	0
Sherwood, Mrs. . . . s	0	4	0
Shettle, The Rev. G. T. . . . s	0	10	6
Shields, Miss C. E. . d	1	0	0
Shields, Miss E. F. . d	1	1	0
Shields, Miss F. R. . s	1	0	0
Shields, Mrs. . . . s	0	10	0
Shillington, Miss E. M. F. . . . d	0	4	6
Short, Mrs. . . . d	1	0	0

	£	s.	d.
Shortland, Mrs. . . . s	2	2	0
Shuttleworth, The			
Hon. Mrs. Kay . . . d	1	0	0
Sidgwick, Miss M. C. d	0	3	6
Simes, The Rev. C. . .			
E. d	0	1	0
Simpson, Miss A. M. d	0	10	0
Sims, Miss E. C. . . d	0	2	6
Sinclair, Mrs. . . . d	0	5	0
Sinclair, Mrs. John s	1	1	0
Sinclair, Dr. Howard d	0	10	6
Sing, Mrs. G. H. . . s	2	2	0
Skilbeck, Miss . . . s	0	10	0
Skinner, Mrs. . . . d	0	10	0
Skinner, Mrs. Holt s	2	0	0
Skrine, Miss A. E. . d	0	2	6
Slade, Miss Ada . . s	1	0	0
Smallpeice, Miss . . s	11	0	0
Smallwood, Mrs. . . d	0	1	0
Smiles, Miss J. P. . d	0	10	0
Smith, Miss d	0	2	6
Smith, The Rev. A. .			
(1935, 1936 & 1937) s	1	11	6
Smith, Miss A. L. . . d	0	2	6
Smith, Lt.-Colonel			
Astley d	0	5	0
Smith, Miss C. A. . d	0	2	6
Smith, The Rev. C. .			
A. Monk d	1	1	0
Smith, Mr. Donald .			
F. d	0	10	0
Smith, Miss E. Clif-			
ford s	5	0	0
Smith, Mrs. F. F. . . d	1	0	0
Smith, Mr. Harry . . s	0	7	6
Smith, Miss H. . . .			
Saumarez d	0	1	0
Smith, Mr. P. J. . . d	0	2	0
Smith, Mr. Leopold .			
D. E. d	1	1	0
Smith, Mr. T. Parker s	0	2	6
Smith, Miss W. L. . . d	0	1	0
Smithson, Miss G. . . d	0	10	0
Smyth, The Hon. Mrs. d	0	10	6
Smyth, Dr. W. . . .			
Johnson s	1	0	0
Smyth, The Misses .			
M. and E. d	1	0	0
Snowden, Miss E. G. s	1	0	0
Ditto d	1	0	0
Somervell, Mrs. W. .			
H. s	0	10	6
Sommer, Mr. D. W. .			
A. s	1	0	0

	£	s.	d.
Soper, The Rev. F. .			
R. H. d	0	2	6
Southwell, Mrs. . . s	0	10	6
Southwell, Miss C. R. d	0	5	0
Soutter, Miss . . . s	0	10	0
Sowden, Mrs. . . . s	0	2	6
Spear, Miss d	0	0	6
Speer, Dr. W. H. . . d	0	10	0
Spence-Colby, Mrs. . d	1	0	0
Spratt, Mr. R. H. . . d	1	0	0
Squire, Mrs. A. M. .			
B. d	0	10	0
Stables, Mrs. Ashley s	1	1	0
Stackpoole, Mrs. . . d	0	1	0
Stallard, Mrs. . . . d	1	1	0
Staniforth, Mr. G. W. d	1	0	0
Staniland, Miss M. . s	1	0	0
Stanton, The Rev. .			
W. J. d	2	10	0
Starey, Mrs. d	0	10	0
Start, Mrs. d	1	1	0
Startin, Mrs. . . . s	0	10	6
Stead, The Rev. H. .			
A. s	0	10	6
Stedall, Miss . . . s	0	10	0
Steele, Miss M. E. . s	1	0	0
Steer, The Rev. W. .			
H. Hornby s	5	5	0
Stephens, Mr. E. J. . s	3	3	0
Stephens, The Rev. .			
H. H. s	0	5	0
Sterry, Mrs. s	1	0	0
Stevens, Mrs. F. A. . s	10	0	0
Stevens, Mr. F. H. . d	2	0	0
Stevenson, Miss E. . d	2	0	0
Stevenson, Miss M. . s	1	1	0
Stevenson, Mrs. . . d	2	0	0
Stewart, Miss F. . . d	1	1	0
Stobart, The Misses s	0	5	0
Stocker, Mrs. . . . d	0	10	0
Stocker, Miss . . . d	0	10	0
Stocker, Miss . . . d	0	5	0
Stokes, Dr. Charles .			
E. s	1	1	0
Stokes, Mr. J. L. . . s	0	10	6
Stone, Mr. and Mrs. .			
W. H. d	1	1	0
Storr, The Rev. Canon			
V. F. and Mrs. . . s	1	0	0
Stracey, Mrs. Ernest s	1	1	0
Strachan, Mr. F. L. . d	0	10	0
Strange, Miss . . . d	0	1	0
Strange, Brig.-Gen. .			
R. J. d	2	0	0

	£	s.	d.		£	s.	d.		
Strangways, Miss H.				Thorneycroft, Miss F.	d	0	10	0	
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Swann, The Rev. S.	d	1	1	0	Towse, Miss B. J. B.	s	1	10	0
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Swift, Mrs. s	1	1	0	W. s	1	1	0		
Swinton, Rev. A. E.	d	0	10	0	Treachner, Mr. and				
Swinton, Miss H. M.	d	0	5	0	Mrs. d	0	10	0	
Sworder, Dr. Horace	d	0	10	0	Trefusis, Col. The				
Sykes, Mr. E. G. .. s	1	1	0	Hon. H. W. F. S.	s	2	0	0	
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Tailby, Mr. W. P. .. d	0	2	6	Tremlett, Miss M. L.	d	0	5	0	
Tallis, Mrs. W. A. .. d	0	5	0	Trigger, Mrs. Oliver	d	0	10	0	
Tamplin, Mrs. T. W.	d	0	10	6	Trimmer, The Rev.				
Tatham, Miss G.				D. and Mrs. .. d	1	10	0		
(1935 and 1936) .. d	0	15	0	Trimmell, Miss E. C.	s	0	10	0	
Taylor, Mrs. d	0	2	6	Tristram, Miss F. A.					
Taylor, Mr. and Mrs.	s	2	2	0	G. d	0	2	6	
Taylor, Col. E. F. .. d	10	0	0	Tudor, Miss A. M. .. d	0	2	6		
Taylor, Miss E. K. .. d	0	10	6	Turner, Mrs. d	0	10	0		
Taylor, Mr. Gilbert				Turner, Miss d	1	0	0		
J. d	0	7	6	Turner, Mrs. H. H.	d	1	0	0	
Taylor, Miss L. E. .. d	0	2	6	Turner, Mr. H. H.	d	1	1	0	
Teignmouth, Alice				Turner, Mrs. Mary					
Lady s	2	0	0	M. d	0	2	6		
Temple, Miss s	0	2	6	Twist, Miss s	1	0	0		
Terry, Mr. Ernest .. s	1	1	0	Ditto d	0	10	0		
Ditto d	1	9	0	Twist, The Rev. G. C.	s	1	1	0	
Thomas, Mr. C. V. .. d	1	1	0	Twist, The Rev. J. F.	s	0	5	0	
Thomas, Miss H. M.	s	0	7	0	Tyrwhitt, Miss .. s	1	0	0	
Thompson, Miss (1935)	d	0	5	0	"Un-named" d	2	2	0	
Thompson, Miss d	1	0	0	Upton, Miss C. E. .. s	0	5	0		
Thompson, Miss A. J.	s	5	5	0	Upton, Miss H. M.	s	1	1	0
Thompson, Miss A. M.	d	0	10	0	"V.R." d	0	5	0	
Thompson, Miss E. L.	s	0	5	0	Vandeleur, The Rev.				
Thompson, Dr. E. M.	s	0	5	0	C. R. P. d	1	0	0	
Thompson, Mrs. G.	s	1	0	0	Van Koughnet, The				
Thompson, Miss J. M.	d	0	2	0	Lady Jane d	1	1	0	
Thompson, Miss K.	d	0	10	0	Vansittart - Neale,				
Thomson, Mrs. A. E.	d	1	1	0	Lady d	0	5	0	
Thomson, Mrs. Hed-				Vaughan - Instone.					
ley d	0	5	0	Mrs. S. d	0	2	6		
Thorne, Miss d	1	0	0	Venables, Miss A .. d	0	10	0		

		£	s.	d.
Venables, Miss E.	s	1	1	0
Ditto	d	10	0	0
Venables, Mr. A. J.	d	0	10	0
Vernon, Mrs. F.	d	1	0	0
Verschoyle, Mrs.	d	0	10	0
Victcat, Mrs. E. P.	d	1	0	0
"W.R."	s	3	3	0
"W.C."	s	0	10	0
Wade, The Misses	s	0	5	0
Wagstaffe, Mr. D. (Senior)	d	0	1	0
Wainwright, Miss Stenton	d	1	0	0
Wakeman, Bt., Capt. Sir Offley	s	2	10	0
Wakley, Miss F. E.	s	0	5	0
Walker, Mrs. (1935)	d	0	5	0
Walker, Miss A. K. H.	d	5	0	0
Walker, Mrs. Basil Woodd	d	0	10	0
Walker, The Rev. Canon D.	s	1	1	0
Walker, Miss E. A.	d	0	5	0
Walker, Miss E. Scott	d	0	2	0
Walker, Mrs. J. J.	d	0	2	0
Wallace, Mrs. Eban	d	0	10	0
Wallace, Mr. T. W.	s	0	15	0
Waller, Mr. W.	s	1	0	0
Walsh, Mr. Richard	d	0	3	6
Walter, Miss P. E. F.	d	0	2	6
Ward, Mrs.	d	1	0	0
Ward, Mr. Joseph	s	1	1	0
Ward, The Hon. Kathleen	s	1	0	0
Ward, Sir T. R. J.	s	1	1	0
Warde, Mrs. E.	s	0	5	0
Ware, Mr. H. A.	d	0	5	0
Warwick, Major A. S.	d	2	2	0
Waterhouse, Mrs.	s	0	10	6
Waterman, Mrs.	d	1	0	0
Wathen, Mrs. E. O.	d	0	5	0
Watkins, Mr. A. A.	s	0	5	0
Watkins, Mrs. H. E.	d	1	0	0
Watson, Mrs.	s	0	2	6
Watson, Mr. C. L.	s	0	5	0
Watson, Mrs.	d	2	2	0
Watson, Dr. G. T.	s	1	1	0
Watson, Mr. Hugh (1935 and 1936)	s	4	0	0
Watson, Miss I. W.	d	0	10	0
Watson, Miss	d	1	0	0
Watson, Mr. T. Hey- wood	s	1	0	0

		£	s.	d.
Watton, Mrs.	d	1	0	0
Watts, Miss L.	d	0	5	0
Way, Mr. T. A. H.	d	0	5	0
Webb, Miss O. M.	s	0	10	0
Weeks, Mr. T.	s	0	5	0
Webb, Miss	d	0	5	0
Webb, Miss H. F.	d	0	2	6
Webb-Peploe, The Rev. H. M., O.B.E.	d	0	10	0
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Weightman, Miss I. A.	d	0	10	0
Wells, The Very Rev. The Dean of	s	0	2	6
Wells, Miss	s	3	0	0
Wells, Mr. M. E.	s	1	1	0
Welsh, Rev. A. and Mrs.	s	1	1	0
Wenham, Mr. W. K.	s	1	1	0
Western, Miss Gert- rude	s	0	2	6
Western, Miss I.	d	11	10	0
Western, Miss M. M.	s	1	0	0
Weston, Miss	d	0	2	6
Westropp, Mrs.	d	1	0	0
Wharrie, Mrs. M. W.	s	1	1	0
Wheeler, Miss A. B.	s	0	10	0
Wheen, Mr. Charles	d	0	10	0
Whelan, Mr. A. A.	d	2	0	0
Whitaker, Major W. H. B.	s	0	10	0
White, Mrs. E. A.	s	1	1	0
White, Miss C.	s	0	10	6
White, Mr. H. A.	s	1	1	0
Ditto	d	1	1	0
White, Miss H. U.	s	0	2	6
White, Mrs. L. A.	s	0	10	0
White, Miss M. de Lacy	d	1	0	0
White, The Rev. Canon Wilson W.	d	0	5	0
Whitehead, Gertrude Lady	d	1	0	0
Whitfield, Mrs.	d	1	1	0
Whitley, Mr. W.	d	2	0	0
Whittaker, Mr. J.	d	0	10	0
Whittington, Mrs.	s	1	1	0
Whittington, Miss W.	s	1	1	0
Whittles, Miss H.	s	1	0	0
Whytehead, The Rev. Canon H. R.	s	0	10	6
Whytehead, Rev. R. L.	s	0	10	0

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Wild, Miss B. M. . . . d	10	0	0	Wood, Miss C. F. . . . d	0	5	0
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Wilkinson, The Rev. D. H. D. . . . d	0	10	0	Woodd, The Misses	s	1	0
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Wilkinson, Mr. H. . . s	1	1	0	Woodd-Smith, Miss B. N. . . . d	1	0	0
Wilkinson, Miss M. L. s	0	2	6	Woodin, The Rev. S. H. . . . s	0	5	0
Wilkinson-Guillemard, Mr. W. H. J., C.S.I., C.I.E. . . d	1	0	0	Woodward, Miss M. C. . . . d	0	2	6
Wiley, Mrs. . . . s	0	5	0	Woolcombe, Mrs. . . d	0	10	0
Williams, Mrs. . . . d	0	1	0	Woolley, Mr. & Mrs. d	1	0	0
Williams, Mrs. . . . s	3	0	0	Woolls, The Misses	s	2	2
Williams, Nurse . . . d	0	2	0	Worrall, Mr. H. . . . s	2	2	0
Williams, Miss A. E. Vaughan . . . s	1	1	0	Worship, Miss	d	0	2
Williams, Mr. A. S. . . s	0	10	6	Wotherspoon, Miss Edith . . . s	1	1	0
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Williams, Mr. P. B. . s	0	10	0	Wright, Miss M. E. . s	0	5	0
Williams, Mrs. Richard . . . d	2	0	0	Wrighton, Miss . . . d	0	5	0
Williams, Mrs. W. H. d	1	0	0	Wrighton, Miss E. M. d	0	2	6
Willis, Miss d	0	5	0	Wrottesley, Mr. E. . . d	0	15	0
Willis, Mrs. George . s	1	10	0	Wyatt, Mr. E. G. P. . d	0	5	0
Willis, Mrs. John . . s	0	10	6	Wylde, Miss A. C. . . s	1	0	0
Willock, Miss E. . . . d	0	6	0	Wylde, Miss, and Miss Bedford . . d	0	5	0
Wills, Mrs. s	0	5	0	Wylde, The Rev. Canon J. . . . d	0	5	0
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Wilson, Mrs. d	1	0	0	Wythes, Miss A. . . . s	1	1	0
Wilson, Mrs. A. J. . . d	0	2	6	Ditto d	1	1	0
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Wimbush, Mrs. . . . d	0	5	0	Young, Mrs. d	0	5	0
Windsor, Mrs. s	0	5	0	Young, Mr. F. N. . . s	0	10	0
Winser, Miss d	0	1	0	Younger, Miss A. M. s	4	18	0
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THE 1936 REPORT
OF THE CHRISTIAN EVIDENCE SOCIETY.
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For the Years 1944 & 1945.

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1944-45

OBITUARY.**THE PASSING OF LORD MAMHEAD.**

By the passing of Lord Mamhead, the Society has lost a very dear friend. For many years he has been a member and, latterly, its Chairman.

At the commencement of the recent war, he promised his support to the Society if it would launch out into war work, confining its attention to the spiritual necessities of His Majesty's Forces. He contributed largely towards this and it was with the deepest regret that we heard of his death. May he rest in peace.

We regret to announce the death of two of our oldest lecturers, Mr. V. W. Sear and Mr. S. Christopher. Mr. Sear lectured for us for over twenty years, mostly in Finsbury Park, where he was a well-known and respected figure.

Mr. S. Christopher was attached to us for more than sixty years and was a familiar figure in most of the London Parks and was known by the habitués as "The Bishop of Regent's Park." He was blessed with health and vigour until about a fortnight before his death. During the blitz he became Verger of the Secretary's Church, St. Mary-at-Hill, and throughout the war he never once failed to put in an appearance both at the Church and in Hyde Park. He had an invigorating optimism which neither circumstances nor the blitz could shake. After the Church had been damaged in a raid, and in a dreadful state, he looked round and said in a cheerful voice, "Well, it might have been worse." He also made this remark when he surveyed the bomb crater on our pitch in Hyde Park, on which, had it fallen later, he would have been standing.

Both Mr. Sear and Mr. Christopher will be greatly missed, not only by the Society, but by those many friends they made in the parks throughout London.

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MEMBERS OF THE SOCIETY.

Limited to fifty (Articles of Association).

The Lord Archbishop of Canterbury, the Lord Archbishop of York, the Metropolitan of Corinth, the Archimandrite James Virvos, the Lord Bishop of London, the Lord Bishop of Manchester, the Lord Bishop of Gloucester, the Lord Bishop of Hereford, the Marquis of Salisbury, K.G., the Earl of Selborne, K.G., the Lord Daryngton, P.C., Lady Morris, Dame Beatrix Lyle, D.B.E., Miss F. J. Lawrence, Miss A. M. Hibbert, Mrs. Allen, Sir Frank Elgood, C.B.E., Lt.-Gen. Sir R. S. May, K.C.B., K.B.E., C.B., the Right Rev. the Dean of Westminster, the Very Rev. the Dean of St. Paul's, the Very Rev. the Dean of Wells, the Ven. the Archdeacon of London, the Rev. Dr. Mozley, the Rev. Canon S. J. Marriott, the Rev. Canon F. A. Cockin, the Rev. Canon Allan Don, D.D., the Rev. J. Scott Lidgett, D.D., the Rev. P. P. Levertoff, D.D., the Rev. M. E. Aubrey, C.H., the Rev. E. J. T. Bagnall, the Rev. J. Pugh Perkins, the Rev. E. W. Grevatt, the Rev. H. E. Edwards, the Rev. H.M. Webb-Peploe, W. Marshall Freeman, Esq., W. McAdam Eccles, Esq., M.S., F.R.C.S., Travers Buxton, Esq., the Rev. E. W. Eyden, B.D., J. H. Higginson, Esq., B.Sc.

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ANNUAL REPORT OF THE C.E.S. FOR 1944-45.

FOREWORD BY THE SECRETARY.

The work of the Society has been developed during the past two years and many letters of thanks have been received from chaplains to H.M. Forces by those responsible for providing necessities for worship to the men now working with our men and women. We are able to say that some 1,500 applications have been dealt with since the outbreak of the war.

We have sustained a continuous series of open-air meetings in Hyde Park and Tower Hill. Other places of public resort have also been visited by our workers. Thousands of our small booklets have been sent to camps and stations all over the world. These have met a great want and it is our intention to develop this branch of work in the future.

Our late President (Dr. W. Temple) always maintained his interest in the work of the Society and we received from Mrs. Temple the following, which was sent to our office by Lord Mamhead :—

“I am most grateful for the kind message of sympathy you sent from yourself and the Christian Evidence Society. I think you know how much interested my husband always was in the work the Society carried on.”

(Signed) FRANCES TEMPLE.

From very early days our records show this interest. Lectures were given by him when an undergraduate for the Society. His speech when he presided as our President for the first time was reported and included in many newspapers throughout the world. His last act was that of inaugurating our campaign “A Message for To-Day” at the Church of St. Mary-at-Hill, E.C., when a distinguished gathering of clergy and laymen were present. Now he has laid down his earthly task and we thank God for his life and example.

We are happy to report that Dr. Fisher has accepted the position which has been held by every Archbishop since 1870. He writes as follows :—

“I am glad to accept the office which my predecessors have held since the Society was founded. I appreciate the valuable work which is done by it and evidence of which is

shown in the Foreword. As therein indicated there are many valuable branches of your work. That which is your main concern, the giving of clear witness to the fundamentals of the Christian Faith is of especial value in these days of ignorance and indecisiveness about the ultimate meaning of life."

(Signed) GEOFFREY CANTAUER.

We are grateful to His Grace for this kind message and shall hope to be worthy of the trust reposed in us.

Lord Mamhead continues to be our Chairman and our Hon. Treasurer (Lord Daryngton) is always ready to help us with his advice and knowledge of current events. His letter to the "Times" on the occasion of a broadcast by H.M. the King, and the production of an interesting and artistic souvenir of the occasion by Sir Raphael Tuck, has been the cause of much public sympathy with the aims and objects of true religion.

We need more than ever before the help of our many friends. Much remains to be done and the lack of funds is the only reason why the efforts we make are not greater than they are. May we plead for sustained interest in this work.

With grateful thanks to members of the "Girls' Friendly Society," the "Church Union" and all other kindred bodies who have helped us during the past year, we would ask the blessing of Almighty God on all the labours done in His Name throughout the world by those who acknowledge the necessity of proclaiming the truths of the Christian religion.

F. H. E. HARFITT,
Secretary.

Rector, St. Mary-at-Hill, London, E.C.

OPEN-AIR WORK.

Is the work of the Christian Evidence Society necessary? I would give the opinion of Dr. Winnington-Ingram in reply to this enquiry. This is what he said at one of our Annual Meetings:—"I am convinced that there are men and women who have not the slightest idea of what goes on

in the great working-class quarters of any great town. If they could have gone, as I have gone into Victoria Park on a Sunday afternoon, and watched men at all the stands in full work, teaching different things to hundreds, aye thousands of men and lads, and have heard some of the teaching which these men and lads were listening to, they would see in a moment the absolute necessity of this work."

An eye-witness gave the following impression of such a meeting in Hyde Park, London, a few months before the outbreak of the present hostilities. He said :—" It is Sunday afternoon, and two or three men, with perhaps a woman, are gathered round a portable platform; one takes the stand, and with the skill of an experienced park orator begins to attract a large crowd by telling stories that raise a laugh. When he has collected his audience—which invariably contains a large proportion of young men and girls—he begins to intersperse his stories with slanders on religious beliefs, and anti-Christian ideals. He tells the young men and women that they have no moral responsibility for their acts, since free-will is a delusion. He makes them laugh at horrible references to the birth of our Lord. Blasphemies are not often encountered by decent people, but in the Park these people are nothing more nor less than mouthpieces of the devil. This work is being done in many guises. Atheism and anti-Christian propaganda are part and parcel of some organisations and efforts, trading under the name of so-called Socialism. They are all in the park."

Our meetings which are held all through the year in Hyde Park and on Tower Hill furnish many instances of the methods employed by anti-Christian hecklers who attempt to upset Christian meetings held in the open-air. The following notes were taken by a shorthand writer at one of our meetings when the subject under discussion was that of consulting the Bible.

CONSULTING THE BIBLE.

Speaker : I am a parson, and I am going to tell you plainly that when I was at Oxford as a young man I completely lost my faith. I said to myself I would have nothing second-hand. I decided to think things out for myself. I

had to start somewhere, so I considered how the Universe came into being, and I concluded that it must needs have its origin in a Mind. I could not see a Mind without a Being.

Heckler : Mr. Speaker, I disagree with you entirely. If God would save you, there would be no such thing as free will.

Speaker : I don't say He would, I say He could.

Heckler : I say He couldn't. The moment you say God has the power to save; you are doing away with free will.

Speaker : There are certain limitations as to free will. If you play a cornet in your street at two o'clock in the morning you may soon find that out.

Heckler : You say God can interfere with a man?

Speaker : Yes, I say He can, but He doesn't.

Heckler : You can't say whether He does, or doesn't. Look what a pedestal you are putting yourself on.

Speaker : We are on a pedestal. Human beings can exert their will on us. Can't God then?

Heckler : If you're preaching you must go by the Scriptures.

Speaker : Oh, then, what is your view of the Scriptures?

Heckler : The general truth for me is the Old Testament. The New is a fake. The Scripture says, 'Not one word shall be taken away from My commandments.'

Speaker : Oh, where is that?

Heckler : Give me a Bible and I'll show you.

Speaker : Here is one. . . . Meanwhile, I say God has given us free will.

Heckler : You mean we are not automata.

Speaker : And we may use it to make the best of life and fulfil His purpose. After all, this life is not all. I have seen people die and the expression of serenity and joy on their faces has been evidence to me.

Heckler : Mr. Speaker, you know very well that does not always happen.

Speaker : There are exceptions.

Heckler : What evidence have you of any after life at all?

Speaker : Christ died and rose again.

Heckler : How do you know that's a fact?

Speaker : You had better study the scholars. If there

is anything wrong with us we consult an expert doctor, who knows all about our insides.

Heckler: Pooh! I know plenty of people gone to specialists, and they didn't know nothing.

Speaker: Well, I am prepared to go to expert scholars who have gone deeply into Biblican criticism and I have more right to accept the Gospel as a fact than you have to disbelieve it.

Heckler: All hallucination.

Speaker: The apostle Paul gives sufficient evidence for me. If Jesus appeared to five hundred people at once they cannot all have been suffering under a hallucination. And if it was, where did the body of our Lord go? Tell me that.

Heckler: The whole thing is fake. I'm a Jew and aren't we the chosen people, and oughtn't we to be able to recognise a fake?

Speaker: Ah, well, my friend, you accept Moses before Christ.

Heckler: He gave you laws. I'll read a bit out of the Old Testament. Listen. . . .

THE DOCTRINE OF THE TRINITY.

Heckler: Reverend sir, you are talking about the mind. Now the mind has only three faculties—imagination, judgment and memory.

Speaker: Not so. They are intellect, will, and emotion. We say as Christians that the foundation of all science is that behind this world there is a Mind. You cannot have science that is irrational. The very fact that man tries to understand Nature proves that Nature is understandable, and it would not be understandable unless there was a Mind behind it. There would be nothing but chaos.

Heckler: Tell us about the doctrine of the Trinity.

Speaker: I admit I used to be troubled about it. One often hears the Hyde Park heckler taking it up as one of the things to be ridiculed, "one plus one equals one," he says. "What nonsense." But you have never heard a Christian say One plus one equals one. They say one multiplied by one equals one, and so it does.

Heckler: It is an addition, anyway.

Speaker: Multiplied, not plus. When you examine the world you find the same three in one principle everywhere. You have three dimensions. They talk about a fourth, but

no one has been able to conceive it. Height, length, breadth, and nothing else. Think about Time. Past, present, future, and nothing else. The triune principle again. Take your world,—you have your energy, your force, your phenomena. Man himself is three-fold—body, mind and spirit. The whole thing is built up on the triune principle.

Heckler : I don't see where God comes in at all.

Speaker : He is behind it all, and will reveal Himself.

Heckler : If Nature is built up on the triune principle isn't it conceivable that man built up his God on that principle?

Speaker : No. We have it by revelation. You do not have it apart from the Christian faith. Belief in the Trinity only came because, first of all, men were monotheists and were convinced there could only be one God. Then Jesus Christ came and men could find no other term for Him than "God." Then they had to explain the Spirit and the power they received in their life and they could again use no other word. Yet they still said there could only be one God so that is how we got the Trinity.

REPORTS FROM OUR PITCHES.

We had a heavy fog, the first of the season, which caused a good many of the regular attendants to stop away. We had a fairly good time however, under the circumstances.

The weather was good, and much people came to the Common as a consequence. A number of interesting questions were put and this livened things up considerably. A few people remained behind to thank me for my address.

Drizzling rain prevented the usual number of people coming to the Common. Such as did come however were attentive to what was said, and put an array of questions on the subject. This of course added to the interest of the proceedings. A few of the old opponents hovered on the fringe of the crowd, too busy to take any part in our meeting.

The subject of immortality was asked for the previous week. To-day some of the critics censured me for dealing with a topic beyond their reach. Much interest was evoked in the minds of those who were in earnest, and some very good points were raised arising out of the lecture.

I gave them some of my experiences in hospital. There

I found opposition to Christianity, based as usual on ignorance. I argued for our Cause.

Several Jews helped with some helpful remarks, and seemed to take pleasure in thus helping us.

I emphasized the need for all to examine the evidence for Christianity for themselves. One opponent gave me the lie direct when I said "martyr" at first meant "witness" only. The first witnesses laid down their lives, hence the change. Another opponent told his friend I was correct, and so I received a graceful apology.

It was raining so I did not bring out the platform, but I saw friends and opponents in the door of the local cinema, so I started a meeting there. Quite a number of others sheltering seemed interested. Many questions were discussed. Then I was requested to bring out the platform, so I did.

I referred to the historic fact that out of 65 Jews who claimed to be the promised Messiah only One had established His claim. Many great men as well as millions all over the world had acknowledged that claim. This I emphasized had to be explained. Anti-Christians failed to explain it. . . . An opponent undertook to try and account for the fact. He turned up, but admitted failure. I emphasized that there is no satisfactory answer except the Christian one, viz., He was what He claimed to be.

One gentleman critic stated that he was a Mohammedan, and seemed surprised when I mentioned a few of the things Mahommed was guilty of in the beginning of his campaign.

Cold wind and near-by bombing last night lessened the numbers present at the start. Many came up later. They had been to see the destruction caused.

A rather pleasant meeting. Questions and opposition on higher level. The audience showed keen interest in matters discussed and questions were for information rather than opposition.

I tried to emphasize the absolute need for Christian principles to dominate all our thoughts and actions before the world could be what so many were clamouring for. The majority present agreed, but a few dissented. They said the rich should be made to give up, by force, their riches, etc.

At our meeting this morning which 3 Jewish Communists helped me to start, I referred to the fact of man being natur-

ally religious. This is admitted by Rationalists such as Professor J. Huxley, etc. I quoted Russia, where in spite of the strong efforts to blot out all religion we are now told the old Easter greeting "Christ is risen" and the reply "Christ is risen indeed" has been reintroduced.

Last Sunday I referred to Professor J. Huxley as an atheist, and was challenged by an intelligent opponent. He agreed to show me my error to-day. To-day he said, as Huxley's book "Religion without Revelation" did not answer the point he wrote to Huxley, and the Professor admitted he is an atheist, but preferred Humanist as more positive. I thanked my opponent for his frankness in the matter.

Owing to continuous alerts there were not quite so many present. The question dealt with was "The Fall of Man." I pointed out that apart from the Old and New Testaments, the pages of history, as one writer expressed it, were glued together by human blood. An interesting discussion followed.

A couple of flying bombs came over, but no one stirred.

I dealt with the Design argument. One opponent thought the argument would be strengthened if God had piled the coal all over the surface instead of under the earth. After some humorous rejoinders I recommended him to read Professor Wallace on this.

A goodly number present. An opponent wished to speak on Freewill and Determinism. A good speaker, who put his case fairly. The audience listened with evident interest to him and to my reply.

Large crowd. I was pointing out the folly of atheists ascribing the world and its contents, let alone the whole universe, to chance. . . . An Indian spoke to me at the close of the meeting and said he would like a private talk on what he had heard. He was a Yogin and practised Yoga, but would not speak while any crowd was present.

Our difficulty was not the weather, but the people of peculiar views, some cranks, and those out to amuse, also for some time now the tendency of speakers to crowd us out of our position that we have held for so many years when others ignored it, and have now made popular.

It looked as though our speaker (the Secretary) was going to fail if he went on in his quiet way trusting to gather an

audience by values rather than noise. It was an added disadvantage that again our own pitch was occupied. But it was very satisfactory to find that quite soon questions came along, some hostile, some evidently honestly for information, and when I came away all was going on as a C.E.S. meeting should, keeping up the character of our way of reaching the people.

This was an impossible morning for public speaking. A bitterly cold wind, and a continuously drizzling rain, prevented all attempts to get attention. Our speaker did make a great effort, but this time was forced to give way to the conditions. What made it still harder and sad for the Christian cause was that the only platform really attracting attention was one upon which some fanatics made mockery of Christian hymns, screaming, joking, making foolish antics with a laughing crowd around them, professing to witness for Christ.

The meeting was good at times. The subject was "Truth." One man said, "I am seeking the truth." I asked why he came to my platform. He said "Well, I have listened to them all, and with all its faults you get more truth from this platform than from any of the others." . . . Of course anyone could get a big crowd here very quickly by making antics, but I am glad we can do so well without that.

I have so often to call attention to the difficulties of Sunday mornings here that it is a special pleasure to record that although the difficulties were there as usual the exceptional success made it seem of small account. Soon after the Secretary had started the crowd gathered up well. Fundamental questions were put, the answers to which greatly increased the interest and numbers, till later on there must have been over 500 present, which great crowd was turned over to the other speaker in the afternoon.

Events advertised to take place here brought such great crowds that on the tube if I had not got a season ticket I would have had to stand in a line a quarter of a mile to get one. Crowds were left on the platform at each station on the way. In the Park all was interest and movement, . . . The fact at times strikes me that our Society is the only one that regularly works each week, summer and winter, without a break, in the only places open to us all the year round. And the variety of experience. Last Sunday a national military

demonstration with bands and excitement all round. . . . This morning next to us a meeting out for no other purpose but to amuse the crowd by a succession of comic speakers, causing roars of laughter. It was difficult for a time, but again success came as usual. . . . The meeting was interesting over the question "Don't you think there has been sufficient preaching and propaganda for Christianity to justify itself, and as it has not done so, does it not prove it to be a failure?" Some Americans from another platform took a reel of our meeting. . . . An American soldier in the crowd asked if he might answer one of the questions for me. I consented and he did it most effectively. There was, incidentally, a large number of American soldiers in the audience throughout the meeting. . . . An oriental gentleman declared that he was God, that he was omniscient and infallible. . . . This afternoon he again made his stupendous assertion and asked if he might put a few questions for his information. I told him that in view of his identity he ought not to need any information about anything, and thereafter his divinity remained silent. . . . An old sceptic denied that there was any God. He said, "I live in a bombed area and deny that there can be a God of Love." In my reply I said, "I live in a bombed area. In fact we all do. I hold that if men took seriously the Christian teaching of loving God and neighbour there would be no bombs." This was well received by an audience of 200 to 250. . . . Considerable crowd, and a most interesting meeting. The discussion after the address began with mention of the dissensions among professing Christians and an attempt to cast ridicule on religion in general on account of those dissensions. I therefore decided to demonstrate the equally evident divergence of views among atheists and agnostics, and succeeded in reducing their ranks (as represented in the crowd) to violent argument with one another. The result appeared to be quite effective.

The work goes on as well as ever. We meet soon after 12.30, state what we stand for, The Christian Faith, give some reasons for our position and call for questions. Our lecturer . . . found a large audience full of interest, mainly on some objection offered by an unbeliever. The speaker before giving her well-prepared address, applied herself to the question under discussion and endeavoured to make the

objector see the truth. Whatever the effect on the person making the objection, it certainly had a good effect on the large crowd of men who stood silently listening to what can be said for and against Christianity. Several consecutive years devoted to this work here by this lecturer has created an atmosphere favourable to the acceptance of the faith we stand for.

This is a fine Station, doing fine work. . . . It was particularly difficult for us this afternoon. The man who for long had been a noisy nuisance, had smashed his platform, disappeared, and was said to have been drowned in the Thames, was there roaring with excitement to the entertainment of all till another monstrosity, an ex-actor, started and took his crowd, the same people enjoying the fun. . . . At last I got a start with one listener, and then almost suddenly the crowd gathered finely. . . . An incident some people might use to interpret in their own way had occurred during the week. A well-known atheist, unusually bitter, told me the preceding week that this week he would bring a book to prove that Mr. W. E. Gladstone backed up slavery. I was told by members of the audience that he would not be present for he had dropped dead as he mounted his bicycle one day this week. So he had no time for repentance. . . . I was pleased to find a great change in one of our chief critics here last week. Up to now he would stand with a sneering smile and turn all we said into a joke and treat us with contempt. He came quietly to me this week and said quite seriously that he *did* believe in God, but not in any special revelation of Himself to man. This of course led to an interesting discussion which was listened to by a good crowd, and I believe enabled us to make progress on the revelation of God in Christ. . . . This afternoon while the meeting was at its best a very intelligent man in Australian uniform came in front of the platform, and holding up a well-worn Bible persisted in earnestly backing me up in my claim for Jesus Christ. . . . Nowadays the people look for some stunt or excitement to get a start, but we have no need to do other than get on with our subject and get an intelligent interest in following it up. . . . It is a little difficult here just now for public speaking, as they are pulling down the burnt-out tall buildings behind us and speakers have to stand clear of falling bricks and dust in the opposite direction. Our

speaker stood for a moment alone while the crowds seemed fixed around other speakers. He did not stand alone for long, for evidently people were looking for something more interesting and found it at our platform, for in a few minutes we were crowded with interested listeners, who joined in, and that interest continued till late in the afternoon, when our Secretary engaged in conversation people who remained after the platform had been taken away. . . . This station has gone on with great success; the crowds are increasing.

THE FREE-CHURCH FORUM IN HYDE PARK.

Hon. Organiser : THE REV. HUGH PARRY.

We had a splendid team of speakers at work in the Springs and early Summers of 1944-5. Large crowds of Service men and women attended our meetings and many of them expressed great appreciation of the Christian Evidence work which we were doing in the Park. The speakers were well-known London ministers and included one lady-minister—the Rev. Elsie D. Chamberlain, B.D.—who is the first lady-minister to speak on our platform. Each member of the team rendered excellent service and easily held his and her own against many persistent challengers. These Friday evening meetings have been very popular and we have been told that they are looked-forward-to by a number of hearers who attend each week.

Right in the middle of the season came the “V.I.” flying bombs, and, by reason of “incidents” in many districts, some of the speakers were compelled to withdraw from their engagements. When such visitations became frequent, the organiser, the Rev. Hugh Parry, felt it expedient not to invite other speakers to come to the Park and carried on alone to the end of the season in October. Notwithstanding the menace of the flying-bombs, a large number assembled around our platform at each meeting and the majority remained even when the bombs were passing overhead. The regular programme for the season was carried out from first to last and not one meeting was cancelled.

It is worth recording that the “opposition” last season was more numerous, more vigorous and more truculent than formerly. Our speakers, however, stood up well to their

opponents who were not allowed to "get-away" with any of their "catch-questions." Some of them did not hesitate to adopt the Euclidian method of bringing the flippant proposition to a "Reductio ad absurdum," which, surely, is the right method with questions intended to discredit the speaker and his subject. Each meeting, however, has closed with a strong evangelical appeal which has always received a good hearing.

Among the speakers for this session (1945) are the Rev. Elsie Chamberlain, B.D., The Rev. Phyllis Martin (of the Crossway Central Mission), Dr. Belden, Dr. Horton Davies, the Rev. Maurice Watts, B.D., Rev. Eric Hodson, B.D., Rev. Sidney Spooner, B.D., and the Rev. Hugh Parry, who introduced the meeting each Friday.

THE ARCHBISHOP'S COMMISSION ON EVANGELISM.

The Commission which was set up to consider the question of evangelism did us the honour to ask a number of questions regarding this important matter. The questions which were asked by the Chairman (The Lord Bishop of Rochester) were as follows :—

Is it true that the five under-mentioned objections can be considered as popular?

Scepticism as to the existence of a personal God.

Disbelief in Miracles.

Doubt as to the veracity of the Bible.

The idea that modern psychology has explained away

Religion as a projection of the son-father relationship.

The idea that one Religion is as good as another.

We were asked further :—

"Could you say from the experience of the Christian Evidence Society whether this is a pretty accurate diagnosis? More than that, we should like information as to how such objections in the popular mind are being met. Are there, for example, popular books that can be recommended? And is there a definite campaign in the Press, in articles, and through the B.B.C. to meet them? Also, am I right in thinking that most of the popular objections to Christianity are really fifty years old, and that there is a new understanding between science and religion? Again, that psy-

chology to-day is more likely to resolve doubts rather than to create them; and that though the Bible (having passed through the ordeal of higher criticism) is vindicated as a true revelation of God, it is still suspect in the popular mind?

Further, the Commission would like to know whether there should appear in our Report a mention of the work of the Christian Evidence Society, and how its work can be helped and expanded."

The Secretary replied on behalf of the Society expressing what appeared to be the opinions of the workers.

The necessity of open-air discussion work was stressed and here we feel that the Society can play an important part.

REPLIES TO THE QUESTIONS ASKED FOR BY THE LORD BISHOP OF ROCHESTER.

1. *Scepticism as to the existence of a personal God.*

There is little actual atheism but much agnosticism. The idea that God is Personal finds little support in the minds of the majority except amongst those who have found a personal salvation. The whole idea of God is undergoing considerable criticism at the moment but is largely confined to those who find it difficult to "place" God in days of war.

2. *Disbelief in Miracles.*

The Church is largely at fault in teaching a wrong conception of what we mean by "Miracle." Many think that "terata" is always meant when the Bible speaks of the "miraculous." It is necessary that people be taught that much that was said to be miraculous in past days can to-day be explained as not contrary to Natural Law. Further there should be a dividing line between actions of healing and those concerning Nature when attempts are made to deal with this subject. Actually no such dividing line exists, but the popular mind cannot discriminate what we mean unless careful explanation is given.

3. *Doubt as to the veracity of the Bible.*

Here again it is necessary to overhaul our teaching. The public has little knowledge of criticism and still imagines that the Bible if not to be believed from cover to cover cannot be the "Word of God." 4004 B.C. is thought to be as

necessary as the teaching of any portion of Holy Scripture.

4. The idea that modern psychology has explained away Religion as a projection of the son-father relationship.

Here it is assumed that the modern man has knowledge of matters about which he has little understanding. Psychology is not a subject that is discussed at open-air meetings very often. The so-called intellectual will often assert in writing that such can be proved. It can be expected that ideas of this nature will be filtering down to the masses in the days to come. It must be seen that the ordinary man is a generation behind the universities on any subject. The materialism of the last century is still believed in by the ordinary individual although modern scientific thought has left such conceptions far behind.

5. The idea that one Religion is as good as another.

The popular conception would tend to understand "religions" as different Christian bodies. There is little knowledge of the great religious systems of the world. It is assumed that Christian preachers still entirely denounce these systems as entirely false and any knowledge of comparative religion is rarely met.

How these arguments are being met.

It is surprising to find that little actual work is being done except by such societies as the Christian Evidence Society to oppose the popular ideas prevalent in the minds of the people at the moment. It is often said it must be the work of specialists. It is also often falsely said that evidential work is only concerned with arguing men into religion. Actually it is an attempt to argue people out of their doubts. Popular booklets are provided by us and are largely distributed. It is difficult to-day to persuade people to read long books. Campaigns in the Press are not often met with. This Society answers every attack made in the newspapers when they are brought to our notice. The efforts of the B.B.C., to answer objections, do not appear to meet with great success. The answers given by members of the "Anvil" which contradicted one another on occasions were the cause of much difficulty to our speakers in the open-air. The fact that "The Brains' Trust" is not allowed to answer

religious questions shows how difficult it is to do this kind of propaganda by broadcast.

Further questions repeat what was said formerly in your letter.

The popular objections to Christianity to-day are concerned with the whole situation of Christianity in the world. Formerly there was a section of people conversant with something of what Christianity taught. To-day the greater number of the people appear to know little or nothing of what Christianity teaches. They often read different opinions as expressed in the columns of the newspapers by members of the Christian bodies, but it has become necessary for some agreed teaching to be the foundation of elementary instruction in the Christian religion.

THE WORK OF THE CHAPLAINS DEPARTMENT.

(*Sacristan*: MISS M. SPENCE.)

Since the commencement of hostilities we have had correspondence with over 1,700 chaplains to H.M. Forces. Many have been assisted in their work and quantities of necessities for their ministrations have been supplied entirely free by many of our supporters. Over 50,000 of our booklets have been distributed by chaplains serving at this time. We can claim that no application for help has ever been turned down if it was at all possible for us to supply the needs of the applicant. We append a list of distant stations to which our literature and help of every description has been sent. It is impossible to include every station at home in this list.

Chaplains to H.M. Navy have been helped by the provision of gifts to chapels and places of quiet in which they minister. Each of the authorities have expressed their appreciation of the help given. It is impossible to mention all those who have rallied to our assistance in this way. Except for literature little charge has fallen on our general fund in this direction.

"I cannot tell you how grateful I am for the altar linen that you sent us. . . . I cannot disclose the name of the ship, but it will suffice to know that she will soon be 'in the thick of.'—R.N.V.R.

"I received the tracts safe and sound and wish to thank

you for them. Many of the things we use in our chapel are there through the kindness of the Society.”—R.N.

“I’m afraid this is rather late to thank you for your generous gift of booklets, so late in fact that I’m going to make so bold as to ask you if you can let me have some further copies of three of ‘The Truth Series’ which I have found particularly valuable :—Namely, 1, 2 and 3. I should like to take this opportunity though somewhat late in the day to thank the Christian Evidence Society for the great help you have given this Group in various ways during the last year.”—R.N.

“I must write and give you my sincere thanks for the linen and books which arrived safely to-day. I can only say that they will be used. We really do appreciate your great kindness.”—R.N.

“I look forward to having the linen and putting it to good use and am most grateful for it. I may also take the liberty of writing to you again as you suggest, if there are further needs. I am starting without any equipment at all, so your contribution is most valuable.”—R.N.V.R.

“I am deeply grateful for the altar linen and frontal which have arrived and for the pamphlets. The ‘Chapel’ begins at last to look like one. The frontal looks sweet. If the donor would care to receive a line of thanks I should be glad if you would enclose her name and address with the other parcel.”—R.N.

“Thank you so much for the admirable parcel of equipment that you have sent. It will be more than useful.”—R.N.V.R.

“Thank you very much for sending the parcel for this ship. We are most grateful for all the help you have given in furnishing the chapel.”—R.N.V.R.

“Thank you very much for the parcel of altar linen which arrived here safely yesterday. We are most grateful to the Society for this generous gift and on behalf of the unit I should like to express our appreciation of your kindness.”—R.N.

“Thank you very much for the set of altar linen you sent me on September 4th and which has just arrived. The contents were undamaged. It will be most useful in stimulat-

ing thought as to all the Sacrament can mean. Conditions are not of the best with no chapel and only a portable altar in the recreation space, so you will appreciate how welcome is the gift. It was rather appropriate that the parcel arrived just before we took part in the operation off Athens, for I see you have a representative of the Greek Orthodox Church as Vice-President. It will probably be used for the first time in Greek waters." R.N.V.R.

"You have not heard from me since March before last, when I called to see you before joining this ship. I have not had to worry you up to now, as I found the ship reasonably well supplied. There are a few things we have always been short of, and others have discovered in various ways, so I am writing to see if you can help me once more as you did when I was in Penelope and at Halston. I gave some things to a chaplain who had had his chapel cleared by thieves in the early days of Sicily. I have had a very interesting and exciting time in Aurora. Church life has been going well, and I have had very many more confirmation candidates and Communicants than ever before since I have been in the Navy. . . ."—R.N.V.R.

"Thank you very much indeed for the parcel of altar linen, which came on board the last time we put into port. I am delighted with it all, and find it makes a great deal of difference to the look of the chapel, and the dignity of our services. Please excuse the length of time it has taken to answer and thank you, but at the moment very few mails leave this ship owing to our movements."—R.N.V.R.

"I have to acknowledge the receipt of another parcel of 100 copies of the Office of Holy Communion. Since the beginning of the year you have supplied close on 1,000 copies of the excellent booklet to us here. Everyone has been given to a Communicant Recruit on his first entry, and remains with him as part of his essential equipment as a Christian soldier. The Brigade of Guards offers every encouragement to its men to attend at the Lord's Table on the Lord's Day with the result that we have never had less than 100 Communicants and have reached the 200 mark on at least one occasion than the great Festivals of the Church. I am sure your Committee will be encouraged to know that its help in this way is part of a ministry of the Sacrament which is real

and vital in the very life of the young soldier. It is a great comfort to us to be able to place in each recruit Communicant's hands a copy of the Service which he can follow undistracted. It is a great asset to the Recruit to have the Office in this handy form ready for use when the occasion offers. It requires no undue use of the imagination to visualise these booklets in the hands of men on many fronts and in many garrisons at home, a link of Holy Communion forged by the loving support of many friends of the Society. Will you please convey to your Committee and supporters our gratitude for this generous help, which is very much appreciated by all concerned.—S.CF.

"My church here is a mud and thatch bush hut. At present it is being re-roofed and redecorated. We hope to get the Bishop of Northern Nigeria to dedicate the building when it is finished. . . . I am badly in need of A. & M. Hymn Books (with or without tunes), Cathedral Psalters, Bibles and Prayer Books for use with my European and African congregations here. Can you give me any assistance, please?"—CF.

"Please accept my best thanks for the two parcels received yesterday and for your continued valuable help which I and all my chaplains greatly appreciate. Thank you again."—D.A.C.G.

"I am very grateful indeed to you for your gift of Holy Communion manuals which arrived safely a few days ago. The chaplains in the division are making use of them. They arrived most opportunely at a time when about 50 men were to be confirmed and are proving a great help.—S.CF., M.E.F.

"I cannot find words to express the gratitude the whole camp feels for your wonderful gifts. They are more beautiful than we thought they would be. Would you express our grateful thanks to your Society for their kindness? We would also appreciate it very much if the ladies who have toiled so long could be more aware of our appreciation of their labours."—C.F.

". . . . Believe me your generous gift will be greatly appreciated by the officers and men of this regiment, particularly when a church is not available."—C.F.

"Bless you for all your Society has done for us in equip-

ping our new Church Hut. So many people have been good, and the place has been made gloriously attractive. I am immensely proud of it. Formerly our Services were held in the Conference Hall which was not a very good arrangement. Now we have our own Church Hut and it will be kept entirely for its true purpose. Will you please accept our warm thanks. They are just right and you may rest assured that they will be well cared for and used.”—S.C.F.

“Very many thanks for your letter. It was indeed most kind of you to write so quickly. First may I say how grateful I am that you are able to help me at all. The things you send will be in use in another part of the world in a very short time—and we shall be most appreciative of them. The two Truth Series and the Guide to Holy Communion are both most useful and I should greatly welcome some further copies of them. Once again thank you *very* much.”—C.F.

“I am most grateful for your kind letter promising to send on certain furnishings for our chapel here and shall look to see them at your early convenience. . . . Again our most grateful and appreciative thanks to your Society and to yourself for the trouble you are taking. I wonder if the Society quite realises how *exceedingly* helpful it is being to both Chaplains and also to those whom the chaplain serves.”—C.F.

“Thank you for your kind letter in reply to my request. I understand perfectly how difficult it is to obtain material for such things these days. I think your three little booklets are excellent, particularly the Holy Communion Office, and I could use say fifty of each, or whatever you have to spare.”—Can. Gen. Hospital.

“Some years ago you very generously let me have some literature for distribution amongst troops. That has long been exhausted and we have an entirely new lot of men and women. I shall be very grateful if you can let me have any literature which you can spare. I have a Padre’s Hour every week, and help in connection with that would be valuable. You will know best what you have that may be of more generous use and interest. I have not struck any ‘violent’ opposition to the Christian religion: the evidence of its teaching and indifference to its claims are worse—but on the other hand one finds a large number of men and

women really anxious to learn. At the same time it may be that you still have some pamphlets on the Sacraments, for many officially labelled C. of E. have not been confirmed, and they do not seem to have much idea of what the church teaches about Holy Communion, etc. Please forgive me for worrying you : but you did help us on previous occasions and I am sure some of these lads and girls would be ready to read."—O.C.F.

"Greetings from West Africa ! I wonder if they remembered to invite you to the Dedication of the Chapel in Hyde Park ? . . . I have embarked a week or two earlier but most of the furnishings had been given by the Society and I particularly asked my successor to see that you were present. . . . Now I am endeavouring to provide as beautiful a little chapel here and if we have not already denuded you of most things I would be grateful for anything you could send me. . . . Can you help us please ? I do hope we are getting exaggerated ideas about the recent raids on London, that you are all safe, and that the grand work of the Society is not being interrupted thereby."—C.F.

"Many thanks for your letter and the parcel. I am most grateful to you. I have been in many and varied countries since I was in your office and only joined this formation some 6 weeks ago. A very good job indeed and at the moment we are in a delightful station, with good climate and pleasant surroundings. With renewed thanks and all good wishes."—India Command, D.A.C.G.

"The first parcel of books has just arrived. They are just the sort of thing for ordinands. They are convenient in size and afford instruction in basic subjects, very many thanks. The work grows quietly and steadily. . . . An officer (whose duty is to move between the front and H.Qs. with important news) can use our library and take them books. . . ."—C.F., B.L.A.

"Three more parcels arrived to-day including many valuable text books for our candidates. They are now housed in a magnificent St. George's House and in the same building we had our first class for ordinands. Seven were able to come. We feel we are gradually becoming more and more prepared for whatever post-Armistice opportunities may be ours. Thank you very much indeed."—B.L.A.

"Thank you so much for your kind letter. I am indeed

grateful to you for your great assistance and appreciate very much your offer to help should any further needs arise."—C.F., Parachute Regt.

"Many thanks for sending the Altar book so promptly. It is exactly what I wanted and will do splendidly. I am most grateful to you for all the things you have given for the furnishing of my gun-site Chapel which is now nearly complete. I do hope that it will become a real centre of spiritual life for the men and women on the site. Already it looks more attractive.—C.F.

"I should be much obliged if you could issue me with a few dozen copies of the Office of Holy Communion and with as many as you can spare of the pamphlets in The Truth Series."—S.C.F., B.L.A.

"Thank you so much for your most generous gift of Communion Linen which arrived safely to-day. What I brought over with me on D. day was getting very bedraggled and worn. It would be a kindness if you could let the branch of the G.F.S. know how much the gift is appreciated. Again many thanks."—C.F., B.L.A.

"Many thanks for the invaluable gift of Communion Linen. Please forgive my delay in acknowledging gift but in the hurly-burly out here I lost your address and have only now rediscovered it. . . Again many thanks."—CF., B.L.A.

"I am sorry to relate that most of my possessions have been lost through enemy action and I am writing to ask if you could send me a Cross and Candlesticks . . . as I have none of these."—C.F., B.L.A.

"I wish to thank you very much for your gift. It will be a boon to me here for I have scattered men over a fairly wide area."—C.F., R.A.F., M.E.F.

"I want to thank you and through you the C.E.S. for your gifts. I feel a little bit mean at having to ask for these things for I know there must be many chaplains in the battle areas who need them perhaps more than I do. But as you know it is quite impossible to get such things out here. . . . Do believe me when I say that I am very grateful. The congregations here are growing bigger and bigger and there really is quite a vigorous Church life. A number of non-conformists come regularly to our Sunday Evensong and I am convinced that the so-called United Services are the

biggest possible mistake for they satisfy no one. . . .”—CF., M.E.F.

“Please convey to your Society the warmest thanks of the Naval Chaplains at Greenock for the kind gifts which reached us to-day. We so much appreciate the help which has been given to us in furnishing the Naval Chapels in the Clyde area and we hope you will feel your gifts are being put to good advantage.”—R.N.

“It was a really excellent gift and I can assure you the things will be appreciated by the ship’s company. My chapel is a small one. . . . I hope to make it really attractive—a place where people will be drawn to say their prayers.”—H.M.S. —.

“I wish to acknowledge receipt of the parcel you sent me and to say thank you very much for the lovely things which it contained. They will be a great help in the starting of my chapel.”—R.N. Air Service.

“Many thanks indeed for your gift to H.M.S. Dragonfly of the Service of Holy Communion. I am most grateful for them and I am hoping they will be used. I wonder if you could send me a copy of each of them so that I should know which I could give with most profit to enquirers.”—R.N.V.R.

“Your most generous parcel of altar linen arrived this morning and I do thank you very much not only personally but also on behalf of H.M.S. —. It is a really splendid piece of work the members of the Women’s Association of the Church Union are doing, and in my case it will enable me to start to-morrow fully equipped for a service of Holy Communion.”—R.N.V.R.

“We chaplains are most grateful to the C.E.S. for all their help in the matter of furnishing our Chapels. Mine has now become more like the ideas I had in mind.”—R.N.

“I find your Order of the Holy Communion Service most useful and could do with two dozen more if you have any to spare as I have another port to look after which is cared for by my assistant.”—R.N.V.R.

“. . . . Also I must thank you for the booklets on Confirmation. I interview all new entries individually which is a great opportunity but the time I can give to each is short

so it is a great help to be able to hand prospective confirmation candidates one of your little booklets. They should last a long time as I ask them to return them after reading.”—R.N.V.R.

“I should be most grateful if you could let me have 50 copies of The Office of Holy Communion, which was so appreciated by the Apprentices at Newcastle. I have some 700 Marines here which are Church of England and judging from past experience 50 copies would find immediate use.”—R.N.V.R.

“... I feel sure the members of the Stations Canteen Committee would wish to join with me in expressing our thanks to the C.E.S. for the gift of beautiful Communion Linen, and also in wishing the Society every success in its valuable work.”—R.N.V.R.

“... I can assure you that the Navy in general and the chaplains in particular have a great deal to thank you for, and do feel extremely grateful for all you have done and are doing.”—R.N.

“May I offer you my profuse thanks for the parcel of Altar Linen which I received from you on Monday. The need for them was very great and I quite realise the difficulty you must experience in getting them. It would have been worth waiting much longer for such nice ones and I am very grateful indeed for your kind generosity.”—R.N.V.R.

“I wish to acknowledge the receipt of a full supply of altar linen and to express through you our warmest thanks to the Christian Evidence Society. We do appreciate enormously the trouble you have taken to equip us with this linen and I can assure you that it will be in constant use. Please accept this expression of our gratitude and believe that we shall not be forgetful of your kindness to us here in this station. . . . I would be grateful if you would express our thanks to the Branch of the G.F.S. which so kindly provided the corporals and will willingly write to them myself if you can provide us with the full address.”—R.N.V.R.

“... I shall be showing your letter to the Communicants of the ship and I am sure they will endorse my thanks

for the gifts. . . . I have already sent a set of your booklets to the Commanding Officer of a trawler who is considering being confirmed."—R.N.V.R.

"May I once again express my genuine gratitude to your Society for your generosity. . . . I have been told that I shall probably go East . . . certainly I will be well equipped."—R.N.V.R.

"Thank you very much for your letter and for the parcel just received. It is good of you to be so kind to us, and so quickly too. I have written a line to the G.F.S. who gave the beautifully worked linen. . . . I am most grateful to you and the Society for this help towards rigging the Chapel. . . ."—R.N.V.R.

REPORT.

The work on this Overseas R.A.F. Station began in August, 1944. As there had been no permanent Chaplain before, it was a case of starting right from the beginning.

With the help of the authorities, a room seating 90 was taken over, and has been transformed into a small but pleasing station Church. The Altar and Communion Rails, together with the Cross and Candlesticks were specially designed in proportion to the size of the Church, and were made in the local wood, very similar to light oak in England.

Except for a very occasional Parade Service, the Services are all voluntary, and the support has been encouraging. The number of Confirmation Candidates, so far, is 16. A very active Church Council has been formed, on which all ranks are represented.

It has been found that a greater response is forthcoming overseas than at home, and that this factor is both a help and an opportunity. Once a month at Evensong the address is given by one of the key churchmen, and it is hoped to publish the series of talks, at a later date, with the title "The Service Man Speaks." These key men are commended to the incumbents of their home parishes, so that they may quickly establish contact with them, on their return home after the war.

There is still, as always, much room for improvement, but the general impression is that Church life is becoming established on the station, and that this is due to the sup-

port given by personnel on the Station to the Chaplain, and to the Church.

WORK IN NIGERIA AND ELSEWHERE.

During the last year or two we have had increasing requests for Bibles, Teachers Reference Bibles, Prayer Books and other books and many of the writers have asked to be made members of the Society.

We now admit them as Subscribing Associates. We send them an illuminated certificate and a copy of the Society's Prayer, and they for their part agree to use the Prayer daily, and to send an annual subscription of one shilling.

The following extracts from their letters may be of interest to our friends.

Most of the writers are coloured soldiers in the Forces.

"I wish you all good luck, happiness and our Society to full daily and increasing of research of knowledge and wisdom, and the serving men will be God controlled through utter submission to Jesus Christ."

"Your compliments, certificate of mine was received per the date of this letter. I thanked the Society, and I know that I will and shall have your sympathy, for as I am just admitted as member of this my present Society, and for that I will be a good Empire leader trained by this my men, and have almost all my life devoted to the good path showed by the pious men, so that the work will be shining amongst men and women that call themselves Christians in this Anglican parish of my country. As I am a West African soldier seeking for the works and goodness of my people, the king and followers, and also this Society, born on the soil of West Africa, and still believe that what is there to be found is essential to England's greatness. I pray that the Lord Almighty Jehovah, the Giver of all things, will give to me strength and power and also health to do His work whenever place or country that I belong, and that the good steps of your teaching will be directed to, and also good memory to store your lessons. . . . Your prayers are essential to me, so that I will be directed by the Holy Spirit in all my ways, dealings and undertakings, delivery from temptations of different kinds and also troubles, and God's protection and control. I pray that the Victory will be ours, and that there

will be more and more African clergymen in the Army. Fear not. We will conquer."

"For your information I beg to say that the parcel of books was received. The pamphlets, Bible and the marked Testament were all in the parcel as it was packed by you. Having distributed to my friends in the above unit, their hearty thanks and prayers were offered individually to God for the most advance and progressive of the Society. . . . They are friends who want to read more, mostly the Bible, of which I hope when this is read in the hearing of the members they will help to send even old ones for the daily reading in the field. They are over 200 Christians, and out of these about 25 per cent of them are in possession of Bible. May I hope for some? There are many friends who need to read and study the Bible, but as we cannot afford giving or buying some become fad of looking for same. . . . I also thank you for the deed of last month, to place one of the friends in possession of a Holy Bible. He is enjoying of reading it day by day, and before we will be back to West Africa he will be baptised if he grows up in the stage he is doing since he received the Holy Book and showed to me. Thanks ever so much."

"I thank the Infinite Father for having chanced me to read one of your life-giving pamphlets on Christianity. It so aroused my interest that I could not rest without this book of reference. At first I used to open the Bible with difficulty, as I would not open the Bible into a right chapter at a right time, but since I saw this book I was able to make a good reference into the Bible."

"I was taken by surprise and all was of suddenly too, to receive a parcel of Pray Book from you. And also I have to thank you for your kindness, because I don't know how to express the feeling I am at moment, hence all parts of my body fills with pleasure of Christ. . . . I had shewed my friends these books and they are very pleased to rejoin me. So therefore you will see their letters very soon. May God bless you and keep you always. . . . My parents and wife were very pleased for these parcels I received from you. They have been blessing you because I write and tell them."

"I am grateful to the members who have considered me worthy of admittance into the Society. I faithfully promise

that I will do all the best I can always during the tenure of my association with the Society."

"Your parcels of two Bibles and other religious pamphlets were received with immense pleasure. I really feel the influence of the Society within me."

"I have the honour most respectfully to write and thank you for your letter and parcel which came to my hand respectively with many thanks. Words cannot express the joy I had when these books were received. It gives me the full information how fair you are to your sons in the colonial troops of which I in particular did not expect. I hope you will be pleased to hear that many of our literate co-workers enjoyed those books very much and a decision was concluded to keep those books to read and argue about some portions we always remember your kindness. The books are very useful to us, especially those who are preparing for Confirmation and Communion. I request you to send more of those or other kind of books to us, so that those who could not share in our new 'Christian Evidence Library' here may be able to do so in the study of the word of the realm. . . . We believe that your aim is to assist us, and hope that you will not shrink or regret what you are doing to us. . . . I am pleased to let you know that I was confirmed a month ago. I will welcome your advice in order to live a clean life in the sight of God. I am sorry to let you know that many of us here do not value the believe that God is."

"I was strongly directed to you through one of my best friends that your Society is one of leading ones in Jesus Christ. Therefore I shall be much thankful if you can send me your pocket Holy Bible, Sankeys, and Common Prayer, for I am one of the Methodist Church in my Town, please."

"Your fame has reaching to my hearing and I received it with the greatest demonstrations of joy. I heard from my friends and relatives how you are supplying them with religious papers and books. . . . I want you to send it to me and give me direction to use it and where to say prayer when a man is in certain condition."

"I respectfully beg to be a faithful member of your Society. I have been a Christian for quite a long time now, being also the son of well-known Christians, and I am a soldier of the British Army. My religious denomination is

Church of England. . . . I also want your advice as to how I will adapt myself as a true son of God."

"I have been very much impressed and satisfied with what I have heard and read concerning the tremendous works done and still doing continuously by your Society."

"It pleases me much to write you this letter and to report that yours has been received with the greatest demonstrations of joy. . . . I want you to send a Holy Bible, Common Prayer Book, religious books and religious pamphlets. Please brethren I want you to feed me with religious books. . . . My friends made a rush when they saw the letter you wrote me, but I told them to wait until I get your reply."

"At present as you know I am still in the fighting front. . . . Please I thank you for the Bible sent for me. Very surprising the Bible was handed over to me on Sunday morning in the front line. Believe me that was a pleasant gift I have ever had since in my life."

"I have received the Bible. In fact I thank you very much for it. It has attracted so many people who visited my room, asking 'who gave you this fine Bible?'"

CLERICAL CONFERENCES. ST. MARTIN'S IN THE FIELDS.

We held recently two conferences of clergy interested in the presentation of Christian apologetics in the Vestry Hall. The Bishop of Stepney presided on each occasion. Some fifty of the clergy attended. A committee was appointed to draw up a statement of the conclusions arrived at in the debate and the following is the considered opinion of that committee.

1. In times of confusion as to the reality and relevance of the Christian Faith there is no greater need than to go back to first principles and to show forth the actuality of God's self disclosure in 'divers manners' in Nature and in History, but particularly through the Prophets and in Jesus Christ.

2. It is considered that any presentation of the Gospel must include what we call moral, intellectual and spiritual elements which cannot be sharply separated, any more than you can divide human personality into the discarded psychological faculties. Thus it is essential to-day to present the

Gospel in the light of modern thought and in terms of the common and contemporary idiom of language.

3. The approach to Holy Scripture in the light of all that historical and literary research and study has revealed, in fact the need to set forth the Gospel in the framework which scholarship has provided, this in order to silence the rationalist and to satisfy the thoughtful.

4. Scientific research having given the world a completely new view of the universe and of men's place and history in it, we are obliged to read the Bible with a fresh and clearer understanding of its nature and inspiration.

5. Every effort should be made to deal with the many problems that confront the many who feel that the Christian Church has no message in days when civilization is undergoing a test unique in its history. This can only be done by intensive teaching given by instructed people competent to deal with the problems as they arise in the hearts and mind of the masses.

6. It appears to some that the literal acceptance of certain clauses in the creeds is impossible for some simple as well as educated Christians, though they would wish to affirm the religious ideas underlying the beliefs expressed in them.

NOTE.—Attendances at each Conference numbered over 50 Clergymen.

LECTURE BY THE DEAN OF ST. PAUL'S.

On Wednesday, March 7th, in the church of St. Mary-at-Hill, Lovat Lane, a lecture was given by the Dean of St. Paul's on Christian "Apologetics" and the modern approach. The Rector, in opening, said that on May 2nd of last year the late Archbishop of Canterbury had preached in that church and entitled his message as that of "A Message for To-day." A number of meetings had been held in connection with this campaign and the present Archbishop would have been there at the moment had he not been translated to Canterbury. Dr. Simpson had kindly stepped into the breach and we were deeply grateful to him for doing this.

The Bishop of Southwark as chairman said they had already heard he was an "also ran." He had been asked to step into the breach and deputise for the Archbishop. He was glad to be there partly because he knew the speaker was

the Dean of St. Paul's, and partly because he could not imagine any church more fitting for the occasion than the one where Mr. Harfitt was rector. The great difficulty of to-day as he saw it was the entirely secular pre-occupation of the whole world and also a certain attack on morals. But he imagined that the C.E.S. was mostly concerned with the question of secularism, and meeting the problems which people felt about the Christian Faith. He thought that whatever happened they must tell the truth, and that their arguments must be relevant to the age with which they were concerned. A young man came to him about the time of the Epiphany, and said that he had great difficulty in regard to the story of the Magi. The Bishop thought that he would have to deal with the subject of astrology. But the man's difficulty had nothing to do with that. He wanted to know why the Magi should select gifts with their particular significance.

Well, they must be grateful that the Dean of St. Paul's was going to talk about a new approach to apologetics. He (the Bishop) was there in more comfortable circumstances than on a former occasion, when the Secretary of the C.E.S. had asked him to speak at the Society's annual meeting. In accepting the invitation he had said that he would speak on condition that he was allowed to say what he thought.

At the meeting he was rather critical. He said that in the old days he had stood in a public place and heard a speaker, and he thought that his line of approach was out of date and that his knowledge was inaccurate. For when it came to speaking for a society like the C.E.S. which held a brief for the defence of Christianity, they ought to put on people who know their subject. He would say that at the meeting the Secretary had nobly backed him up.

The Dean of St. Paul's said that his subject dealt with the question of apologetics at the present time. It was a vast subject, and he would be able to deal only with one or two salient points.

First, he would deprecate any kind of approach of a hec-toring type, or one that suggested that belief in Christianity was a matter of difficulty. He believed that anyone who had arrived at a firm and living faith, if he was at all of an intelligent type, must have passed through periods of doubt which will enable him to sympathise with genuine doubters,

who were unquestionably among them at the present time. There seemed to be different views as to the way people were not taking up their stand in regard to religious belief. They heard of very great eagerness for instruction in the Christian Faith, and the desire to see whether religion had anything to say about the perplexities of modern life. But he thought that there was a good deal to be said for the other point of view—that interest in religion was extremely superficial; and what experience he had had in air stations and elsewhere, inclined him to the second view. He thought that they were inclined to exaggerate the interest taken in religion. People were so much occupied with the present world and its immediate affairs that they had very little time and attention to give to God and Immortality. If that was the case, the Church would have a very hard task, for they would have to awaken people's minds to the idea that what they had to say was of vital importance. He thought that the first and most vital need was to be able to present what as Christians they believed, and to present it in its proper proportions and he would like to emphasise both elements. It was, he thought, difficult to exaggerate the ignorance and misunderstanding of the people of this country at the present time. He knew that it was not confined to the relatively uneducated classes. It was startling to discover how many boys from secondary schools did not know what Christianity stood for. The question often arose in his mind as to what schools had been doing that they left the boys in such ignorance of the contribution of the Christian Faith. He would emphasise the necessity of restoring the proportion of faith in people's minds. He supposed it was because of the way the Press dealt with religious topics that people had so distorted an idea of religion. Such items as "President of the Methodist Conference approves of dancing in Church halls" tended to set up in people's minds the idea that Christianity was a system of taboos which the more enlightened Christians were engaged in loosening. The Christian Faith was not what many persons supposed it to be. A book which he had recently edited called *The Christian Faith* which set out to explain what Christians believed on the great subject of Creation was, he believed, quite a valuable piece of apologetics. It was very astonishing to anyone who got a considerable amount of correspondence arising for instance out

of broadcasting, to see how many still thought that a reasonable belief in the truth of Christianity was bound up with the assertion that the Bible, from cover to cover, was without any error. They took it that the faith of Christian people stood or fell by the verbal inerrancy of Holy Scripture, and sometimes thought that the commending of that faith in terms of modern thought was a trifle misleading. He sometimes thought that the problem was not so much the existence as the absence of modern thought. The meaning of the universe, if any, the meaning of life, if any—the amount of thought about those things was extraordinarily little to-day compared with one or two generations ago. What was needed for the presentation of the Christian Faith was that people should think that the questions which it answered were questions which vitally concerned them.

Their first topic always must be, he thought, the topic of belief in God. They heard a great deal that was discouraging about the relative impotence of Christianity and its failure. In his opinion one root cause was that a very considerable proportion of the people of this country did not believe in God; and if they did not there was no need to go very far to see why they did not worship Him. Speaking for himself he was convinced that they had got the thing quite wrong if they supposed that they could demonstrate the existence of God in such a way as to put it beyond all intellectual doubt or question. He believed that there was a very formidable argument for the existence of God, but not so compelling in its argument that anyone could not avoid the conclusion. It was he thought a profoundly true saying of St. Ambrose that it had not pleased the Lord to save His people by dialectics. He believed that the power of apprehending the truth of the existence of God lay below the reason and much lower down, in personality. He believed that every human being had an immediate apprehension of the existence of God, i.e. that it was part of the nature of man that he had contact with the Divine Being.

FUTURE ACTIVITIES.

We have done our best in trying circumstances to produce for our subscribers some account of the work we have been doing since the last issue of our Report. We need at this

moment very much increased funds for the work we are being called upon to do if it is to be accomplished. From every quarter it is evident to us that men and women are seeking to know more of the faith which we profess and looking to us to furnish them with proofs of the truths of our religion.

Peace has come to a troubled world. Reconstruction will be even more difficult than fighting the war. In this Christianity must play its part. We need at the moment a small van for the purpose of propaganda. Subscriptions towards this, as a peace offering, will be greatly appreciated.

We are also greatly in need of an increased number of workers. We would like the help of any clerical or lay person who feels called for such work, and we are hoping, in the near future, to commence classes for the training of those who wish to carry the message of the Gospel, in an intellectual setting, to men and women of to-day. We can only again ask for your kind support and prayers in our endeavours.

THE "DRAWBRIDGE" MEMORIAL LECTURE.

In memory of our late Honorary Secretary, the Rev. C. L. Drawbridge, the Board has sanctioned the provision of an Annual Lecture, to be known as "The Drawbridge Memorial Lecture," to be given by some eminent Christian worker, and has invested the sum of £200 for its continual preservation in the Trust which has been established.

TO ALL OUR SUPPORTERS. OUR GREAT NEED.

Many of our supporters feeling the necessity of placing the Society on a sound financial foundation for the future, have made it possible for us to receive legacies, when they are no longer able to give us an annual subscription. We would earnestly commend the work of this Society to the charity of our supporters.

A suggested legal document is inserted for the benefit of those who would see that the Society is placed in a position of security.

May we plead for consideration?

NOTE. The Will or Codicil giving the Bequest must be signed by the Testator in the presence of two witnesses who must subscribe their names in his (or her) presence, and in the presence of each other.

FORM OF BEQUEST.

"I give and bequeath the sum of (the sum of to be expressed in words at length), free from legacy duty to the CHRISTIAN EVIDENCE SOCIETY, whose offices are at 307-308, Grand Buildings, Trafalgar Square, W.C.2., and the receipt of the Secretary of the said Society for the time being, shall be a good discharge to my executors for the same."

LEGACIES ARE GREATLY NEEDED.

PRAYER FOR THE CHRISTIAN EVIDENCE SOCIETY.

"O LORD JESUS CHRIST, the Great Shepherd of the sheep, who seekest those that are gone astray, bless, we beseech Thee, the efforts which Thy Servants make to win souls to Thee. Teach the hearts and minds of those who shall speak in Thy Name. Open the deaf ears that they may hear the words which belong unto salvation and lead those that hear to the true knowledge of Thee. Grant this, O Lord, who art the Wisdom of the Father, and reignest for ever."

From the Greek.

LIST OF SUBSCRIBERS.

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	£	s.	d.
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Armagh, Archbp. of ... d	1	0	0
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Armour, The Rev. W. s	10	0	
Armstrong, Miss C. M. d	1	1	0
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	£	s.	d.
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Baker, Miss I. B. ... s	2	2	0
Balding, Mr. & Mrs. B. T. ... s	5	5	0
Balfour-Browne, Miss E. M. C. ... s	3	3	0
Balfour-Jones, Mrs. ... d	3	6	
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Barclay, Miss M. & Miss A. G. Gilliatt ... s	12	6	
Barclay, Major M. E. s	1	1	0
Barclay, Miss M. I. N. s	5	0	0
Barham, Col. A. S. s	5	5	0
Barham, Miss T. ... d	2	6	
Barker, The Rev. A. P. B. ... s	1	0	0
Barlingham, Mrs. ... d	1	0	0
Barlow, Sir Thomas, Bart. ... s	1	1	0
Barnard, Miss H. M. d	10	0	
Barnardiston, Mrs. ... d	2	2	0
Barnes, A. Kentish ... d	1	1	0
Barnes, Mrs. & Miss K. Hawkins ... d	4	0	
Barnes, Miss ... d	2	6	
Barnwell, Miss G. ... d	5	0	
Barr, John ... d	1	0	0
Barrett, Mrs. A. G. ... d	2	2	0
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Barreyman, Miss F. I. d	7	0	
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Bastard, The Misses G. P. & C. B. ... d	10	0	
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Bedford, The Rev. A. W. ... s	2	0	0
Bedford, Miss E. A. d	1	1	0
Beit, Lilian, Lady ... d	10	0	0
Bell, Lady ... d	2	2	0
Bell, Mrs. T. B. ... s	1	1	0
Bellhouse, Miss ... d	5	0	
Belmore, The Rt. Hon. Earl of s	10	0	
Bendix, Mrs. & Miss K. Webb ... d	10	0	
Bennett, The Rev. G. A. ... d	1	0	0
Bennett, H. M. ... s	3	3	0
Benwell, Miss C. M. d	2	6	
Berens-Dowdeswell, The Rev. G. ... s	1	1	0
Berridge, Miss E. M. d	10	0	
Berry, Miss F. M. ... d	12	6	
Best, Miss C. E. ... s	5	0	
Best-Dalison, The Rev. E. ... d	10	0	
Bethune, Mrs. ... d	1	0	0
Bevan, Miss A. M. ... s	2	2	0
Bevan, The Rev. C. O. s	5	0	
Bevan, Miss G. M. ... d	3	0	0
Bevan, Nurse Margaret d	1	0	0
Bickersteth, Miss E. ... s	2	2	0
Bidwell, Miss F. E. ... s	10	0	
Bigg, Miss G. E. ... d	2	6	
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Biggs, Miss D. G. ... s	10	0	
Pillington, Mrs. M. L. d	7	6	
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Birch, Miss F. & Miss Coxey ... d	5	0	
Eirkbeck, Mrs. W. J. d	5	0	0
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Bishop, Mrs. ... d	3	6	
Black, Miss E. L. ... d	10	0	
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	£	s.	d.
Blaikie, Mrs. d	5	0	
Blakeney, The Rev. W. N. ... s	1	1	0
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Eddam, Miss d	5	0	
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Boult, Mrs. A. J. ... 's	1	0	0
Boulton, The Rev. C. E. s	10	0	
Boulton, The Rev. Canon T. S. s	2	6	
Bower, Bartlett, St. G d	10	6	
Bowlby, Maria, Lady d	1	0	0
Bowler, The Rev. R. J. d	5	0	
Bowles, The Rev. J. E. d	2	6	
Bowles, Miss s	2	6	
Boyd, Miss s	5	0	
Boyd, Miss S. L. s	2	6	
Boyd-Carpenter, Lady d	2	2	0
Boyle, The Rev. G. E. d	5	0	
Boyle, Mrs. s	5	0	
Braby, Ivor d	1	1	0
Brackenbury, Mrs. C. d	10	0	
Bradford, The Rt. Rev. Bishop of s	5	0	
Bradshaw, Mrs. d	2	2	0
Brady, Miss M. d	10	0	
Brainwell, W. s	1	0	0
Brandon, Mrs. A. s	10	0	
Bray, Commander & Mrs. J. E. d	1	0	0
Brayley, Miss E. M. d	1	0	0
Brewer, The Rev. H. B. s	2	2	0
Bridge, Mrs. R. T. s	10	0	
Bright, Miss s	5	0	
Brind, Miss J. M. d	2	6	
Brock, Miss C. E. d	1	1	0
Brook, Mrs. s	2	6	

	£	s.	d.
Broughton, Miss E. ... d	1	0	0
Broughton, Herbert M s	1	1	0
Browell, The Rev. F. J. s	5	0	
Brown, Miss B. A. ... d	1	10	0
Brown, F. d	5	0	0
Brown, Mrs. H. d	1	0	0
Brown, Sir Herbert, K.B.E., d	5	5	0
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Browse, Mrs. d	2	6	
Bruce, Mrs. S. d	1	1	0
Buchanan, Mrs s	10	6	
Buchanan, The Rev. B. R. d	1	1	0
Buckle, Miss I. R. d	5	0	
Buckley, Miss Winifred s	1	1	0
Bucknall, Miss L. L. s.	2	6	
Bryans, Rev. Canon I. L. s	2	6	
Budd, Miss E. M. s	2	6	
Budds, Mrs. s	1	1	6
Buist, J. C. d	5	0	0
Bull, The Rev. A. B. d	10	0	
Bullen, Miss L. M. ... d	1	1	0
Buller, Miss de Courcy d	10	0	
Bullock, The Rev. Dr. F. W. B. s	5	0	0
Bullock, Mrs. W. d	10	0	
Bulwer, Mrs. d	10	0	
Burnett, The Rev. Canon C. R. s	10	6	
Burnett, Mrs. d	1	0	0
Burnley, The Rev. W. F. E. d	5	0	
Burn-Murdoch, Dr. H., LL.D. d	1	0	0
Burrows, Mrs. s	1	1	0
Burton, L. F. B. d	2	6	
Bushby, Mrs. H. N. ... d	10	0	
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	£	s.	d.
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Cameron, Mrs. F. E. ... d	5	0	0
Campion, Miss ... d	2	6	0
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Carr, The Rev. L. C. ... d	5	0	0
Carr, Mrs. (2 years) s	10	0	0
Carr, Miss D. E. ... d	2	6	0
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Cartwright, E. A. ... s	1	1	0
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Castleman, Miss G. s.	5	0	0
Catterall, Mrs. ... d	1	0	0
Causton, The Rev. G. E. B. ... d	10	0	0
Cayley, Lady ... d	2	0	0
Chadwick, The Rev. A. S. ... d	2	0	0
Chaldecott, Mrs. E. B. d	5	0	0
Challacombe, The Rev. Canon W. A. ... d	5	0	0
Chambers, The Misses s	10	0	0
Chambers, Miss A. M. s	5	0	0
Chance, Miss ... d	7	0	0
Chance, Mrs. M. K. ... s	2	0	0
Chandler, A. V. ... d	1	0	0
Chanter, Miss E. M. d	1	1	0
Charlesworth, Miss T. d	3	0	0
Charlesworth, Mrs. d	10	0	0
Chase, The Rev. G. A. d	1	5	0
Cheatle, Miss ... s	3	0	0
Chester, Mrs. ... d	1	0	0
Chignell, Miss M. E. ... s	10	0	0
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	£	s.	d.
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Chute, The Rev. J. C. s	2	0	0
Clare, Miss A. C. ... d	5	0	0
Clark, Mrs. H. Gordon s	10	6	0
Clark, The Rev. E. J. d	3	0	0
Clark, Mrs. H. J. ... d	4	0	0
Clark, Mrs. ... d	1	0	0
Clarke, Miss D. ... s	10	0	0
Clarke, Miss M. M. ... d	2	6	0
Clarkson, Miss E. A. s	10	0	0
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Crewdson, Mrs. F. W. d	5	0	
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Cripwell, Miss E. E. d	2	6	
Crompton, Miss D. ... d	1	0	0
Culver, Miss E. L. ... s	10	0	
Culver, Miss ... s	10	0	
Cuming, Mrs. ... s	2	0	0
Curry, Mrs. ... d	10	0	
Curtis, Capt. &			
Mrs. C. R. ... s	1	1	0
Curtis, Miss F. L. C. s	2	0	0
Cuthbertson, Mrs. ... d	2	2	0
Dalley, Miss C. ... s	5	0	
Dalrymple, Miss Helen d	2	6	
Dangar, Mrs. F. L. ... d	1	0	0
Daniell, Mrs. de Courcy s	1	0	0
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Morton ... s	5	0	
Darbyshire, Miss C. ... d	1	0	0
Dashwood, C. ... s	5	0	
Daubney, Miss D. H. s	1	1	0
Daubney, Miss D. H. d	25	0	0

	£	s.	d.
Davies, The Very			
Rev. Arthur ... s	1	0	0
Davies, Miss Faithfull s	1	1	0
Davies, Mrs. ... s	1	10	0
Davies, H. J. ... d	5	0	
Davies, The Rev.			
Dr. J. Gwyn ... d	10	0	
Davies, Mrs. ... d	2	0	0
Davies, Walter ... d	1	1	0
Davis, A. ... d	1	0	0
Davy, Capt. Lionel ... d	5	0	
Dawson, Mrs. ... s	1	0	0
Day, Miss E. A. ... d	5	0	0
Deane, Miss J. ... d	5	0	
de Burgh, Capt. C. ... d	5	0	
de Knoop, Mrs. ... d	10	0	
de la Hey, Mrs. ... d	1	0	0
Delap, Miss J. S. ... d	10	0	
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the Rt. Hon. Lord ... s	5	0	
de Rougemont,			
Brig.-Gen. C. H. ... d	1	1	0
de Yarborough-Bateson,			
The Hon. R. ... d	5	0	
Derry, Cyril ... d	1	1	0
Derry & Raphoe, The			
Rt. Rev. the Lord			
Bishop of ... d	1	0	0
Dewar, Miss J. C. ... d	5	0	
Deykin, Miss G. H. ... d	1	1	0
Diggie, The Rev. C. E. s	10	6	
Dines, J. S. ... s	2	10	0
Dixon, W. S. ... d	10	0	
Dodwell, Mrs. G. M. d	1	1	0
Don, Mrs. ... s	1	0	0
Donkin, Miss E. M. s	1	0	0
Donne, Mrs. M. ... d	5	0	
Douglas, A. A. ... s	5	5	0
Dowell, Mrs. ... s	2	6	
Downing, Lt-Col. H. J. s	1	0	0
Doyne, Mrs. ... d	10	0	
Drake, Miss M. A. J. d	10	0	
Dray, Mrs. C. E. ... s	2	0	0
Drew, Mrs. John ... d	2	6	
Drew Mrs. Summers s	10	0	
Drew, Miss M. ... s	2	6	
Drewett, Miss Rose d	5	0	0
Drury, Mrs. E. A. ... d	5	0	
Du Buisson, Mrs. ... d	5	0	
Du Boulay,			
Miss A. M. H. ... d	3	3	0

	£	s.	d.
Duffin, Miss M. ... s	5	0	0
Dugdale, Mrs. ... d		5	0
Duke, The Rev. R. P. d		5	0
Dunbar, Blanche, Lady d	10	0	
Dunbar, Mrs. Duff ... d	1	0	0
Duncan, Miss M. E. ... d	10	0	
Duncan-Craig, Mrs. ... d		2	6
Dundas, R. ... d	1	0	0
Dunn, Mrs. P. ... d		5	0
Dunn, Miss ... d	10	0	
Dunwich, The Rt. Rev. the Lord Bishop of d	1	1	0
Dupont, A. W. ... s	1	0	0
Eales, Mrs. F. ... d		5	0
Earle, Mrs. John ... d	1	0	0
Easten, Mrs. ... s	10	0	
Eastwood, A. ... s	2	2	0
Eastwood, W. S. ... s		5	0
Edmonds, Miss Sophy d	2	2	0
Edmonds, The Rev. F. S. ... s	5	0	0
Edmunds, The Rev. C. H. ... d	1	1	0
Edwards, The Rev. E. D. ... s		2	6
Edwardes, Mrs. F. G. s	15	0	
Eggington, Mrs. J. T. & Miss M. D. ... d	10	6	
Ehrmann, The Rev. L. E. A. & Mrs. ... s		5	0
Elgood, Sir F. M. ... s	1	1	0
Ellin, Mrs. ... d	1	1	0
Elliott, Miss A. A. ... d		2	6
Elliott, Mrs. A. F. ... s		2	6
Elliott, The Rev. J. S. d	10	0	
Elliott Smith, The Misses G. & D. d	10	0	
Ellis, Miss A. J. ... d		2	6
Ellis, Miss H. M. ... d	10	0	
Ellison, Miss M. I. ... s	1	1	0
Emery, E. J. ... d	10	0	
Emett, W. H. ... d		5	0
Erck, Miss C. ... s	10	0	
Erck, Miss N. E. ... s		5	0
Escott, W. F. ... d		1	0
Evans, Miss D. ... s		5	0
Evans, Miss J. R. ... d		2	6
Evans, The Rev. M. G. s	1	0	0
Evans, W. ... d	1	1	0
Evers, The Rev. H. R. d		5	0

	£	s.	d.
Evershed, The Rev. F. T. P. ... s	3	0	0
Fagan, The Rev. E. & Mrs. ... d	2	0	0
Fair, Mrs. A. E. B. ... d	2	2	0
Fair, Mrs. T. C. ... d	2	0	0
Fairclough, Miss ... s		2	6
Fairhaven, The Rt. Hon. Lord d	5	0	0
Fawssett, Mrs. ... s		2	6
Featherstone, E. W. ... s	1	0	0
Feilders, Miss U. W. & the Misses Troughton s		10	0
Fenwick, Miss C. ... s	1	1	0
Ferme, Miss ... s	1	1	0
Fellows, L. W. ... d	10	0	
Ffarington, H. Nowell d	10	0	
Field, S. G. ... s		3	6
Filleul, Mrs. ... s	2	2	0
Filleul, the Rev. P. W. G. ... d	1	0	0
Fillingham, Miss ... s		5	0
Findlay, Lady Sybil ... d	1	0	0
Firth, S/L. C. P. L. d	1	1	0
Fisher, The Rev. A. J. d	1	0	0
Fisher, Miss F. N. ... d		2	6
Fisher, Miss ... d		5	0
Fisher, C. ... d		2	6
Fisher, Miss F. G. ... s		2	6
Fishwick, C. ... s	1	0	0
FitzGerald, Miss D. d		3	0
Fitzherbert, Miss H. d		5	0
Fitzmaurice, Mrs. ... d	1	1	0
Fleming, Miss F. M. d		5	0
Fleming, Miss ... d	3	0	0
Fletcher, Major ... s	2	2	0
Fletcher, Mrs. ... s		10	6
Floyd, Miss G. C. ... d	1	0	0
Ford, Mrs. ... d		2	6
Forder, B. C. ... d	1	1	0
Forrest, Mrs. ... d		5	0
Forrest, The Hon. Mrs. d	2	2	0
Forster, The Misses s		10	0
Foster, L. F. ... d		10	6
Foster, Miss A. M. ... d	1	0	0
Fountain, Miss H. M. d		10	0
Fountain, Miss M. A. d		8	0
Fowler, E. ... s	1	1	0
Fox, Mrs. ... d	2	2	0
Fox, Miss K. F. ... s	1	1	0

	£	s.	d.		£	s.	d.		
Fraser, Mrs. ...	s	3	5	0	Gosden, Mrs. P., ...	d	1	0	0
Fraser, Miss ...	s		5	0	Gosling, Miss E. G. ...	d	3	0	0
Freeman, C. E. ...	d	1	0	0	Goundry, The Rev.				
French, Deaconess					W. E. ...	d	10	0	
K. H. ...	d		5	0	Graham, Hugh ...	d	1	11	6
Fullerton-Smith, Miss	d		2	6	Grant, Engineer				
Furneaux, Mrs. M. B. s			2	6	Rear Admiral A. R. s	1	0	0	
Galbraith, Lt-Col. J. P. s	2	0	0		Grant, Miss C. E. ...	s	10	0	
Gamble, J. A. ...	d		2	6	Grant, Mrs. ...	d	3	0	
Games, Miss M. ...	d	1	0	0	Grant, Lt-Col. N. H. s	2	0	0	
Gardner, Miss Irene ...	d	1	0	0	Gray, Mrs. ...	d	10	0	
Garnier, Mrs. G. R. ...	d	1	0	0	Gray, Miss F. ...	d	2	0	
Garthwaite, Mrs. ...	d	1	0	0	Greany, Mrs. ...	s	5	0	
Garton, Miss D. ...	d		2	6	Green, The Rev.				
Gascoigne, Lady ...	d	1	1	0	L. H. H. ...	d	1	10	0
Geary, Miss F. L. ...	d		5	0	Green, Mrs. ...	d	10	0	
George, The Rev. E. J. s	1	0	0		Green, Ernest, ...	d	2	2	0
Germon, Miss C. ...	d		1	6	Green, Mr. & Mrs. G. F.				
Gibb, Miss A. M. ...	s		5	0	& Daughter ...	d	15	0	
Gibbes, Mrs. ...	s	1	1	0	Green, The Rev. J. H. s	2	0	0	
Gibbins, Theodore ...	d	1	0	0	Green, Miss L. M. d	1	0	0	
Gibbs, The Rev. A. E. d	5	0			Greenland, Alfred ...	s	10	0	
Gibson, Mrs. A. S. ...	d	10	0		Greenwell, Lady ...	s	1	1	0
Gifford, Mrs. ...	s	1	0	0	Greenwood, The Rev.				
Gill, The Rev. R. J. S. s	2	2	0		H. M. ...	s	5	0	
Gill, The Rev.					Gregson, Lady Violet d	2	0	0	
W. Hope ...	d		5	0	Gretton, Miss C. R. ...	s	5	0	
Gillett, M. ...	d	10	0		Griffith, Mrs. ...	d	5	0	
Gillum, S. J. ...	d	5	0	0	Griffith-Boscawen,				
Gilman, Mrs. C. E. ...	d		5	0	Rt. Hon. Sir A. ...	s	10	0	
Gilmour-White, G. G. d	1	0	0		Grimes, Frank E. ...	d	1	0	0
Girvan, Mrs. ...	d		2	6	Gueritte, T. S. ...	d	1	0	0
Glazebrook, Lady ...	d		5	0	Hacking, Mrs. P. ...	d	1	0	0
Gleadow, Miss H. ...	s		10	0	Hadden, Mrs. ...	s	2	6	
Glenday, The Rev.					Hadow, Mrs. K. ...	d	5	0	
E. A. ...	s		5	0	Hadow, P. H. ...	s	1	0	0
Glyn, The Rev. A. P. s	1	1	0		Haines, Miss A. H. P. s	1	1	0	
Godden, Mrs. ...	d		10	0	Haire, The Rev. A. M. d	10	6		
Godley, Miss F. E. ...	d	1	1	0	Hale, Miss ...	s	2	6	
Godman, Col. J. ...	d		10	0	Halton, Dr. Helen ...	d	10	0	
Gold, C. ...	d	2	2	0	Hamilton, Miss A. B. d	1	0	0	
Golder, J. J. ...	s	1	0	0	Hamilton, Mr. & Mrs.				
Golding, Miss S. ...	s		2	6	Douglas ...	d	7	6	
Goldhawk, Miss L. ...	s		2	6	Hamilton, Miss May, s	7	6		
Gonville, C. ...	d		5	0	Hamilton, Mrs. ...	s	1	0	0
Goodford, Miss ...	s		5	0	Hamilton, The Misses				
Goodman, Miss E. E. s	10	0			(2 years) ...	s	10	0	
Goodman, Lady K. ...	d	1	0	0	Hammond, Miss Edith d	10	0		
Goodyear, Mrs. M. E. d	1	1	0		Hammond, Mrs. ...	d	5	0	0
Gordon, Miss L. M. ...	d		5	0	Hancock, Miss Florence d	2	6		
Gore-Brown, Lady ...	s	2	2	0	Hankey, Mrs. Barnard d	10	6		

	£	s.	d.
Harbridge, The Rev			
C. W. J. ... d	5	0	
Hardcastle, The Ven.			
Archdeacon E. K. ... s	10	0	
Harding, T. E. ... d	5	0	0
Harlech, The Rt. Hon.			
Lady ... d	2	2	0
Harries, Mrs. ... d	10	0	
Harries, The Misses ... d	5	0	
Harrison, Miss E. J. M. d	1	0	0
Harrison,			
The Rev. F. I. ... s	5	0	
Harrison, Miss M. ... s	2	6	
Harrison-Watson, C. ... s	10	0	
Hart, Mrs. ... d	10	0	
Hart, Hugh W. ... d	10	0	
Harte, Miss ... d	5	0	
Hartzhorne,			
Mrs. N. A. G. ... s	2	2	0
Harvest, Miss J. ... s	1	1	0
Harvey, Mrs. A. F. B. s	2	2	0
Hasluck,			
The Rev. W. E. ... s	1	1	0
Hawkes, Mrs. Penrose d	5	0	
Hawkins, Miss H &			
Mrs. Barnes ... s	4	0	
Hay, Nurse ... d	5	0	
Haydock-Wilson, Mrs d	10	0	
Hayes, Miss Ann ... s	5	0	
Hayes, Harry ... d	2	0	0
Hayman, Miss ... s	10	0	
Haythornthwaite, Mrs. d	1	10	0
Hayward,			
Sir Maurice H. W. d	1	1	0
Hazlett, Miss M. G. d	5	0	
Headington, Mrs. J. ... s	5	0	
Headlam, The Rev.			
Canon Morley ... s	10	0	
Hearn, Mr. and Mrs. d	7	6	
Heathcote, Miss E. ... s	5	0	
Heathcote, Mrs. ... d	1	0	0
Heaton, Miss C. E. ... s	1	0	0
Heaton, Miss E. M. ... s	10	0	
Heaton, The Rev. T. B. s	10	6	
Hebbert, Col. H. R. ... s	1	1	0
Hebblethwaite, Miss C. d	2	6	
Hebblethwaite, Miss K. s	10	0	
Hedley, Lady A. S. ... d	1	1	0
Hedley, Mrs. Hunt ... s	5	0	
Helm, Mrs. N. ... s	2	6	
Hemstock, A. ... d	5	0	

	£	s.	d.
Henderson, Frank ... d	1	0	0
Hensley, Egerton ... d	10	0	
Hensley, Miss L. ... s	7	0	0
Henty-Summers,			
Miss A. C. M. ... s	10	6	
Henty-Summers,			
The Rev. A. D. ... s	1	1	0
Henwood,			
The Rev. A. D. ... d	2	2	0
Henzell, Miss A. P. ... d	3	6	
Hepworth,			
Miss I. M. L. ... d	5	0	
Herbert, Mrs. C. ... s	10	0	
Herbert, Miss M. M. s	1	10	0
Heron, Miss C. ... s	5	0	
Hewitt, Miss A. L. ... d	3	0	
Hewson, Miss ... s	1	1	0
Heywood, Miss E. ... d	5	0	
Heywood, Miss E. A. s	1	0	0
Hibbert, Miss A. M. d	10	0	0
Hichens,			
The Rev. J. O. ... s	5	0	
Hicks, A. M. ... d	2	6	
Hicks, Miss M. ... d	2	0	0
Higginson, J. H. ... d	1	1	0
Highton, D. Clifford d	3	3	0
Hilditch, Miss C. E. d	2	6	
Hills, Mrs. ... s	1	0	
Hinde, Mrs. ... s	5	0	
Hindley, R. T. ... s	2	2	0
Hipwell, Major L. W. d	1	0	
Hitchings, Mrs. ... d	2	6	
Hoar, Mrs. ... s	10	6	
Hoare, Mrs. H. J. ... s	1	0	0
Hoare, The Misses ... s	5	0	
Hodge, The Rev.			
Canon R. V. ... s	5	0	
Hodges, F. C. ... d	10	0	
Hodgson, Miss D. &			
Miss Harrison ... d	10	0	
Hodson, The Rev.			
Canon M. O. ... d	5	0	
Hogg, S. R. ... d	5	0	
Hole, Miss G. M. ... d	10	0	
Holland, L. Egbert ... d	10	0	0
Holmes, Miss I. L. ... d	1	0	0
Holmes, Walter ... s	1	1	0
Holmsted, H. S. ... s	1	0	0
Home, Lady (3 years) s	3	0	0
Hooper, A. Norman d	2	2	0
Hope, Mrs. ... s	5	0	

	£	s.	d.
Hopkinson, Dr. Albert d	5	0	0
Houlston, E. B. ... d	2	2	0
Hounsfield, Miss M. I. d	1	1	0
House, C. W. ... s	1	1	0
Houstowne-Ward, E. M. ... d	1	1	0
Howard, Alfred G. d	3	3	0
Howard, Edward C. d	1	1	0
Howard, The Misses H. & B. s	2	2	0
Howard, Mrs. ... d	10	0	0
How, A. B. ... s	2	2	0
Howe, R. F. ... d	5	9	0
Howse, Miss E. F. ... s	1	0	0
Hubble, H. E. ... d	10	0	0
Hughes, The Rev. Cecil ... d	5	0	0
Hughes, Miss ... d	1	0	0
Hulbert-Powell, The Rev. Canon C. L. s	1	1	0
Hull, Miss, K. E. ... s	5	0	0
Hulland, Miss M. B. ... s	5	0	0
Hunt, Mrs. E. G. ... d	1	1	0
Hunt, Miss G. ... d	10	0	0
Hunt, Mr. & Mrs. ... s	10	0	0
Hunt, Stanley ... d	2	6	0
Hunter, Miss M. C. s	2	0	0
Hunting, Mrs. ... d	1	1	0
Hurley, Mrs. S. ... s	5	0	0
Hussey, The Rev. J. W. A. ... d	2	6	0
Hutchinson, Miss A. M. ... d	3	6	0
Huth, Major G. ... s	5	0	0
Hutton, Mrs. ... d	1	0	0
Iliffe, Lady ... s	5	0	0
Ingleby, Miss E. M. d	5	0	0
Ingpen, Mrs. ... d	5	0	0
Iremonger, Miss G. E. d	1	0	0
In Memoriam E.M.B. d	10	0	0
Jackson, C. A. C. ... d	1	1	0
Jackson, E. H. ... s	5	0	0
Jackson, Mrs. G. M. d	10	0	0
Jackson, J. H. ... s	5	0	0
Jackson, The Rev. L. W. ... d	2	6	0
Jacoby, Mrs. ... d	3	0	0
James, Miss ... s	5	0	0
James, Mrs. C. ... d	5	0	0
James, Miss L. ... s	1	1	0

	£	s.	d.
Janson, Miss D. ... d	5	0	0
Jeeves, The Rev. L. L. s	1	1	0
Jefferies, Miss ... d	10	0	0
Jefferson, R. ... d	5	0	0
Jeffrey, The Misses ... s	10	0	0
Jenkinson, Miss M. ... d	2	0	0
Jenkyns, Miss D. ... s	1	0	0
Jessop, J. W. ... d	1	1	0
Jobson, J. O. ... d	10	0	0
Johnson, Mrs. ... d	10	0	0
Johnson, Mrs. Alington ... s	1	1	0
Johnstone, Miss F. B. d	2	0	0
Jones, Mrs. C. E. ... d	10	6	0
Jones, F. J. ... d	10	0	0
Jones, The Rev. I. Graham ... d	1	1	0
Jones, Mrs. K. ... d	3	6	0
Jones, Miss M. L. ... d	1	0	0
Jordon, Mrs. ... d	1	0	0
Jordan, The Rev. H. W. ... s	2	0	0
Joy, A. O. ... d	10	0	0
Jurd, M. E. ... d	5	0	0
Kay, Mrs. ... d	3	6	0
Keith, A. B. ... s	1	1	0
Kelham, Mrs. ... s	1	0	0
Kelly, Mrs. ... d	5	0	0
Kembar, Mrs. ... d	10	0	0
Kennedy, The Rev. H. d	10	0	0
Kenny, S. ... s	1	0	0
Kent, Mrs. A. F. ... d	2	0	0
Kenyon, Miss E. C. ... d	10	0	0
Kenyon-Stow, J.P., Councillor F. ... s	11	0	0
Kett, Miss A. ... d	2	6	0
Kidson, A. F. ... d	5	0	0
Kidson, The Rev. N. S. ... d	10	0	0
King, Miss C. E. ... d	10	6	0
King, Humphrey W. d	1	0	0
King, Lady Mabel ... d	1	0	0
King-Harman, Lt.-Col. W. A. ... d	1	0	0
Kingdon, E. W. ... s	1	1	0
Kingdon, Mrs. ... d	2	6	0
Kingsford, Miss B. E. s	5	0	0
Kingston Religious Trust (per Ellison & Co.) d	20	0	0
Kirkham, S. ... s	10	0	0

	£	s.	d.
Kirkpatrick, Miss ... d	2	6	
Kitchen, Miss M. ... d	5	0	
Kneen, W. H. ... s	5	0	
Knight, The Rev. ... s	10	6	
Canon C. B. H. ... s	10	6	
Knocker, ... s	5	0	
The Rev. H. C. ... s	1	10	0
Knowles, Mrs. ... d	1	0	0
Knox, Mrs. ... d	1	0	0
Lacy, Mrs. F. H. ... s	10	6	
Laing, J. W. ... s	10	0	0
Lamb, Miss A. M. ... s	2	6	
Lambert, Mrs. ... d	2	0	0
Lancaster, Miss K. ... s	10	6	
Landells, W. ... d	2	2	0
Langdon, ... d	10	0	
The Rev. J. A. ... d	10	0	
Lansdown, Miss & ... d	5	0	
Miss Park ... d	1	1	0
Lanyon, Miss ... d	2	6	
Larkman, Mrs. ... d	3	0	
Last, Mrs. ... d	7	6	
Lawrence, Miss E. W. d	1	0	0
Lawry, The Rev. ... d	1	0	0
S. J. L. ... d	1	0	0
Lazenby, Mrs. ... d	2	6	
Leatham, Miss F. ... s	2	6	
Lea-Wilson, ... s	5	0	
The Rev. A. ... s	1	0	0
Le Bas, Mrs. ... d	5	0	
Lee, Mrs. E. C. ... d	10	0	
Lee, The Rev. R. S. N. d	2	0	0
Lefroy, Miss ... s	1	1	0
Leigh, Mrs. ... d	5	0	
Leigh, Miss A. ... s	5	0	
Leigh, Mrs. F. G. ... d	1	0	0
Lemon, Mrs. A. E. ... d	1	1	0
Lethbridge, ... s	1	1	0
The Rev. H. C. B. ... s	1	1	0
Lethbridge, ... s	1	1	0
Mrs. H. C. B. ... s	1	1	0
Lewes, The Rt. Rev. ... d	1	1	0
the Lord Bishop of ... d	10	0	
Lewin, Mrs. A. ... d	2	6	
Lewis, N. ... d	2	0	
Liddiatt, Miss A. ... d	1	0	0
Linthwaite, ... d	1	0	0
The Rev. F. W. ... s	1	1	0
Livesey, F. ... s	2	2	0
Llewellyn, W. W. ... s	2	2	0

	£	s.	d.
Lloyd, Mrs. E. E. ... s	10	6	
Lloyd, Miss I. F. M. ... s	2	6	
Lloyd, The Rev. J. H. s	10	6	
Lockhart, Mrs. ... s	5	0	
Long, The Rev. ... s	2	0	0
Canon C. N. ... d	2	6	
Long, The Rev. W. T. d	10	0	
Lord, Miss I. M. ... d	1	0	0
Lovett, Miss E. G. ... d	5	0	
Lovett, The Rev. ... d	5	0	
Canon J. P. W. ... s	3	6	
Lovell, Mrs. ... d	1	1	0
Lowe, Miss C. ... d	10	0	
Lowther, Hon. Mrs. ... s	2	6	
Luard, Miss E. ... d	5	0	
Lucking, A. ... d	1	0	0
Linden-Bell, Mrs. C. P. d	10	0	
Lyon, Mrs. ... s	5	0	
Lythall, Miss ... d	10	0	
Macbeth, Mrs. ... s	5	0	
Maccormac, Mrs. ... d	5	0	
Macdonagh, Major B. d	2	2	0
MacGeough-Bond, ... s	10	0	
Lt.-Col. R. S. ... s	1	0	0
MacIntyre, Mrs. D. ... s	2	6	
Mackay, Mrs. J. ... s	2	6	
Mackenzie, ... d	7	6	
N. M. Hodson ... d	5	0	
Machin, Miss D. V. ... s	2	6	
Macoun, C. D. ... s	1	10	0
Maddison, ... s	2	6	
Miss F. E. T. ... d	2	6	
Madden, Miss K. M. s	1	0	0
Maginniss, Miss M. E. s	10	0	
Madge, Mrs. A. E. ... d	1	0	0
Magor, Mrs. R. ... d	1	0	0
Malden, The Very ... s	5	0	
Rev. R. H. ... d	1	3	
Malden, Mrs. ... d	2	6	
Malet, Lady M. L. ... d	10	0	0
Mamhead, ... s	2	6	
The Rt. Hon. Lord ... s	1	1	0
Mann, Miss J. ... s	1	5	0
Manning, Mrs. C. U. s	1	0	0
Mansfield, Mrs. ... s	1	0	0
March, Miss E. C. ... s	2	6	
Margetts, Miss M. ... s	10	0	
Mark, Lady Margaret d	2	6	
Marriott, The Rev. ... s	2	2	0
Canon S. J. ... d	10	0	
Marsden, Miss W. ... d	10	0	

	£	s.	d.		£	s.	d.
Marshall,				Morgan, The Rev.			
The Rev. C. B. ... d	2	2	0	Canon H. D. ... s	1	0	0
Marshall, W. ... s	1	11	0	Morland, Mrs. ... d	10	0	0
Marston, Sir Charles d	2	2	0	Morris, Mrs. A. H. ... d	5	0	0
Martin, Miss A. M. ... s	10	0	0	Morris, C. H. ... s	1	0	0
Martin, The Misses d	5	0	0	Morse, Mrs. ... s	2	2	0
Martin, Mrs. ... d	2	0	0	Morris, Miss M. H. ... s	1	0	0
Martyn, Miss B. S. ... d	2	0	0	(2 years) ... s	1	0	0
Martyn, Miss D. C. ... s	5	0	0	Morrison-Bell, Lt.-Col. d	1	1	0
Mason, Miss E. S. ... s	1	1	0	Morton, H. A. ... d	2	2	0
Mason, Miss F. ... d	1	1	0	Morton,			
Matkin, Mrs. ... s	10	0	0	The Rev. E. C. ... d	5	0	0
Matthews, The Very				Moss, The Rev. C. B. d	1	0	0
Rev. W. R. ... d	1	1	0	Moss, Mrs. Miles ... s	2	0	0
Maude, Lady Eveline d	1	0	0	Mottistone, Lady ... d	10	6	0
Maxham, Miss C. C. d	5	0	0	Mounsey, Miss ... d	5	0	0
Maynard, Miss M. ... d	10	0	0	Mowll, The Rt.			
McCallum, A. ... d	10	0	0	Rev. E. W. ... s	10	0	0
McDougall, Mrs. ... d	2	2	0	Munk, Miss M. E. ... d	5	0	0
McLaren, Miss C. M. s	2	1	0	Murphy, H. J. ... d	1	7	6
McLaren, Mrs. R. ... s	1	0	0	Murray, Mrs. J. ... d	5	0	0
McNaughton, Miss G. s	2	6	0	Murray-Browne, W. s	1	1	0
Meller, Mrs. C. H. ... d	13	10	0	M.M. ... d	4	0	0
Merriman, Miss J. ... s	10	0	0	Murton, Miss J. ... d	10	0	0
Metcalfe, Mrs. C. P. ... d	5	0	0	Murton, Miss M. ... s	1	1	0
Middlemas, R. ... d	3	0	0	Muspratt, Miss R. S. d	5	0	0
Miles, Mrs. ... d	2	6	0	Myers, The Rev.			
Miles, Brig.-Gen. P. J. d	5	0	0	Canon C. ... s	10	0	0
Miller, Miss E. C. ... d	4	0	0	Myers, Mrs. W. H. ... d	10	0	0
Miller, Major F. ... d	5	0	0				
Miller, H. E. ... d	1	1	0	Nall, Sir Joseph ... d	10	6	0
Millner, R. ... d	5	0	0	Nash, The Hon.			
Mills, Mrs. ... d	1	10	0	Mrs. W. H. ... d	1	0	0
Mills, E. A. ... d	1	0	0	Nevison, R. W. T. s	5	0	0
Mills, The Rev.				Newton, Miss M. J. ... s	5	0	0
Canon W. B. ... d	1	1	0	Newton, Miss ... d	3	0	0
Milne, G. ... s	6	8	0	Newton, W. E. ... d	2	0	0
Mitchell, G. A. ... d	2	2	0	Nicholls, Mrs. ... d	10	0	0
Mitchell, Mrs. R. A. ... s	1	0	0	Nicholls, F. W. ... s	10	0	0
Moberley,				Nicholson, Miss ... s	1	1	0
The Rev. E. W. ... s	1	0	0	Nicholson,			
Mole, A. C. ... s	10	0	0	Major H. B. ... d	2	0	0
Mole, F. J. ... s	10	6	0	Nicholson, Mrs. Hugh d	2	2	0
Molony, Miss ... d	2	6	0	Norton, Miss A. T. ... d	5	0	0
Money-Kyrle,				Nosworthy, Mrs. S. H. s	10	0	0
Miss V. E. A. ... d	2	6	0	Nuttall, Miss E. ... s	5	0	0
Monk-Smith, Miss M. s	15	0	0	Nutting, Lady ... d	1	0	0
Montgomery, Miss K. s	2	0	0	Oaker, Mrs. J. ... d	5	0	0
Moon, Lady ... d	2	0	0	O'Brien, Miss ... d	10	0	0
Moore, The Rev. E. R. d	1	1	0	O'Brien, Miss F. ... s	10	0	0
Moore, Mrs. ... d	10	0	0	Oldham, Mrs. V. ... d	1	1	0

	£	s.	d.
Oliverson, Miss ... d	1	0	0
Ormsby, The Misses d	2	0	0
Orton, The Rev. H. W. d	5	6	
Overton, Miss Maud s	1	0	0
Owen, The Rev. E. C. C. ... s	1	0	
Owen, W. ... d	2	6	
Pace, Miss ... d	5	0	
Paget, Mrs. Guy ... d	1	0	0
Pain, Miss Ann (2 years) ... d	10	0	
Pain, Mrs. B. H. ... s	2	0	
Palgrave, Mrs. E. A. d	5	0	
Palgrave, The Rev. F. M. T. s	5	0	0
Palmer, Mrs. B. O. ... d	1	0	0
Panther, S. H. ... d	5	0	
Park, Mrs. C. ... s	2	6	
Park, Miss Mary E. & Miss Lansdown ... d	5	0	
Parker, Miss S. A. ... d	3	0	0
Parker, Miss Yarborough ... s	10	0	
Parkinson, Mrs. W. M. ... d	5	0	
Parmer, Miss A. L. d	5	0	
Parry, The Rev. J. M. s	20	0	0
Paul, E. C. ... d	2	0	0
Paul, Miss E. J. ... d	10	0	
Paul, Miss K. ... d	2	0	0
Paul, Miss M. A. ... d	10	0	
Paton, Mr. & Mrs. J. A. d	1	0	0
Payne, A. L. ... d	10	0	
Peach, The Rev. C. W. ... d	5	0	
Peake, Mrs. H. ... s	1	1	0
Peacock, Mrs. ... d	2	0	0
Peal, Mrs. E. ... s	1	1	0
Pearce, A. W. ... d	10	0	
Pearse, The Misses ... s	1	0	0
Peck, Mrs. E. C. ... d	2	6	
Pedley, Mrs. ... d	1	0	0
Peel, Miss S. M. R. d	10	0	
Peirson, J. E. ... s	1	1	0
Pelly, Miss C. ... d	1	0	0
Pelly, The Rev. Canon R. A. ... d	5	0	
Pennefather, R. L. ... d	5	0	
Pennell, Mrs. ... d	10	0	
Pepys, Mrs. A. ... s	2	2	0

	£	s.	d.
Perry, Mr. & Mrs. R. W. d	10	6	
Persee, H. S. ... d	3	0	0
Peterborough, The Rt. Rev. the Lord Bishop of ... s	2	6	
Phelps, Miss E. H. ... d	1	0	0
Phillips, Miss C. A. ... d	5	0	
Phillips, Miss G. ... d	5	0	
Phillips, G. ... d	10	0	
Pickard-Hall, Miss M. L. ... s	3	3	0
Pickersgill-Cunliffe, Miss M. ... d	1	1	0
Pickford, Mrs. ... d	1	1	0
Pittar, G. C. ... d	10	0	
Plant, Mrs. ... d	3	0	
Plater, Miss A. E. ... d	5	0	
Plender, The Lady ... d	1	1	0
E.A.P. ... d	2	6	
Plumtre, Miss C. L. s	5	0	
Pontifex, Miss C. E. & Miss Browne ... s	1	1	0
Pooley, Mrs. D. G. ... s	5	0	
Popplestone, Capt. W. G. ... s	2	2	0
Portal, Miss O. ... d	10	0	
Porter, Miss E. M. ... d	5	0	
Portman, The Rev. Prebendary A. B. ... d	1	0	0
Portman, Miss E. ... s	5	0	
Potter, Mrs. ... d	10	6	
Powell, Mrs. A. ... s	2	6	
Powell, The Rev. E. s	10	6	
Prall, Miss M. ... d	2	6	
Price, Miss G. E. ... s	2	6	
Price, W. H. ... d	5	0	
Prideaux-Brune, Miss B. M. ... s	2	2	0
Prior, Miss J. ... d	1	0	0
Pryor, The Rev. A. S. d	1	1	0
Pulbrook, Sir E. R. s	1	0	0
Pulling, Miss ... s	2	6	
Pym, C. ... d	1	1	0
Quayle, Mrs. J. ... d	1	0	0
Quickwood, The Rt. Hon. Lord s	5	0	0
Raban, Miss C. M. ... s	10	0	
Ragg, The Ven. Archdeacon Lonsdale d	10	6	

	£	s.	d.		£	s.	d.
Raines, The Misses ... d	1	1	0	Sainsbury, J. J. ... s	1	1	0
Ramsay, Miss A. ... s		3	6	Sainsbury, Miss M. B. d	10	0	
Ramsay, Miss & Miss Alison ... d		5	0	St. Andrews, The Rt. Rev. the Bishop of			
Rennie, S. ... s		2	6	& Mrs. Barkley ... s	10	0	
Reynolds, Mrs. E. L. s		5	0	Sampson, Miss F. J. s	5	0	
Reynolds, F. H. ... s		5	0	Sanders, Miss L. ... d	2	6	
Rich, Mrs. C. N. ... d	1	1	0	Sands, Miss ... d	2	6	
Rich, Fanny, Lady ... d	2	0	0	Sandy, Lewis ... s	10	6	
Richards, The Very Rev. J. H. ... s		5	0	Sangster, Mrs. ... d	1	1	0
Richards, Miss M. M. d		2	6	Sarsfield, E. Hall ... d	1	0	0
Richardson, Miss E. D. ... d		2	6	Sayers, The Rev. L. Denton ... d		2	6
Ricketts, Mrs. P. ... d	1	0	0	Scholefield, Mrs. ... d		5	0
Rimmer, Mrs. A. ... d		3	6	Scholes, The Rev. E. F. P. ... s		7	9
Rimmer, The Rev. G. D. ... d	1	0	0	Schooling, Miss M. L. d	1	1	0
Roberts, R. Bycroft ... d	2	0	0	Scorfield, Miss E. M. d	10	0	
Roberston, Miss ... d		2	6	Scott, Miss L. M. ... s		2	6
Robertson, The Rev. M. W. ... s	1	0	0	Scott, The Rev. G. E. B. ... d	3	3	0
Robeson, F. E. ... d		5	0	Scott, Lt.-Col. G. T. d	1	1	0
Robins, The Ven. W. A. ... s	1	0	0	Scott, Miss L. M. ... s		2	6
Robinson, Lady ... d	2	0	0	Scott, Mrs. Murray s	1	0	0
Robinson, Miss H. F. s		5	0	Scrutton, Miss ... s		2	6
Robinson, Lt.-Col. J. A. Purefoy ... s	1	1	0	Secretan, Miss D. C. d	2	0	0
Robinson, Miss F. ... d		10	0	Secretan, S. D. ... d	1	0	0
Robson, Miss A. S. ... s	1	10	0	Sergeant, Miss M. ... s	1	0	0
Rogers, Mrs. ... d	1	0	0	Serjeantson, Miss M. S. (2 years) ... d	1	1	0
Rogers, Miss K. ... d		3	6	Seymour, Mrs. ... d		7	6
Rolls, Miss S. D. ... d	3	3	0	Shackleton, Miss M. A. ... s	2	2	0
Ross, Miss M. N. ... d		2	6	Shadbolt, Miss F. M. s		2	6
Rountree, Mr. & Mrs. A. F. ... d	1	0	0	Shadrock, Mrs. ... s	1	0	0
Rouse, Miss M. J. ... d	1	0	0	Shakespeare, Miss V. d	2	0	0
Rowntree, Miss M. H. d		10	0	Shannon, Miss C. E. s		2	6
Roper-Curzon, H. A. L. ... d	1	1	0	Shardlow, Miss E. ... d		3	6
Rowling, Dr. Thompson ... d		10	0	Sharman, Miss ... d		5	0
Roydon, Miss M. C. ... s	1	0	0	Sharpe, Miss E. M. s		5	0
Rudd, Miss ... d		5	0	Sharpe, The Ven. E. N. ... s	10	0	
Rushbrooke, F. W., J.P. ... d	1	1	0	Sharpe, Miss M. E. ... d		5	0
Ryan, Miss ... d	1	0	0	Shaw, Miss E. M. ... d		5	0
Sadler, Miss ... d	1	0	0	Shaw, Miss F. M. ... d	1	1	0
Sadler, G. ... s	2	2	0	Shaw, Mrs. Fraser ... d	10	0	
Sadler, Miss A. ... s		7	6	Shaw, R. N. ... s	3	0	0
				Shelley, The Dowager Lady ... s	2	2	0
				Shettle, The Rev. Canon G. T. ... s	10	6	

	£	s.	d.
Shield, Miss E. F. ... d	1	1	0
Shields, Mrs. ... s	1	0	0
Shields, Miss F. R. ... s	1	0	0
Shipton, Mrs. ... d	5	0	0
Short, Mrs. ... d	1	0	0
Sidford, Mrs. ... d	2	0	0
Simes, The Rev. C. E. d	1	0	0
Simmons,			
The Rev. F. L. ... d	2	2	0
Simpson, Mrs. ... d	5	5	0
Sinclair, Mrs. ... d	2	6	
Sinclair,			
Dr. F. Howard ... d	7	0	
Sinclair, Mrs. John ... s	1	1	0
Skelton, Miss E. C. ... d	10	0	
Skinner, Robert ... s	1	0	0
Skrine, Miss A. E. ... d	1	0	0
Slater, C. A. ... s	1	1	0
Slater, J. D. ... d	5	0	
Smith, The Rev.			
Prebendary A. ... s	1	1	0
Smith, Mrs. Arthur ... s	2	6	
Smith, The Rev.			
C. A. Monk ... d	3	0	0
Smith, Donald F. ... d	10	0	
Smith, Mrs. Finch ... d	1	1	0
Smith, Mrs. K. &			
Miss M. George ... d	2	0	
Smith, The Rev.			
H. Saumarez ... d	7	6	
Smith, R. W. ... d	10	0	
Smith,			
The Rev. W. B. ... d	3	6	
Smitton, Mrs. ... d	1	0	0
Smyth, Miss A. ... d	3	0	
Smyth, The Misses			
M. & E. C. ... d	12	6	
Smyth, The Hon. Mrs. s	10	6	
Smyth, Lady Watson d	10	0	
Smyth, Dr. W. J. ... s	1	0	0
Sommer, D. W. A. ... s	1	1	0
Soper, The Rev.			
F. R. H. ... d	5	0	
Southern, Miss ... d	2	6	
Soutter, Miss ... s	10	0	
Spence-Colby, Mrs. s	2	0	0
Spence, Mrs. ... d	4	0	0
Spencer, Mrs. B. M. d	2	6	
Squire, Mrs. ... d	10	6	
Staniforth, G. W. ... d	2	0	0
Statham, Mrs. R. W. d	5	0	
Stayner, Mrs. ... d	2	6	

	£	s.	d.
Steel, W. P. ... d	10	0	
Stephens,			
The Rev. H. H. ... s	5	0	
Stevens, Miss W. ... d	5	0	
Stevenson, Miss M. S. s	1	1	0
Stephenson,			
Mrs. Vernon ... d	10	0	
Stewart, Mrs. C. E. ... d	5	0	
Stewart, Miss F. ... s	2	2	0
Stewart, Miss O. M. d	1	0	0
Stilwell, Mrs. E. G. d	1	0	0
Stocker, Mrs. ... s	1	0	0
Stoddart, Mrs. ... d	1	0	0
Stobart, Miss &			
Sister ... s	10	0	
Stocker, Miss ... d	10	0	
Stokes, J. L. ... s	10	6	
Stokes, J. L. ... d	10	6	
Stones, The Rev. J. d	5	0	
Stoney, Mrs. T. R. ... d	10	6	
Storrs, W. T. ... d	1	0	0
Strachan, Miss S. L. d	1	1	0
Streeten, Miss ... s	2	6	
Sturrock, Miss G. R. d	5	0	
Sugden, Mrs. ... d	2	6	
Sutherland-Harris,			
Mrs. ... s	2	6	
Sutton, Miss M. A. d	2	6	
Swift, Deaconess			
Alice J. ... d	10	0	
Swift, Mrs. ... d	1	5	0
Swinton, Miss H. M. s	6	0	
Symondson, Miss ... s	5	0	
Tallis, Mrs. W. A. d	5	0	
Tamlyn, R. I. ... d	1	1	0
Tarling, Mrs. M. ... d	2	6	
Tattersall, J. S. ... d	2	2	0
Taylor, Mrs. A. W. s	4	4	0
Taylor, Mrs. E. C. d	10	0	
Taylor, Mrs. L. ... d	5	0	
Taylor, Miss L. E. d	2	6	
Taylor, Mrs. O. M. s	5	0	
Temple, Miss ... s	5	0	
Terry, Ernest ... s	1	0	0
Thackeray, J. W. ... d	10	0	
Thicknesse, The Very			
Rev. C. C. ... d	1	1	0
Thomas, Miss D. ... d	2	6	
Thomas, Miss H. M. s	1	0	0
Thompson, Miss ... d	2	6	
Thompson, Miss A. J. s	4	0	0
Thompson, Miss E. K. d	5	0	

	£	s.	d.
Thompson, Miss J. M. d	1	0	0
Thomson,			
The Rev. A. S. ... s	10	0	0
Thomson,			
Mrs. Campbell ... d	10	0	0
Thornton, Miss E. M. s	2	6	
Thornton, Miss M. M. d	1	0	0
Thurstun, Mrs. Farnall			
(2 years) ... s	4	0	0
Tillotson, Mrs. Lever d	2	0	0
Timmins, Miss H. E. d	1	1	0
Tomkins, Miss N. N. s	1	0	0
Tomkinson, Mrs. W. d	1	0	0
Tomlin, The Rev.			
Canon J. W. S. ... d	2	6	
Torrance, The Rev.			
G. Hammond ... d	5	0	0
Tottenham,			
Miss M. I. A. ... s	5	0	0
Towse, Miss B. ... s	1	10	0
Tozer, O. W. ... d	1	1	0
Treacher, Mr. & Mrs. d	10	0	0
Trefusis, Lt.-Col.			
the Hon. H. W. S. F. s	2	0	0
Tremlett, A. D. ... s	1	1	0
Trench,			
Mrs. R. Chevenix ... d	1	1	0
Trimmer,			
The Rev. D. & Mrs. d	2	0	0
Trimnell, Miss E. C. s	10	0	0
Tristram,			
Miss F. A. G. ... s	10	0	0
Troyte-Bullock,			
Miss E. ... d	2	6	
Truman, Miss ... d	5	0	0
"Tunbridge Wells" d	5	0	0
Turner, Mrs. A. ... d	5	0	0
Twist, Miss ... s	5	0	0
Twist, The Rev. G. C. s	1	1	0
Twist, The Rev. J. F. s	5	0	0
Tyrwhitt, Miss ... s	2	6	
Upton, Miss C. E. ... s	2	6	
Upton, Miss H. M. ... s	1	1	0
Urmson, Mrs. ... d	10	0	0
Valentine, Miss ... d	2	6	
Vandeleur, The Rev.			
C. R. P. ... s	1	0	0
Venables, A. J. ... s	10	0	0
Verrall, Lady ... d	1	0	0
Waddilove,			
Mrs. H. D. ... d	1	0	0

	£	s.	d.
Wade, Mrs. E. J. ... d	1	0	0
Wade, Mrs. G. ... d	3	2	0
Wainwright,			
Miss V. M. ... d	6	0	0
Wakeman, Bart.,			
Capt. Sir Offley ... s	2	10	0
Wakeley, Miss ... d	2	6	
Walker,			
Miss A. K. H. ... d	2	0	0
Walker,			
Mrs. Basil Woodd d	10	0	0
Walker,			
Miss E. Scott ... d	2	0	0
Walker, Mrs. J. J. d	2	6	
Walker, Miss M. ... d	10	0	0
Wallace,			
The Rev. A. R. ... d	10	0	0
Wallace, T. W. ... s	12	6	
Waln, Mrs. ... d	1	1	0
Walters, E. S. ... d	1	1	0
Walters, Miss I. L. ... d	2	6	
Walton-Wilson,			
Miss C. ... d	10	0	0
Ward, Mrs. ... s	10	0	0
Ward, Mrs. J. H. ... d	5	0	0
Warde, Mrs. E. ... s	5	0	0
Warden, Mrs. (In			
Memoriam Miss			
S. Owen Jones) ... d	2	0	0
Warner, Mrs. A. ... d	5	0	0
Warner, Miss M. ... s	5	0	0
Warren, Col. J. R. ... d	1	0	0
Waterhouse, Mrs. ... s	10	0	0
Waters,			
Mrs. A. Brocas ... d	5	0	0
Wathen, Mrs. E. O. d	1	10	0
Watkins, A. A. ... d	3	6	
Watkins, Mrs. E. ... d	1	1	0
Watson, H. ... d	2	0	0
Watson, Mrs. ... s	10	0	0
Watson,			
Lt.-Col. E. A. ... d	5	0	0
Weare, Miss L. I. ... d	10	0	0
Webb, Dr. C. C. J. d	10	0	0
Webb, Miss H. F. ... s	2	6	
Webb, The Misses			
M. & R. ... s	1	6	0
Webb, Miss M. ... s	5	0	0
Webb, Miss O. M. ... s	10	0	0
Webb-Peploe,			
The Rev. H. M. ... s	10	0	0

	£	s.	d.		£	s.	d.
Weeks, T. s	6	0		Wilson, Mrs. d	4	0	
Wegelin, Miss C. ... d	2	6		Wilson, Miss May ... d	2	6	
Welford, J. B. d	10	0		Wiltshire,			
Wells, Mrs. d	1	1	0	Miss N. M. d	1	0	0
Wells, A. E. d	10	0		Windsor-Clive,			
Wells, The Rev. A. H. d	10	0		Lt.-Col. G. G. d	1	0	0
Wells, Miss C. E. ... s	3	0	0	Winter, Miss L. A. ... d	1	1	0
Wenham, W. K. s	1	1	0	Winter, V. s	1	1	0
West, Mrs. Allen d	2	6		Wintle, Miss F. H.			
West, Lt.-Col. C. J. d	10	6		(2 years) d	1	1	0
West, Miss D. d	1	0	0	Wood, Miss C. F. d	2	6	
Westropp, Mrs. E. H. s	10	0		Wood, Mrs. F. s	5	0	
Westrup, G. d	2	0		Woodd, The Misses ... s	10	0	
Wheeler, G. W. d	10	6		Woodd-Smith,			
Wheeler,				Miss B. M. d	1	1	0
Dr. L. Richmond ... s	10	0		Woodin, The Rev.			
Wheler, F. T. d	1	0	0	S. H. s	1	1	0
When, Dr. Charles d	1	0	0	Woods, The Rev. Vice-			
Whittaker,				Admiral A. R. W. ... d	1	0	0
Major W. H. B. s	1	0	0	Woods, Miss E. M. ... d	10	0	
White, Miss R. M. ... d	1	1	0	Woolhead,			
Whitfield, Mrs. s	5	0		Mrs. M. A. d	2	6	
Whitfield, Mrs. s	5	0		Woolley, Mr. & Mrs. d	1	0	0
Whitehead, Gertrude,				Woolls, The Misses ... s	2	2	0
Lady d	5	0		Wotherspoon, H. d	10	0	
Whittall, Miss L. K. d	5	0		Wotherspoon,			
Whittles, Miss H. ... s	1	0	0	Miss N. I. d	10	0	
Whitley, W. d	2	0	0	Wratislaw, Miss K. L. s	2	0	
Whyte, Miss E. J. ... d	1	1	0	Wray, The Rev. C. ... d	2	6	
Whytehead, The Rev.				Wright, Miss D. s	1	0	0
Canon R. L. s	1	1	0	Wright, Miss M. s	5	0	
Wickens,				Wright, Mrs. d	5	0	
The Rev. R. P. d	2	0		Wright, K. H. s	1	1	0
Wigram, Mrs. E. s	1	1	0	Wrighton, Miss E. M.			
Wild, Mrs. M. d	2	0		& Mrs. Corlett d	5	0	
Wilder, Mrs. E. d	1	0		Wrightson, Miss E. ... d	15	0	0
Wilford, J. W. d	10	0		Wyatt, E. G. P. d	1	1	0
Wilkinson,				Wyatt, Miss d	10	0	
Miss M. N. d	2	6		Wynne-Harley, Mrs. ... d	3	3	0
Wilkinson,				Wynter, Miss J. d	2	0	
Miss M. L. d	10	0		Wythes, Miss A. C. ... s	1	1	0
Williams, A. S. s	10	6					
Williams, H. P. d	5	0		Yarde, Mrs. d	5	0	
Williamson,				Yates, Miss S. P. d	1	6	
Mrs. A. B. d	1	1	0	Yeoman, Miss C. s	1	0	0
Willis, B. M. d	5	0	0	Yetts, The Misses s	7	6	
Willis, Mrs. G. s	1	0	0	Young, Major-Gen.			
Wilmot, Mrs. d	1	1	0	C. L. G. d	1	0	0
Willcock, Miss E. s	6	0		Younger, Miss A. M. ... s	5	2	5
Wills, Dame Violet ... d	25	0	0	Zachary, Deaconess			
Willson, The Rev.				M. L. s	2	10	0
Canon W. N. d	5	0		Zippel, E. M. d	1	0	

COLLECTIONS.

(Chaplains).

	£	s.	d.
Aubrey, The Rev. J. W.	1	10	0
Beardmore, The Rev. H.	5	19	3
Beck, The Rev. R. M. R.N.	10	6	
Burley The Rev. J. A. C.F.	10	2	
Cheales, The Rev. H. S. C.F.	1	6	2
Clarke, The Rev. M. C. C.F.	5	0	0
Collick, The Rev. R. R.N.V.R.	1	1	0
Collins, The Rev. L. J.	2	2	0
Day, The Rev. J. L. ...	1	10	0
Deane, The Rev. G. E. S/L	2	0	0
Dunne, The Rev. C. ...	1	5	0
Edwards, The Rev. H. J. A., R.N.V.R. ...	2	6	
Evans, The Rev. S. H. R.A.F.V.R.	10	0	
Eves, The Rev. H. C., C.F.	2	15	0
	2	9	0
	3	6	0
Eward, The Rev. H. K. R.N.V.R.	3	0	0
Fleming, The Rev. L. J. R.N.	15	6	6
Foot, The Rev. W. V. R.N.V.R.	3	0	0
Gilding, The Rev. R. H.	1	0	0
Gill, The Rev. S., C.F.	10	0	
Gillespie, The Rev. L. J. R.N.V.R.	1	0	0
Griffiths, The Rev. J. E. S.C.F.	1	1	0
Hanna, The Rev. C. P. R.N.V.R.	10	0	
Harker, The Rev. H. A. R.N.V.R.	10	0	
Heaton, The Rev. W. J. C.F.	2	2	0
Henchy, The Rev. D. N., C.F.	1	0	6
Hills, The Rev. L., S.C.F.	6	0	0
Hocking, The Rev. H. M. W., R.N.V.R. ...	2	0	0
Hodkin, The Rev. N., O.C.F.	1	0	0
Houghtby, The Rev. F.	10	0	
Hugall, The Rev. F. A.	1	10	0
Husbands, The Rev. P. M., R.N.V.R. ...	1	1	0

	£	s.	d.
James, The Rev. N. W. C., O.C.F.	12	2	
Jones, The Rev. R. M. R.N.	2	2	0
Kinkston, The Rev. R. C.F.	5	0	0
Lake, The Rev. E. C., S/L	10	0	
Lambart, The Rev. K. C.	1	0	0
Lewis, The Rev. H. C. C., C.F.	1	0	0
McCaig, The Rev. R. E.	1	0	0
Marcon, The Rev. C. W. S.	2	2	0
Moore, The Rev. S., C.F.	2	2	0
Moxley, The Rev. C. E.	10	0	
Musgrave, The Rev. F. W., C.F.	5	0	0
Newcombe, The Rev. R. N., S.C.F.	2	2	0
Nye, The Rev. Niel, C.F.	1	1	0
Owen, The Rev. L. W.	10	0	
Perry, The Rev. G. H., C.F.	2	10	0
Preece, The Rev. W. E., C.F.	15	0	
Rees, The Rev. E. B., C.F.	2	0	0
Reid, The Rev. T. B.,	8	9	
Sills, The Rev. A. O., R.N.V.R.	1	15	0
Smith, The Rev. A. C., R.N.V.R.	2	2	0
Snell, The Rev. L. S., C.F.	1	1	0
Spurgin, The Rev. B. L., S/L	10	0	
Taylor, The Rev. H. V., C.F.	1	16	0
Thomas, The Rev. E. M., C.F.	4	0	0
Thompson, The Rev. K. C., R.N.V.R.	15	7	
Usher, The Rev. T. G., C.F.	10	0	
Walker, The Rev. E. H., C.F.	10	0	
White, The Rev. W. E., C.F.	1	2	6
Williams, The Rev. J. E. G. T., S.C.F. ...	12	3	
Wright, The Rev. A. T., C.F.	13	0	

BALANCE SHEET 1943-1944

PLEASE NOTE.

Statements of all receipts to September, 1945, together with Subscribers List, will be issued later.

BALANCE SHEET 1943-4.

LIABILITIES.

	£	s.	d.	£	s.	d.
Capital Account—						
50 Members —						
limited to £1			
Sundry Creditors	50	0	0
Reserve Fund—						
Balance as at Oct. 1st, 1943	9538	5	2
Legacies received	500	0	0
				<hr/>		
				10038	5	2
Benevolent Fund	272	16	5
Income and Expenditure Account—						
Excess of Income over Ex-						
penditure	500	9	6
Less: Balance to debit at						
Oct. 1st, 1943	183	4	0
				<hr/>		
				317	5	6
BarracloUGH-Coulman Trust						
Fund	2330	6	6

ASSETS.

	£	s.	d.	£	s.	d.
Cash in Hand			
Cash at Barclays Bank Ltd.	15	1	7
				<hr/>		
				419	6	1
Cash on Deposit Account with Barclays Bank Ltd.			
Sundry Debtors and Income	434	7	8
Tax Recoverable	450	0	0
Reserve Fund Investment	193	13	2
Account—						
Sundry Investments as under						
At Cost			
£726/15/11 Australia 4% Stock.						
£510/3/1 Conversion 3% Stock.						
£2449/5/8 Conversion 3½% Stock.						
£1210/6/0 Funding Loan 4%.						
£3427/16/2 Local Loans 3% Stock.						
£498/1/6 London County 3% Stock.						
£59/5/1 War 3½% Stock. £500 Savings Bonds. (The market value of these securities at Oct. 1st, 1944, was £9,451.)						
				8540	10	2
				<hr/>		
				58		

Barraclough-Coulman Trust	2335	6	6
Investment Account ...			
Benevolent Fund Investment Account—			
Cash at Post Office Savings Bank ...	284	1	3
Furniture, Fixtures and Fittings ...	825	5	0

£13,063 3 9

£13,063 3 9
5s

We have audited the above Balance Sheet and have obtained all the information and explanations we have required. In our opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Society's affairs, according to the best of our information and the explanations given to us and as shown by the books of the Society.

London: Grand Buildings,
Trafalgar Square, W.C.2.
5th January, 1945.

K. READHEAD & CO.,
Chartered Accountants.

INCOME AND EXPENDITURE ACCOUNT

EXPENDITURE.

To Salaries—

Clerical, Open Air and Office ...	£	s.	d.
Rent, Light and Heat, and Evacuation Expenses ...	965	9	0
Telephone ...	279	17	6
Transport Expenses ...	16	17	4
Postages, Books and Pamphlets ...	71	4	0
Printing and Stationery ...	136	19	2
Advertising ...	173	11	3
Special Grants ...	178	6	0
Sundry Expenses ...	93	4	11
Excess of Income over Expenditure ...	146	19	3
	500	9	6

£2562 17 11

INCOME.

By Subscriptions and Donations ...	£	s.	d.
Subscriptions and Donations	2101	6	9
H.M. Forces ...	97	8	5
Collections at Churches and Halls	32	13	4
Books and Pamphlets sold ...	6	14	2
Interest on Investments ...	312	15	3
Rent received ...	12	0	0

£2562 17 11

If you feel that the work described is worthy of your support will you kindly fill in the form below and post it to the Secretary.

Cut Off Here

Kindly enclose this form with your contribution:—

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The Christian Evidence Society (Incp.)

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Hon. Treasurer: W. MARSHALL FREEMAN, Esq.

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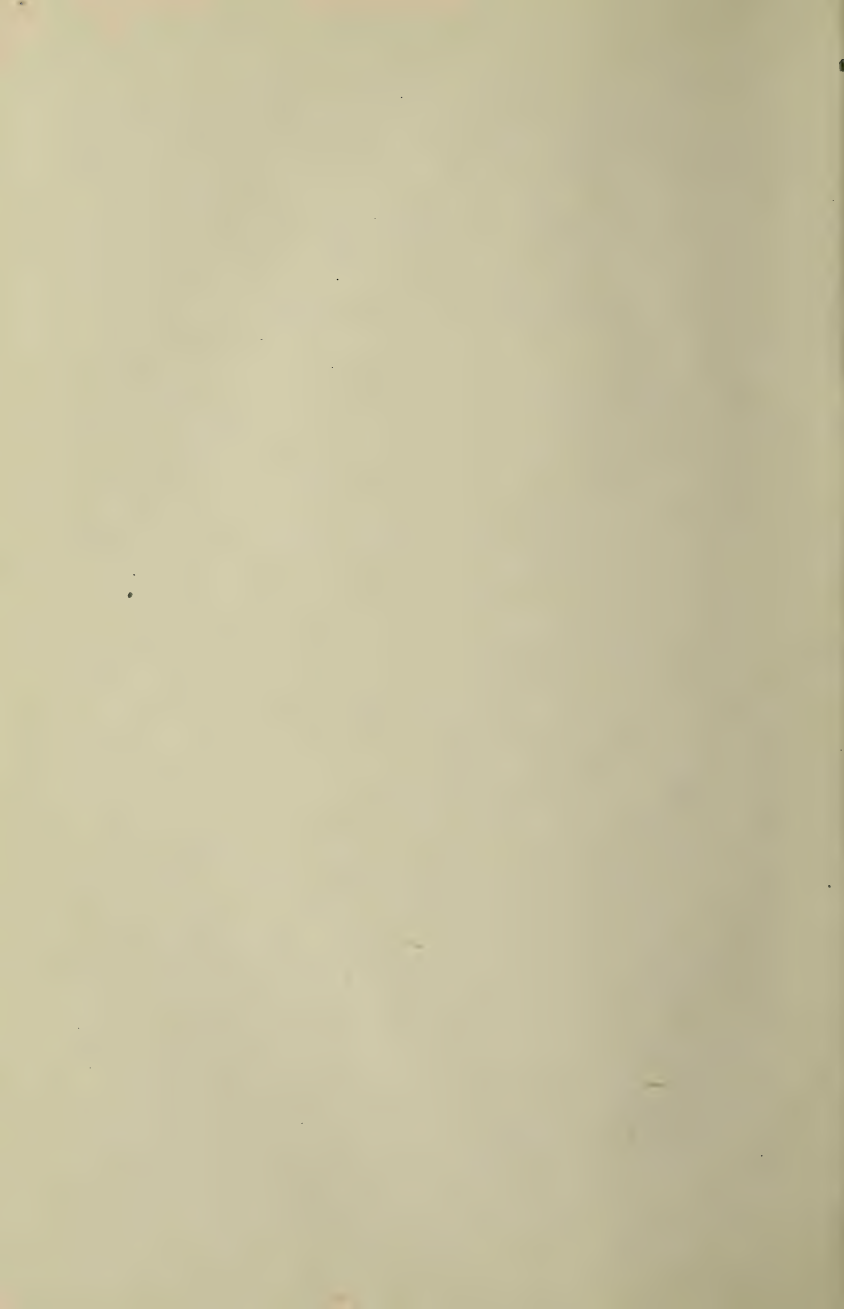
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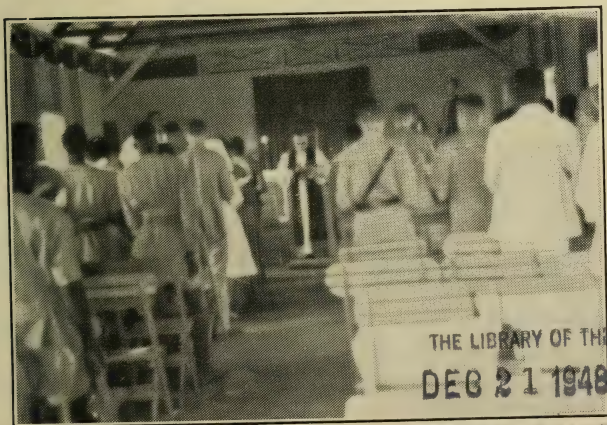
The
Christian Evidence Society
(Incorporated)



“For God and the People”

The 76th Annual Report

For the Year 1946.



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PRAYER FOR THE CHRISTIAN EVIDENCE SOCIETY.

“O LORD JESUS CHRIST, the Great Shepherd of the sheep, who seekest those that are gone astray, bless, we beseech Thee, the efforts which Thy Servants make to win souls to Thee. Teach the hearts and minds of those who shall speak in Thy Name. Open the deaf ears that they may hear the words which belong unto salvation and lead those that hear to the true knowledge of Thee.

Grant this, O Lord, who art the Wisdom of the Father, and reignest for ever.”

From the Greek.

FORM OF BEQUEST.

“I give and bequeath the sum of (the sum of to be expressed in words at length), free from legacy duty to the CHRISTIAN EVIDENCE SOCIETY, whose offices are at Rectory Chambers, 8, St. Mary-at-Hill, Eastcheap, E.C.3., and the receipt of the Secretary of the said Society for the time being, shall be a good discharge to my executors for the same.”

LEGACIES ARE GREATLY NEEDED.

NOTE.—The Will or Codicil giving the Bequest must be signed by the Testator in the presence of two witnesses who must subscribe their names in his (or her) presence, and in the presence of each other.

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1916

The Christian Evidence Society

(INCORPORATED)

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Telephone MAN. 4184. CLE. 3231.

FOREWORD BY THE SECRETARY.

*To the President and Members of the
Christian Evidence Society.*

My Lord Archbishop and Members of the Society,

The end of hostilities found us in some difficulty owing to the fact that much of our peace-time work had been suspended during the years of war. We had, however, maintained continuous operations in Hyde Park, on Tower Hill and other open spaces of Greater London. Some of our workers had carried on during actual enemy activities, and on one occasion our Hyde Park pitch had been entirely destroyed only an hour before our usual Sunday work was timed to commence. The action of the Secretary on this occasion (who commenced the work on a spot adjacent to this pitch) at the usual hour, and the devotion of our workers to the cause of duty on other occasions, did much to impress those who attended and is bearing much fruit in these days when support in the open-air is so much needed.

During the war years we instituted a world-wide association with chaplains of H.M. Forces, and some two thousand chaplains were assisted in their spiritual ministrations by friends and supporters of the Society. Much literature was distributed by our office staff, and one of our publications (written at the request of a number of "padres") reached its eighth edition, and some 50,000 were given to members of H.M. Forces claiming membership of the Church of England. A large recruiting centre gave a copy of our service of "The Holy Communion" to each of its recruits when interviewed by the resident chaplain. American and Canadian chaplains found our Central Office a place where they could always find sympathy and practical help in their work. Many camps, lonely stations and other centres were visited by the Secretary. Having been appointed an assistant to the Chief Chaplain of the R.A.F., for Christian Evidence Society work, and an Officiating Chaplain (Hon.) to H.M. Forces, he was given a welcome by many resident chaplains at "Padre's Hours" and other functions. Our "Drawbridge Van", after serving as a travelling church for several years, was taken over by the military authorities in 1944. We feel that the Society played no mean part in the spiritual life of the Forces of the Crown during these war years.

During this period we lost a number of our experienced workers by death. Re-construction had to be considered, and with the help of a number of our younger priests, ministers of religion and lay-folk we again commenced a more aggressive work which will be extended in the near future. It can be said with truth that Christianity to-day needs an active setting forth of its teachings. Much opposition exists, especially in the open-air in these days. We feel that our old Society has its contribution to make in any evangelistic effort that may be made in the near future for the conversion of this and other countries to the fundamentals of the Christian religion.

I beg to be, Your Grace and Members of the Society,

Your obedient servant,

F. H. E. HARFITT,

Rector, St. Mary-at-Hill, E.C.

Secretary to the Society.

This "Foreword" having been submitted to the Archbishop of Canterbury, His Grace was good enough to add the following:—

"I am glad once more to commend the valuable work which is done by the Society, evidence of which is shown in the Foreword."

THE SOCIETY.

The Society was founded in 1870 by the late Archbishop Tait at Lambeth Palace. It was incorporated in the year 1934, and its membership is limited to fifty by its Articles of Association.

Present Members.

The Lord Archbishop of Canterbury, the Lord Archbishop of York, the Metropolitan of Corinth, the Archimandrite James Virvos, the Lord Bishop of London, the Lord Bishop of Manchester, the Rt. Rev. Bishop Headlam, the Lord Bishop of Hereford, the Earl of Selborne, K.G., the Lord Daryngton, P.C., Dame Beatrix Lyall, D.B.E., J.P., Miss F. J. Lawrence, Miss A. M. Hibbert, Mrs. Allen, Sir Frank Elgood, C.B.E., Lt.-Gen. Sir R. S. May, K.C.B., K.B.E., C.B., the Very Rev. the Dean of St. Paul's, the Very Rev. the Dean of Westminster, the Very Rev. the Dean of Wells, the Ven. the Archdeacon of London, the Ven. the Archdeacon of Westminster, the Rt. Rev. the Lord Bishop of Bristol, the Rev. J. Scott Lidgett, D.D., the Rev. P. P. Levertoff, D.D., the Rev. M. E. Aubrey, C.H., the Rev. E. J. T. Bagnall, the Rev. J. Pugh Perkins, the Rev. E. W. Grevatt, the Rev. H. E. Edwards, the Rev. W. M. Bell, B.D., the Rev. V. C. Morton, W. Marshall Freeman, Esq., the Rev. E. W. Eyden, B.D., J. H. Higginson, Esq., B.Sc.

The Society is governed by a Board of not more than eighteen members.

Present Members.

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Committees of Finance, Literature, General Purposes, and others are formed by members of the Board and workers.

Hon. Diocesan Advisors are appointed by the Diocesan Bishops of the Church of England. Hon. Advisor for the Diocese of London, The Ven. the Archdeacon of London. Hon. Theological Advisor, The Rev. Canon Cyril E. Hudson, Examining Chaplain to the Bishop of St. Albans, and Hon. Canon of St. Albans.

CONSTITUTION OF THE SOCIETY.

Founded by an Anglican Archbishop, the Society has always had as members of its Board members of other Christian bodies in this country. Its secretary has always been a priest of the Anglican Communion, and it has faithfully persisted in proclaiming, and defending, the fundamentals of the Christian religion. It has maintained a worldwide correspondence with all Christian bodies throughout the world, and welcomes co-operation with all those concerned in combatting atheism, scepticism, rationalism and beliefs contrary to the truths of the Christian Faith.

CLERICAL ASSOCIATES.

Large numbers of the clergy support our work. A list of these appears in the columns of this Report. Our subscribers consist of many influential laymen and women of the Church of England, and of other Christian bodies. The late Archbishop of Canterbury (Dr. W. Temple) joined the Society as an undergraduate, and continued this interest until his death. Dr. Winnington-Ingram (lately Bishop of London) spoke for the Society for many years in Victoria Park, London. The late Rev. P. Waggett, Professor Clement Rogers, and other well-known apologists gave their services for many years to the work in which we are engaged.

Canon A. J. Douglas was for many years a speaker in Hyde Park. Much of its work was developed by the late Rev. C. L. Drawbridge, M.A., Hon. Secretary for many years. To all our clerical speakers we would offer our respectful thanks for the services rendered generally in an honorary capacity. A complete list of our subscribers appears at the end of this publication.

Hon. Diocesan Advisors.

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York.	The Dean of York.
London.	The Archdeacon of London.
Durham.	The Dean of Durham.
Winchester.	The Dean of Winchester.
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Birmingham.	The Provost of Birmingham.
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Ripon.	The Bishop of Knaresborough.
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Salisbury.	The Bishop of Sherborne.
Sheffield.	The Provost of Sheffield.
Sodor and Man.	The Archdeacon of Man.
Southwark.	The Bishop of Kingston.
Southwell.	The Provost of Southwell.
Truro.	The Rt. Rev. Bishop Holden.
Wakefield.	The Bishop of Pontefract.
Winchester.	The Dean of Winchester.
Worcester.	The Dean of Worcester.

WHAT WE ASK OF YOU.

The Society is desperately in need of practical help at this moment. From every quarter we are asked to assist in a variety of ways. In attempting to indicate how you can help personally I would not forget the loyal help the Society has received in past days.

WE NEED YOUR PRAYERS. No more difficult department of work can be imagined than that of fighting hostile crowds, difficult critics or blatant unbelievers. This is the task our open-air workers are called upon to undertake. **WILL YOU PRAY FOR THEM?**

WE NEED YOUR PRACTICAL HELP. If our work is to be extended we must obtain more financial help. Our opponents appear to be financially better equipped than ourselves. **WILL YOU HELP BY TAKING A COLLECTING BOX OR CARD?** The office can supply either.

WE NEED THE INTRODUCTION OF OUR WORK TO YOUR FRIENDS. A sheet is enclosed for the purpose of indicating friends who might be persuaded to help us in our work. **WILL YOU SEND THIS SHEET WITH POSSIBLE NAMES OF FUTURE SUBSCRIBERS TO THE SECRETARY?**

WILL YOU BECOME AN ASSOCIATE MEMBER OF THE SOCIETY?

One of our African soldiers fighting in the ranks of the British Army was persuaded to apply to us for a Bible and other Christian literature. This was only three years ago. Through his influence we have a large number of subscribing associates in Nigeria and other distant parts of the world. Read some of their letters in this Report.

CLERICAL ASSOCIATES.

Every priest of the Church of England is invited to become an associate member of the Society. There is no entrance fee or subscription. We are always grateful for financial help, but active prayer, especially at the Holy Communion, would be gratefully accepted on behalf of the work in which we are engaged. Priests willing occasionally to make a special intention are earnestly asked to send their names and possible dates to our Central Office.

Members of other Christian bodies are asked to co-operate with us in our efforts. Members of the Eastern Orthodox Church in this country are associated with us in our endeavours.

Influential Supporters of the Society.

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MEETINGS HELD BY THE SOCIETY.

Our work consists of a variety of methods to interest the Public in the work of the Christian Church in this and other countries. We have the support of the dignitaries of the Church of England to which we owe our origin, and that of other sections of Christians throughout the world. In the following pages interesting reports of some of our services, meetings and lectures will be found. These include addresses by the Lord Archbishop of Canterbury, the Lord Archbishop of York, the Lord Bishop of Southwark, the Lord Bishop of London, the Ven S. J. Marriott, the Rev. A. S. Reeve (Vicar of Leeds) and others.

WESTMINSTER ABBEY.

Shortly before his death the late Dean of Westminster invited us to organise a great service of public witness to be held in the Abbey of Westminster. Through the kindness of the authorities this service proved to be very successful and a great concourse of people filled this ancient shrine on the occasion of the special service. Many Societies were represented in the procession of clergy and others, and dignitaries of the Church included the Archbishop of Thyatira, priests of the Greek Church, the Russian and Yugoslav congregations in London were present. The service was drawn up by Dr. Perkins, who arranged the dignified procession of the Abbey choir, etc., which concluded the proceedings. The sermon was preached by the Vicar of Leeds. Dr. Don deputised for the Dean.

It is with much pleasure that we thus record the close association that has been maintained between the Abbey and the Christian Evidence Society for many years. The late Archdeacon Storr and others of the Abbey clergy passed to their rest were members of the Society. The late Dean was a member for many years, and to-day Dr. Don (Dean) and the Archdeacon of Westminster (the Ven. S. J. Marriott) support the work we do. The latter has been chairman of the Board of Management of the Society.

The Board, wishing to commemorate in perpetuity the work of the late Hon. Secretary (the Rev. C. L. Drawbridge), established a Trust Fund for the purpose of providing an Annual Sermon in his memory. The first of these was given in the Abbey (by kind permission of the Dean) and delivered by the Ven. Archdeacon Marriott.

Report from the "Church Times."

CHRISTIAN EVIDENCE SOCIETY.

Service of Christian Witness in Westminster Abbey.

A service of impressive beauty and great inspiration was held in Westminster Abbey on Sunday evening, September 9th, in order to express something of the value of the work which the Christian Evidence Society is rendering to the Church and to the nation in these difficult days. Special seats were reserved for a number of clergy, who wore their

gowns and hoods, and for representatives of many well-known societies and organizations. There was a splendid congregation. The service consisted mainly of hymns, the reading of Scripture, and prayers taken by the Precentor, who wore a gorgeous cope of cloth of gold. Prominent among the dignitaries present was the Most Reverend Germanos, Archbishop of Thyatira, and he made an impressive figure in his magnificent embroidered purple train.

The service closed with a great procession round the Abbey, led by the Cross bearer—the banners, the lights, the singing boys in their scarlet cassocks and white ruffs, the crimson and gold copes of the Sub-Deans and Canons forming a wonderful picture. The pronouncement of the Benediction brought this impressive memorable service to a close.

THE ONE SECURE FOUNDATION.

The Rev. A. S. Reeve (Vicar of Leeds) took as the text of his sermon the words of Christ in St. John 15, 11: "These things have I spoken to you, that my joy might remain in you, and that your joy might be full." In his opening words the preacher said: "Those of us who read our Bibles cannot help being struck again and again by the gracious nature of the promises which our Lord Jesus Christ makes to us. Strength and courage would be given in time of need, while anxiety should be driven away by the assurance of the Heavenly Father's care for all His children."

"That your joy might be full." This joy must not be confused with earthly happiness. Joy was something given to them by God, and sprang from the knowledge of His forgiveness and His love. "All down the ages those faithful Christian people who have been granted the joy of their Lord have known in receiving it that they have caught a glimpse of the glories of Heaven." It was the joy which characterized the lives of the early Christians which was the main reason for the spread of the Church in the early years of its history. Christianity was born into a world which was a prey to depression. Though the Christians were then in a minority, yet they were marked out from their fellow men by the truly amazing spirit of joy which they possessed. Depression and despair had gone from their lives; this had

happened because of their trust in their Heavenly Father, Whom Jesus Christ had revealed to them. Thus it was that they had the joy which the world could not take away from them; the sin-laden saw this joy which they possessed, and they longed to share it. And the Christians persuaded them to join them, despite the dangers to which they were subject; and thus the Church spread. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." They proved the truth of this promise, and it bore them up in all their trials and perils.

Turning the thoughts of his hearers to the present time, Mr. Reeve said there were not many signs of joy in the world to-day. The Continent of Europe had been laid in ruins by the destruction of War, and it was obvious that many countries were in sore straits. There had been the emergence of an entirely new factor in human affairs—the use of the atomic bomb; and the world was appalled by the awful destruction of that new power when it was used as a weapon of war. "Instead of a sense of security returning to us, we now feel more insecure than ever before. Happiness cannot be attained without a certain sense of security." Of what use would social security be if they allowed the outbreak of another awful war, with the use of atomic power which might bring about the end of civilization. "In these circumstances, surely, all thinking people realise that materialism is now revealed as bankrupt." If God be left out of the picture the mere increase in knowledge and better education would not solve their problems.

Two alternatives confronted man to-day. Either he could drift along until disaster came, or else he could look for a different kind of security, the security of a spiritual nature which was indeed lasting, and which brought with it true joy. Just as earthly happiness was impossible without some sense of earthly security, so joy must be built on a secure foundation, that sure foundation of absolute trust in God. "Let us witness to the fact that we are members of a kingdom which cannot be shaken. Now, as in the days of the Early Church, we must show to men the fact that we possess a joy which is not of this world. Now, as never before, comes to us the call to give the teaching of Jesus to men in

order that they might experience His joy. For the Christian view of life is not bounded by the horizon of this world. Our Gospel promises to us a life which is eternal, and not to be destroyed by mere physical death. It is the understanding of the message of the Gospel concerning eternal life which brings joy and peace."

The preacher went on to deal with the importance of influencing the world in which they lived. It was the duty of the Church to try to make the world a better place. Many cries were being raised to-day that a moral change was necessary in man lest he destroy himself. "But we as Christians must bear our witness to the fact that a moral change in man is impossible without the power of God." Man would never bring about a better state of things in the world if he consistently forgot the claims of God upon his life. The clergy were spending their time preaching to the converted; they longed to proclaim their message to those who never come into their Churches. It was there that the Christian Evidence Society, which they were remembering at this special service, did such a splendid work. "It goes out and bears its witness, and seeks to make contact with all those who are out of touch with all forms of organized religion. Let us not forget to thank God for the special opportunities which the War has brought. Thousands of men and women in the Forces have been brought into contact with the Christian religion, whereas in civilized life that contact might never have taken place." It was true that many of them had remained unmoved; but there were many who would return to their homes better men and women because of the spiritual work that has been done in the Forces. "And the Chaplains who are responsible for this work have again and again said how much they have been helped in their work by the support of the Christian Evidence Society. We must go to the people, and bear our witness to them wherever they may be found." Christ taught by the lakeside as well as in the synagogue, and the Christian Evidence Society working in the parks, and elsewhere, was following His example. "We go to men because we know that we have the one message which can help, and, indeed, save them. Let us show to men to-day that, as Christians, we stand on a secure foundation, and it is on that solid rock of the Gospel message that our joy is securely built."

THE DRAWBRIDGE MEMORIAL LECTURE.

The Board accepted the suggestion of the secretary that a "Trust" be formed for the purpose of perpetuating the work of the late Rev. C. L. Drawbridge by the provision of an annual lecture to be delivered by some prominent preacher. We were given the privilege of inaugurating this effort by the late Dean of Westminster in the Nave of Westminster Abbey. The Venerable Archdeacon S. J. Marriott was the lecturer and a large number of clerical and other supporters were present. The title of the lecture delivered on Thursday, January 24th, 1946, was: "The Defence of the Christian Faith." The lecturer said:—

"As it is my privilege to deliver the first of these annual "Drawbridge Memorial Lectures," it is only natural that I should begin by explaining how and why they have been founded. The Rev. C. L. Drawbridge was the Organising Secretary, and then Hon. Secretary, of the Christian Evidence Society from 1913 to 1937, and to it he devoted all his time and energy with unflagging devotion and unfailing loyalty; aided by Mrs. Drawbridge, whose generosity to the Society paralleled her husband's devotion to its interests. Wishing, therefore, to commemorate one, to whose labours the Society was so deeply indebted, it was decided to institute an annual Lecture to be called "The Drawbridge Memorial Lecture," and it was decided also that the subject of the Lectures should be Christian Apologetics, that is to say, the defence of the Christian faith, which is the object for which the Christian Evidence Society exists.

The C.E.S. came into existence in 1870, as a result of a meeting called by Archbishop Tait in Lambeth Palace. And if one asks, 'What was it that led Archbishop Tait to convene that meeting?' the answer is not very difficult to find. It is that a new movement was making itself felt in the national life, namely, a movement of organised opposition not merely to the Church, but to Christian belief itself. Its inciting factors were the growth of industrialism and the rise of Science. It had been growing for some years past, but at this date opposition was becoming formidable and its appeal increasingly popular. The form which it took was threefold—Atheism, Secularism and Rationalism. The leading exponent of the first was C. Bradlaugh, whose

work was later taken up by Robert Blatchford. The principles of Secularism derived from Robert Owen, commonly called the father of British Socialism, though the actual founder of the Secularist school was G. W. Holyoake. Rationalism had no outstanding figure as its founder, though one of its early members and instigators in this country was F. W. Newman, brother of Cardinal Newman. I do not include in this movement Agnosticism, of which the founder, and indeed the coiner of the word itself was Professor T. H. Huxley; because it never directed its activities to the actual destruction of religious belief. The other three movements did, for though they differed on certain points they were all alike in this, that they were in opposition to belief in the supernatural. Bradlaugh taught that progress was impossible so long as superstition (and by that he meant belief in the supernatural) remained in the life of man. Secularism taught that human good was to be sought by material means alone, aided by ethical principles, and must not be deflected by the obscurities and falsities of religion. Rationalism taught that reason had absolute authority in the realm of knowledge, and that, therefore, belief in the supernatural was a delusion, from which man must be delivered if the progress of his civilisation was to be ensured. Now the reason why those three movements—Atheism, Secularism and Rationalism—attracted so many adherents began to exercise an influence on our national life, of which extent we are only now becoming fully conscious, was because they appealed to a deep-seated passion in the heart of man, namely, his hatred of that combination of dishonesty and injustice which we call 'exploitation.' On the intellectual plane religion was denounced as exploiting man's tendencies to credulity and superstition, as preying upon his fears and weaknesses in order to keep him in bondage to the Church and its doctrines. Only as those fetters were knocked off, only as he won for himself that liberty of thought which was his due, could he advance to an age of progress and enlightenment. The charge often preferred against the Roman Catholic clergy of Spain and Southern Ireland, to wit, that they wilfully keep their people in a state of ignorance in order to retain their hold upon them, was in the main the charge these three movements made against the Christian faith itself. On the social plane, their appeal was even

stronger, and it met with an even greater and more enthusiastic response. Here they taught that religion was the ally of the landlord and the owner; that it was a reactionary force used by the owning classes to suppress the workers, and to cheat them of their rights. A writer of our own day makes this accusation in the plainest and most unequivocal terms when he writes: 'Every claim for justice, every appeal to reason, every movement for security, every proposal to relieve the poverty, to mitigate the sufferings, or to enlighten the ignorance of the masses, has been more or less certain to encounter the opposition of the Church.' I doubt whether Professor Joad would repeat those words of his to-day. But when, as an avowed Rationalist, he wrote them, he was but repeating the charges of the atheists, the secularists, and the rationalists of earlier days. For these reasons it is not difficult to see why these movements attracted so great attention, and received so widespread a response. Nor, unfortunately, can it be denied that in both cases there was a substratum of truth in the charges levelled against the Church, the fundamentalism, and the narrow dogmatism with which all too often the challenge and criticisms of science were met: the labelling of all doubt as wicked and godless even when that doubt was due to honest intellectual difficulty, only served to play into the hands of the opponents of the Church, and to lend colour to their accusations. And when one reflects that in 1870, when the CHRISTIAN EVIDENCE SOCIETY was founded, sweated labour was common, housing conditions were appalling, and wages scandalously low, it is not hard to see how fatal it was that the Church in its official capacity adopted the attitude that it was not its brother's keeper; that its task was to preach purely a spiritual gospel, and not to concern itself with the problem of man's bread and butter. Such an inhuman Pharisaism only added fuel to the bitterness of the working masses, and made them all too eager to accept the arguments of those who were aiming at the destruction of religious belief. Though in saying that, let it not be forgotten that at this time also Frederick Maurice and Charles Kingsley were setting going that movement of Christian Social Reform, of which Charles Gore, Stewart Headlam, Scott Holland and William Temple were staunch supporters in later days.

Those, in rough outlines, are the circumstances which led to the founding of the Christian Evidence Society. How did it attempt to meet the situation? The intellectual challenge arising from the claims and teaching of Science which attracted chiefly the interest of the educated classes, was met by the publication of books and pamphlets concerned with Christian apologetics. In fact, looking back it is very interesting to see what eminent laymen the Christian Evidence Society used to be able to call in its defence. For example, Mr. Gladstone supported the Society very strongly indeed. Lord Balfour was likewise a speaker, and not an uncommon speaker, on its behalf. Neither did it lack the help of scientists. In the 1892 Report I notice that there were three Fellows of the Royal Society on the Council, and the Vice-President of that year was Sir Gregory Stokes, an eminent member of the Royal Society. Lord Halsbury was a Vice-President that same year. And from his undergraduate days, the late Archbishop W. Temple was a frequent speaker on behalf of the Society. In reading the past records of the Society one is struck with the amount of real talent, and the number of eminent men that it had in its support.

Its other form of activity was open-air work, chiefly in public parks, by which means it sought to counter the unbelief of the man-in-the-street. This work it still maintains, indeed for the past twenty-five years it has been, not its only work, but its chief activity, and it has had some splendid men to serve it. In spite of limited support, the Society has fought bravely, and has done more good than is generally recognised. That, I think, can be honestly and safely said. I mention it because there may be some people here who have never even heard of the Christian Evidence Society. It seems to be known to the majority of the clergy of the Church, but it is certainly not generally known to the laity of the Church, let alone the laity outside the Church. One reason for this is that the Society has never gone in for extensive advertising, and also that its support has always come from a limited number of Christian people whose devotion to our Lord, and whose belief that He is, indeed, the Son of God, and the only Saviour of the world, has led them to contribute generously without the need of advertising as a stimulus to do so. Whether such limited support can meet the demands of the present situation—for

those demands are making the work of the Society more urgent and necessary than ever and call for an extension of its activities if they are to be met—seems to me to be very doubtful. The situation to-day is quite different from that which faced the Society when it began its work seventy-five years ago. For example, professing atheists are not, I think, as common in this country to-day as they were fifty years ago. There is something in the British temperament which dislikes extremes; some innate sense of decency which makes the average man feel uncomfortable when violent attacks are being made on the Person and Being of God. An objector at a Hyde Park meeting, who will have the crowd with him when he attacks the Church, will soon lose their support when he begins to denounce belief in God Himself. This does not mean that those who founded these anti-religious societies failed in their work. They succeeded all too well, but in a different way. What they succeeded in doing was in inserting in the public mind the idea that recognition of, and obedience to God was not, as had hitherto been thought, a bounden obligation upon every man; it was a matter of opinion. Some still clung to the old views, some adopted the new; anyhow, it was a matter of choice, and each man must choose for himself. So that, though the foundations of religion had not been destroyed, they had been unsettled. And it was in that way that the nation's hold upon the Christian faith was first undermined. As a result, many accepted the freedom which the Secularist and Rationalist offered, who said, 'You may live without religion if you like.' The inevitable consequence was that increasing numbers began to live without any recognition of the spiritual and the supernatural in their lives. They did not go to church; they ceased to say their prayers, they ceased to be interested even in arguments about religion. But it did not end even there, because the children of such people were brought up without any religious teaching at all, and so gradually there came into existence their modern descendants who feel no need of religion whatever, and whose consciences are not in the slightest degree troubled by the fact. With the result that what confronts the Church to-day is not Atheism, nor Secularism, nor Rationalism, but a widespread, deep-seated indifferentism, which appears to be impervious to any appeal. It is not an indifferentism which leads people to say that religion is untrue, but that whether it is true or not, does not interest them. That is the

situation which the Christian Evidence Society faces to-day, and it is far more difficult to deal with than those Movements which faced it seventy-five years ago, even though it is the direct outcome of them.

What are we to do? Some say 'Go out and preach the Gospel.' That is quite true. The Church's primary and bounden duty is always to preach the Gospel; but we have got to be realists. The word 'Gospel' means 'Good News,' the Good News that God sent His Son to be the Saviour of the world. 'Christ Jesus came into the world to save sinners.' 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.' The Good News that we are reconciled to God, accepted by God, in spite of all our sins, and our continual sinfulness; that in the life and atoning death of Jesus we have revealed to us the greatness and the certainty of the Divine Love. But news, to be good news, required certain circumstances. To be a man who thinks he has cancer it is good news when the doctor tells him he has no trace of it. It is good news to a mother, when her son who has been a prisoner of war in Japanese hands, to receive a telegram telling her that he is on his way home. It is good news to a demobbed soldier to receive a letter from a firm offering him a worth-while job. In each case the news is good because it relieves a specific anxiety, and because it answers to a known need in the life of the individual. And for that reason, to the indifferentist, the Gospel is not Good News at all; it is not news of any kind. It does not appeal to anything whatsoever in his life. As Christopher Dawson says in his book *The Judgment of the Nations*: 'We must face the fact that the words of the Bible, and the doctrines of the Christian religion, have become a dead language to the majority of men to-day. And this means that the great fundamentals of the faith are dismissed as mere words, as pious formulæ, which have no relevance to modern life.' That is the key fact which confronts any Society like this which is seeking to restore the Christian faith in the life of the English nation. And it calls for a different line of action from that which has been followed in the past. It is possible to give a convincing answer to arguments advanced against belief in God and belief in the Bible, and belief in prayer, and to do so without affecting in the slightest the life and outlook of the person concerned. We cannot in an age like this neglect the appeal

to the reason, because we are dealing with a much more informed populace to-day than were our fathers fifty years ago. But neither can you expel by reason alone an apathy and indifference which is not based on reasoning, and has nothing to do with it. For this reason it seems to me that just as the Secularists and Rationalists began an era of scepticism and unbelief by unsettling the minds of people as to the security of the Christian faith, and of religious belief, so must we undermine this self-satisfaction of the indifferentist by showing him that his attitude is neither as harmless, nor as blameless, as he thinks. How is this to be done? By transferring the defence of the Christian religion from the indecisive realm of intellectual debate to the decisive and visible facts of modern history, and of the world we are living in, by pointing, not to the arguments which confound scepticism and indifferentism, but to the consequences in the lives of men to which their respective creeds lead. Attack them on the lines that 'By their fruits ye shall know them.' It has been said that history is a true commentary on Man's religion, and during the last thirty years that commentary is unmistakable. The failure of the Christian Church is a ceaseless argument against us on the part of the Secularists and Rationalists in support of their contentions. What they need to have pointed out to them is that the failure of the Church is nothing like so real as the failure of the Secularism which has supplanted it for the past thirty to forty years. What is needed is Christian apologists who do not apologise, but who, like the Old Testament prophets, will speak with firmness and certainty as to God's way, and God's will with men; more akin to our Lord Himself, when He said: 'Ye hypocrites, ye can discern the face of the sky, how is it that ye discern not the meaning of these times.' Such a line of approach is not an attempt to preach the Gospel, but it is an attempt to break up the hard, impenetrable ground of indifferentism and scepticism, in order that the Seed of the Gospel may have a chance of getting in. Men know that we are living in a war-blitzed world; but they will not grasp the truth of the Gospel until they realize that this is also a sin-blitzed world. I would like to see a campaign based on such a challenge in the name of Christianity undertaken with confidence, with full assurance and hope: the conditions for it are ripe; the occasion for it has come. People are not yet returning to the Christian faith, but they are wistful and enquiring.

They are not saying. 'I believe,' but they are saying, 'I wonder!' Are they saying that because as they look into the future they are conscious of two things—a feeling of danger, and a feeling of frustration? Will man, with all his science, and powers of production and organisation, be able to avert that danger, and solve that frustration? They do not know; they doubt it; and doubting, they are inclined once more, at least, to listen to what Christ has to say. And that is particularly true of the younger generation who have fought and won our battles in this past War. Their ignorance of the Christian religion is terrible; but their readiness to listen to its claims is, to me, most surprising. There, then, is the work, and, to my mind, the hopeful work, to which the Christian Evidence Society is called to-day. That call, I think, is clear and urgent. The chaos in the world to-day is due, as a modern writer says, to the unloosing of the dark forces that have been chained for a thousand years of Christian civilization, and which now have been set free to conquer the world. When one looks at the staggering advances of civilization, in the air, in production, in the amenities of life, it cannot be denied that, on the material plane, man has conquered the world. Yet when one thinks of the atheism of Russia, the brutal nationalism of Germany, the indifferentism of this country, can it be denied that he has gained the world by losing his own soul, and that having lost his soul, he is afraid he may lose, and even destroy, the world.

Nothing will move the nation to-day except an unconditional challenge to its way of life. This is not to question the value of reason, but who to-day really thinks that sweet reason alone can cope with the mounting tide of evil. It is to the world's only Saviour that we must bring the people back."

THE SOCIETY'S ANNUAL MEETING.

At the Annual Meeting in Caxton Hall on Wednesday in Holy Week, the Bishop of London presided. He said that that was the first physical contact that he had had with the Christian Evidence Society, but had followed its work with interest since the days when he was a very young curate. It was a particular delight to him to be there that afternoon. The work which the Society undertook was both valuable and necessary. He was not one who thought that

the Christian belief was, or ought to be easy. That might seem rather a hard saying on the lips of a parson, but if the Christian Faith were easy, a large part of its value would be lost. The Christian Faith was not merely belief in a number of facts. It was, he conceived, primarily trust in a Person. It was a personal relation between a man and his Saviour—the outgoing of his personality. They could not believe in a Person unless they believed that He was there, but the moral element came in through the yielding of the trust and the confidence. If it were possible to prove the existence of God in the same way as it was possible to prove that two and two made four, no one but a nit-wit would refuse to believe. Surely the whole essence of faith was the moral element. They had to prepare the way for that moral yielding of human personality to God. They could conduct reason so far, and there they had to leave it to make room for faith.

The present was a time when the Christian Faith was especially needed. They were having to realise that they were not the only people who were trying to propagate a religious faith. They had to meet the efforts of those who desired to beat Christianity on behalf of a rival religion. When driving about the streets of London he had seen gentlemen distributing anti-Christian tracts. He did not believe that their attack on Christianity was very great. He could not imagine that propaganda of that kind was likely to have very much effect on Christian people. But it was significant that in the midst of this Christian country there was a body of people undertaking anti-Christian propaganda. He thought it was not altogether a bad thing if, when they were a little inclined to rest on their oars, they found another competitor in the field. They would have to look to their laurels, and see that they had everything keyed up to the utmost.

He remembered that when he was in America he had been impressed by the extraordinary business-like organisation of the Churches. He remarked on it to one man of his own religion and received the reply, "If we were not organised up to the hilt we should have no chance of survival whatever."

But if there were things which, for the moment, might seem to introduce a certain amount of antagonism to religion, he thought that there were signs that they might

be entering a period when religious faith would be much easier for people than it had been in the past. There was the whole environment in which people were growing up. He had a profound belief that the modern scientific approach was going to make things much easier for the modern generation. Was it not a fact that the old solid-seeming universe had now ceased to exist? So far from being solid impenetrable matter, it was something not solid at all, but just energy. He did not think that the rising generation, brought up to disregard the appearance of things, was going to find religious faith anything like so difficult as people of his generation had done. "We have won some battles for them." That idea of the Bible as something coming straight down from Heaven as the word of God had been lost. They saw the Bible, not as one book, but as a whole library, an anthology of Jewish literature. That was a struggle through which people of his generation had had to go. So he believed that they should be entering a new age of faith, but they would not do it unless those who held the faith were prepared to do their part. They could not produce conviction—they could lead the way towards it. They could prepare the sacrifice, but only God could provide the fire. They needed a great deal of prayer, consecrated lives, true heart-felt religion. They could lead men up to the point where the Holy Spirit would produce conviction in their hearts.

THE SECRETARY said that the work of the Society had developed considerably during the past year. They had received a large number of requests for grants from Chaplains in the Services. They had assisted the work of Chaplains in that way in over a hundred places on the Continent and elsewhere. The Chaplain-General could not be at the meeting that afternoon. The open-air work of the Society was being re-organised on a much larger scale. He felt that it might be instrumental, in the far future, perhaps, in promoting Christian re-union. They had been asked to extend their work in the Provinces, and only want of funds made it impossible. They had lost their Chairman, Lord Mamhead, by death. Lord Mamhead had said to him, "We are on the wrong tack, we are putting the flag before the Cross." They had lost their oldest worker, who had spoken for sixty years in Hyde Park. A tremendous number of people listened to their speakers in Hyde Park

and on Tower Hill. They wanted fresh blood, and they wanted it quickly. They had a large section of work going on in Nigeria.

ARCHDEACON MARRIOTT said that the work of the Society was doing very well. The quality was extraordinarily good. There were days when forces were favourable to religious life. For the last thirty or forty years they had been unfavourable, but he was not impressed by talk about the **failure of the Church**. They were not responsible for the forces which had been driving the world to two wars any more than doctors were responsible for the diseases which they cured. There was not the slightest reason for a sense of defeatism. They could only go in faithfulness to their commission, and the Society did go on doing a great deal in a quiet way. The complete failure of modern civilisation was leading the younger generation to see that something had gone wrong. Quite definitely they were looking round to find something to fill a very definite gap. That kind of "nosing round" was becoming increasingly common among the younger generation. He could honestly say that their supporters could rest assured of the loyalty with which those who ran the C.E.S. stuck to their job.

THE REV. R. C. RUDGARD, representing the Chaplain-General to the Forces, thanked the C.E.S. for what it had been able to do for the Services. It was doing what they in the Forces had been trying to do during the war years. They had been able to share a common life. The men had been able to associate the padre and the Gospel for which he stood, with their job. Service padres did not believe in any spirit of defeatism in regard to their Church. They were trying to represent the Catholic Church within the Army, and although far too many men in the Forces had no knowledge of Church organisation, they valued tremendously the truth for which the Church stood. The padre's task was one in which he thought that the C.E.S. could help. As men were coming out of the forces, and padres were coming into civil life, they had to bridge the gulf between the Army and the Church at home, but it depended on the quality of their religion in their own lives. Might he say how the C.E.S. had helped the padres in a practical way? The padres had never looked to it in vain for equipment and help in grants of Altar linen, books, and so forth.

MR. W. MARSHALL FREEMAN, Hon. Treasurer, also spoke with appreciation of Lord Mamhead, their late Chairman, who had been succeeded as Chairman by Lord Daryngton. He said that the funds of the Society were in a perfectly sound condition. The Society had never had a greater opportunity since its foundation in 1870, the year in which the Education Act was passed. It might be that their Society had had something to do with the alarm that had been felt by that Act. In Birmingham he had seen paganism steadily growing. The Bible was not to be introduced into State Schools, and young people had grown up with no religious training whatever. The war had given an opportunity to their Society. In the Society the Church and the Churches were united.

DAME BEATRIX LYALL said that there were two kinds of people who listened to Christian Evidence in the Parks. She used to get hundreds, perhaps thousands, of listeners when she was one of the speakers in the Parks. Sometimes speakers had an awful time, and at other times people came who were hungry for the truth. It seemed to her that the whole world to-day was on the razor edge of destiny. If they really cared, they would be able to inspire people with some sense of the love of God and, through Him, to reach human souls.

Summary of address given at a meeting of the Christian Evidence Society, held in the Court Room, Caxton Hall, Westminster, S.W., by the ARCHBISHOP OF YORK.

The ARCHBISHOP OF YORK said: "I should like to pay my tribute to the work which is being done by the Christian Evidence Society, and to emphasize the great importance of this kind of work in these days.

After the War the main object of the work of the Church must be evangelisation. There are a large number of people in this country who are standing entirely apart from all Christian influences. It is not sufficient merely to proclaim the Good News. There are numbers of people who will ask as a preliminary question: 'Is it true?' And the people who would raise that question I would divide into two classes. There are, for instance, those who are prepared to give at once an answer, and to say 'Christianity is not true.' And these critics have to be dealt with with

the same directness with which they raise their difficulties. But there is another class, and it is of this class that I am specially thinking, a large class of people who would like to believe the Christian faith, but intellectual difficulties stand in the way. Some of them would say that it is too good to be true. Others would say, 'I would give everything I have to believe; but, honestly, I cannot.' We have to recognise the fact that there are a large number of people who stand apart from Christianity because they cannot accept the Christian faith. I think there is to-day a widespread recognition of the fact that materialism has failed. That materialism, however attractive it may have been for a time, has failed to avert war, and to bring peace and prosperity to mankind. I think there is also a general recognition of the fact that we need a spiritual life. That word 'spiritual' is often used in a very vague and ambiguous manner. The spiritual expresses itself in its noblest forms in the Christian faith. It is of such people I am thinking in the remarks which follow.

There are periods in history when faith is much more difficult than at other periods. If in the 18th century an educated man had seen an aeroplane taxi-ing before speeding up, and if he had seen it approaching him, he would have said, 'This is quite incredible.' On the other hand, if a man living in the Middle Ages had seen an aeroplane approaching him he would have been very frightened, but he would not have had the slightest difficulty in believing in its reality. To-day there is both belief and incredulity. Our generation to-day is prepared to believe almost anything that a man of science says, and to accept it at once, frequently without question. Because a thing has been said by a man of science therefore it must be true. But if a saint speaks of his experience of God in his own life, probably many of our own generation would want him to go to a psychologist to see what is the matter with his mental outlook! Our atmosphere to-day is an atmosphere in which belief is difficult.

We have to remember when we approach these questions of convincing people of the truth of the Christian faith, a large number of people are quite ignorant of what Christianity stands for, and what the Christian faith really is. Some of them have dim recollections of what they may have been taught in childhood by a nursery maid, and that,

they imagine, is the rational statement concerning the Christian faith. There are a number of people who criticise Christianity, and reject it, without ever having taken any serious trouble to discover what the Christian faith really is. And in trying to convince such people of the truth of Christianity, we have, first of all, to tell them both directly and simply. There are so many secondary matters connected with the Christian faith which are sometimes regarded as primary and fundamental. We want to distinguish between what is fundamental in the Christian faith, and what is not of primary importance. Later on they can themselves go on to study other matters connected with the Christian faith which may not be very difficult to understand. What we have to do first of all, is to show to these people what is the heart of Christianity. That is, that 'the Word was made flesh, and dwelt among us.' That in Jesus Christ, our Lord and Saviour, we see God. We must seek to set forth the very centre of the Christian faith; and all that flows from it will follow. And it must be set forth in simple, untechnical language. We often use language which is quite unintelligible to the ordinary person outside, though it is quite familiar to Christian people. We must express the Christian faith in simple and direct language, and which is easily understood by the man-in-the-street. Belief in God in a vague kind of way is very different from belief in the living God Who is actively concerned with the doings of individuals as well as of nations. There is doubt in the hearts of so many about God as a Personal God. Is He a God Who can answer our prayers? Can He help us in our difficulties and temptations? People are thinking over these fundamental questions to-day. In our work to-day we must be prepared to give answers to real fundamental questions. And we must be prepared also to deal with crowds sympathetically and with understanding. We must never put off those who have real difficulties, with a quick and ready answer. People do have profound difficulties and real doubts, and they must be dealt with with the utmost sympathy and consideration. And these people can be dealt with in two ways.

First of all, through good literature. We want a much more telling forth in the simplest possible terms the nature of the Christian faith. We need a literature which will answer the kind of difficulties which often arise. What

were the difficulties of a generation ago are not the difficulties of the generation of to-day. We must bring our literature up-to-date. We must produce literature that gives answers to those questions which really are in the minds of thinking men and women to-day.

Secondly, there must be men who have been trained to deal with enquirers. Sometimes you do find good Christian people giving answers to questions which really are not helpful. I know that your Society is doing very good work in this direction; it is training men to answer difficult questions which are raised, sometimes at open-air gatherings. And I am sure the work of this Society will be required more than ever in the days to come."

CHRISTIAN EVIDENCE SOCIETY.

Summarized report of addresses (and discussion) given at the Clerical Conference held in the Vestry Hall, St. Martin-in-the-Fields, on Thursday September 12th, 1946, at three o'clock.

In the Chair: The Ven. S. J. MARRIOTT, Archdeacon of Westminster).

Speaker: The Rt. Rev. the BISHOP OF SOUTHWARK.

In opening the proceedings, and in introducing the Bishop of Southwark, the Chairman said: "I think you will agree with me that the greatest difficulty with which we have to deal to-day is in getting the masses to listen to the faith which we have to proclaim. I think that perhaps one thing we have not studied sufficiently is the present make-up and outlook of the audiences that we are addressing. We are apt rather to study our message, and to know how to get it across; and we fail to study the psychology of those whom we are addressing. The primary problem before the Church of this country is how to get a hearing for the faith. We should be very glad to know of clergy who either desire open-air speakers in their parishes, or will be prepared themselves to lend a hand in our work of teaching the people in the open-air. We should welcome the co-operation of the clergy who feel themselves qualified to tackle this particular work.

We have as our speaker to-day the Bishop of Southwark, who has had a long experience as a parish priest; and in his diocese at the present time he must find himself up against this problem. In his contacts with the troops abroad, he must have had a far wider experience than any one of us in what is actually the root difficulty in regard to this matter. We shall listen with interest to what he has to say as he gives us, from his own point of view, some advice that will help us to tackle this present-day problem."

The Church and Modern Heresies.

THE BISHOP OF SOUTHWARK said: "I am going to start with a most profound apology. I must confess that I have done no serious reading for five or six years; and I am just as rusty as I can possibly be. And it was really because of my old friendship for your Secretary, and out of respect for the Society, that I accepted the invitation to come and speak here this afternoon. Mr. Harfitt has given me my subject—'The Church and Modern Heresies.' Now your Chairman has frightened me somewhat by suggesting to me another in the course of the last two or three minutes during which he has spoken. I think when you realise the completeness of my ignorance concerning modern heresies, you will be willing to forgive me if I deal with my subject in a rather free manner.

We all know what heresy is. It is the choice of your own faith against authority. We find it in the New Testament when those in the Church in Corinth were refusing the dogmas that St. Paul had given them about the Resurrection. We are all familiar with the fact that in the Early Church there were many heresies. There were the heresies of Arianism and Nestorianism. I believe that most heretics have been more or less honest men. But we are thinking now of this modern age of ours, and I am asked to speak about modern heresies. If it was easy for a man in the fourth century to be a heretic, it is very much easier for a man to be a heretic in the twentieth. In the first four centuries you had a clearly defined position against which a man had to rebel. You had got, to some extent, a united Church, with its message. You had got, more or less, an infallible Holy Writ as the evidence to which you could always appeal. You had those scientific traditions that existed from the old Greek culture. Therefore I imagine that a heretic in those days had a fairly firm body against

which he protested, or from which he dissented. In the modern world things are so desperately fluid. It seems to me it is rather difficult to find that great norm against which your heretic protests. Instead of one unified Church that men could appeal to, you have got a broken-up condition of Christendom, with all its various 'isms.' Also, in the time of Augustine, Augustine could appeal to Holy Writ almost with the ease of a Fundamentalist. In the last century Holy Writ, by interpretation and otherwise, has ceased to have that textual authority which it had in the days of the early heretics. Therefore in the fluidity of this present world I should think it is extremely easy for a man to lapse almost unintentionally into some heresy or other. I imagine that every sect in England which is schismatic is schismatic largely on the ground of what could be called a heresy. But in giving me this subject I think that Mr. Harfitt was thinking of rather bigger things, such as Christian Science, Christadelphianism, British-Israelism, and various other things which seem to appeal to the modern mind at the present time. The Industrial Christian Fellowship issued a little booklet a few months ago about them, trying to discover what was the truth in each of them, and seeking to answer them on a certain intellectual level. Well, that is all I am going to say on this particular subject, because while we are all likely to meet with these particular forms of heresy, these deviations from the Christian faith, they are not our real problem. I want to speak of the present position as it confronts us. We are faced with a counter-religion rather than a heresy. The modern intellectual outlook, and even when it is not even intellectual, is pre-occupied with this world, which limits its purview to this age, which shuts God and immortality out of the picture, and is completely circumscribed in its whole intellectual outlook by this present existence. There I think is to be found our present problem. I do not think that Christian Science, or Jehovah's Witnesses, or British-Israelism, matter. They are all heretics. God bless them! But there is this counter-religion which is sweeping the world for the first time in human history, which limits human thought and action to this present secular age, and which shuts God out of life, with no reference to the spiritual—or, shall I rather say, the supernatural. It is this that we have got to reckon with, and to reckon with very seriously.

It takes various forms; it reveals itself in different colours. You may call it Humanism, where there is the tendency to put man at the centre; the science of anthropology, which sees no possibility of getting hold of truth outside the human mind, because the human is the last word. It makes man the centre, and shuts out all thought of God. You get the same thing in Secularism, which is just concerned with making the most of this present world, and has no regard for anything beyond it. It may be scientific, or merely political; you have all the political repercussions in the existing world, where nations have taken human life into their own hands; they say, 'We are going to mould life according to the desire of the nations, doing what we can with the universe by dominating it instead of bowing down in adoration.' And that attitude has become more or less worldwide.

I want for us this afternoon to tackle one aspect of it—the scientific aspect, with which I happen to feel myself more in sympathy. I do feel the pull of the thing, though I do not think it is operative amongst the mass of our people, not in its intellectual form. While this scientific thing is not present in the minds of those who make up the crowd in London, nevertheless, what scientists have been doing since the Renaissance, in taking life into their own hands, and managing it by obedience to the laws of process, has been filtered down until it has become an implicit assumption on the part of those who take up their ideas from the press, or the pictures. Men to-day are not living in the tradition such as we inherited, classical or Scriptural; their minds are being formed by what they see at the Cinema, or read in the Press. They take life into their own hands, regardless of God, or anything else, managing it, and achieving out of it what they can. And that leaves you shut in to a Secularist, and Communist, and Marxian view of life.

I want this afternoon to talk a little bit about what I would call Scientific Humanism. I want to represent a clever doctor, not a Christian, who spends his time in the laboratory, and to consider what he would say as we sought to offer him what we felt was evidence of the Christian faith. I think such a man would say, if he was a devotee of science: 'In the early days of the world's history when men knew nothing about this process they imagined what

happened in this world happened by divine intervention, and by some primitive magic that tried to get what they wanted out of life. That survived down through various stages of purification, even through the purification of the Old Testament religion; but there was still this assumption that the universe was run and worked by God Whom you could placate, and get from Him what you happened to want. Traditions were passed on from generation to generation, and men lived on stories and fancies, until there came a day when in the words of the early Greek philosopher, mankind ceased to tell stories and began to ask questions. They turned their backs upon tradition, and started to adopt an inductive process to explain the world. In the course of four centuries that process had gone forward. Men looked at the world and asked their questions. And they did all that without microscope, or telescope, or spectroscope, or any of the other apparatus which has been put into the hands of men. At the Renaissance that spirit of enquiry started again. The modern world, in the course of three or four centuries, has been building up a body of opinion by the process of turning its back upon tradition, and going straight to the universe, asking questions, and proceeding upon the method of induction, taking nothing for granted, forming their hypothesis as to what in the process explains these facts, testing it by every critical experiment they can make, and only if their critical experiment stands up against it accepting that hypothesis as true. The scientist would say, 'We scientists are as dogmatic as you Churchmen. We have rows amongst ourselves about inherited characteristics. As a scientist I accept no hypothesis as finally true. It is always possible that further experiments are going to be made. I shall have to modify my theories in the light of what is further revealed. I may find something deeper which may explain a lot. I am committed to nothing except a working hypothesis which explains the working of the process as far as we have got.' And he would say to me: 'Look what we have done, not simply in the way of inventions; look what we have built up in the way of knowledge; look what we have done for the race. You might have prayed for a century for the cure of malaria, but we have discovered the spangled-winged mosquito.'

We have got to do justice to that type of mind. It may be true that it may be sectarian, and fight about its

own scientific discoveries, but at its best it realises the limitations of its approach. But when you think of what science has achieved you do not wonder that it has impressed the multitude to acknowledge its value. It has altered the whole setting of our life completely. It has changed us from an isolated community into part of the world order. Science is just concerned with seeking to find out what the process really is, sitting at the feet of the process, so to speak, and working on the assumption that the process will never let you down; that there is no such thing as divine intervention upsetting things constantly. You must be able to rely upon the process. Any chemist who is working on some intricate thing in his laboratory has got to be certain that copper sulphate is not going to be turned into copper nitrate. He starts on the assumption that there is no exhibition of the ordered working of the process, and he sets himself to understand the process in order that man may control the process in his own interests. And that attitude, even if it is not hostile to traditional religion, is bound to arouse some suspicion. As science concentrates upon the process the whole time it ceases to want to be bothered with anything outside the process, whether it is God, or the life beyond, which he feels have no direct relation to the process. And if we go to the scientist, and say, 'Yes, that is all very well; but you are missing out all sorts of things from life,' I think he would say, 'You are asking me to accept a traditional thing. We have made a vast contribution to life. If you were united in what you offer me in the name of God, the position would be rather different; but you are all divided up into various sects, and you do not agree among yourselves about the deposit of your faith. And I am entirely comfortable in my work, and in this business of investigation. I am prepared to accept the idea of God as a speculation, and the future life as a speculation. But it is irrelevant to my task, and I want to get on with it.' I am not pretending that that is the answer, but I do want to suggest that the ability to grapple with life lies behind Humanism, and Secularism, and the whole scientific outlook. We have got to understand, and to realise its force, and to know how to deal with it. Marxian and Communism assume it. The nations of the world are just struggling to get things done for their own people, and more and more relying upon science and industrialism in the process.

I just want to finish what I have to say by a hint or two. I do not know what the Christian Evidence Society has to say to those who thus seek to manage life for themselves and in that sort of way. I do not quite know what point of contact it has in presenting such people to the Christian faith. Our people in South London are friendly towards us; we have got a certain number of them into our Christian fellowship. But I think it is not untrue to say that for at least ninety per cent. of your ordinary crowd in an industrial area, it is not apathy, it is not that they are not concerned with the question in regard to God, and the life beyond, but that they are just pre-occupied. John Wesley brought about a great religious revival by going about and preaching to people concerning the awful fate which awaited them if they did not repent. But, remember, those people of his day had got a traditional faith in God. I wonder what Wesley would do to-day with people who are not at all concerned about the life beyond, who are not at all sure about God. What he would do I simply do not know. He would certainly not terrify a crowd of our present-day children by telling them about the awfulness of the world beyond if they were not converted, as he did in his own day. I do not think his message would have much influence upon the children attending a secondary school to-day, with a scientific tradition.

May I in my last five minutes suggest the sort of answers I would give to my scientific friends. The Arch-deacon spoke about my knowing something about the men in the Army. I would say here that up near the line you do get a response to spiritual things; but the further you got back into the routine of a secular existence, the less the religious message was inclined to mean. Personally I would reply to my scientific friends something like this. 'I understand you are interested in the process; and I think we all ought to be; but religion offers something which no scientific approach can do in the way of explaining the origin and the significance of the process, and giving us an ultimate.' I would suggest that that deep thing in man which asks for the ultimate to the whole process is really just as much part of ourselves, and has just as much a right to an answer. But the scientific outlook shuts that out by refusing to go back to the question of origin, or the ultimate consequences of the process. There are things in

man that demand some sort of meaning; man's intellectual curiosity seeks for some meaning as to the working of the process. And here religion does offer an answer which science does not.

Then I would suggest this, that the scientist's interpretation of the process leaves no sort of room for values, those values by which we live—beauty, truth, goodness. Our scientific friend is always talking about what is good and right. If he is going to mould this world until it suits the good of man, then how is he going to tell what is good for man, because Hitler's idea of that would have been different from that of other folk. You have got to answer the question, What is man? before you can know what is good for man. The whole question of values seems to be outside the purview of my scientific friend. We think of the beauty of the world—the blue sky, the green landscape—which no animal appreciates, as far as we know, which no creature below the level of the human spirit appreciates; and the fact that the human spirit only can appreciate it seems to be clear evidence that there is a spiritual origin in which only the spirit of man can appreciate and explain. There is something in man that responds to the beauty of Nature, which comes from something within him.

Also, given the ultimate explanation of the process, and given the realization of the importance of those values by which we live, I would point out that man requires something deeper, and that is offered to him by religion, and not by any scientific method. He finds the explanation of those values in the divine character, in the Incarnation. It is only the following out in another and more vital medium what God has done for the scientist in satisfying his intellectual curiosity. It seems to me that when it comes to human personality, religion, and especially Christianity, can do for man what science cannot do in this matter of interpreting God to man. Science in the past has been wrong in the matter of human personality. It has tended, either to over-rate it too much, or it has made havoc of human dignity by bringing it down to the level of Belsen and Buchenwald.

I have wanted to be challenging; at the same time I fear I have been rather sketchy in giving you some idea of the answers that I would give to our scientific friends."

DISCUSSIONS.

Q. (Hopkins). Does not the Bishop think that our Lord intended that we should be in command of the universe? It does seem to me that when He said "Greater things than these shall ye do" it seems to point to that. We remember His control of the tempest. So often we seem to be at the mercy of the universe.

Secondly, is not the antithesis due to a misconception of Christ's teaching? We know that prayer is not an attempt on our part to change the will of God, but rather to ally our wills with His. Whereas does not the scientific humanist believe that it is an attempt on our part to secure our own ends?

A. (The Bishop). When you said "we" in regard to our Lord's words that 'we should do greater things still' did you mean mankind generally, or were you referring to the Christian Church?

(Hopkins). The Christian Church. That we should control the universe to the glory of God. That it is not God's will that we should be at the mercy of the universe.

(The Bishop). I think we are approaching ends from different angles. How could we control the universe except by learning its working in the scientific way. I quite agree about what you said in regard to prayer. The ultimate object of prayer is to bring our wills into line with the will of God. What do you feel about prayers offered in Church in regard to the weather?

(Hopkins). That's a doubtful subject. It should mean that we are prepared to accept what seems to be the will of God. If continual rain spoils the harvest, we should be prepared to make other moves for human welfare.

(The Bishop). Those who heard those petitions about the weather offered up in Church would be bound to realise that we were asking God to do something. I feel difficulty about the weather. But we won't go off on that. I quite agree that the main object of prayer is that the human will may be brought into touch with the will of God. But we do tend to do a lot of asking when we pray, which rather suggests that we are trying to get God to agree to do what we want. I am prepared to offer my petitions with all the simplicity of the little child.

(*The Chairman*). You referred to our Lord's words "Greater things than these shall ye do." Surely our Lord was there referring to works of healing and love, and to preaching, and He promises that His disciples should perform them to a greater degree after He had gone. That has nothing to do with the scientific control of the universe. I do not see the point of connection. The one control that the world needs to-day is the ability of man to control himself. Adam was told by God to "subdue the earth," I think that meant that he was to learn husbandry, that he was to subdue the earth by producing fruit from it.

(*The Bishop*). If I said "in control of the universe" may I modify it by saying instead, "in control of the process within man's limit"?

(*The Chairman*). When we speak of a control of the universe, we are instinctively thinking of scientific development, and never of moral progress, which is the only way whereby man can control his environment eventually.

(*Bagnall*). The fault with the nations is that they will not recognise God in history. Those nations that were out for world domination have all come to an end. I think we want to recognize in all our Churches that our great object should be to Christianize democracy. I think that is what we want. Humanism, Science, Philosophy cannot bring us to our desired end.

(*The Chairman*). But what is Democracy? Russia has got one idea of Democracy, and we in this country have got another. We want to find out what are the factors leading up to this non-religious age. We have been told that when the soldiers are near the front line they are more responsive to religion. Well, that is instinctive in man. When he is in immediate danger he will at once start praying. He is conscious of a sense of insecurity. But what is it to-day that is giving man that sense that he has got no need for religion? If we could find that out we might be able to do something about it. It is that that the clergy are up against. Have any clergy here any suggestions to make in regard to this subject? When a man got up to preach fifty years ago, he expected to get a response from those who listened to him. That is not true to-day, even among regular Church-goers. What is causing this? Is it due to the present scientific outlook, which is the non-human attitude towards life?

(*Downman (St. Antholin Lecturer)*). Is not part of our difficulty to be found in the language we use. We have, for instance, been speaking of God here in a very glib sort of way. What do we mean when faced with those who have not been brought up in that kind of tradition? Is God something outside their ordinary life, or is He part of it? It seems to me that in the Churches we speak of God as though He had nothing to do with ordinary life. In the old days man would offer up his prayers with incense to God, and that was his worship. The modern man offers up a bombing plane; that is his incense. I do not think the modern man understands what we are talking about in our Churches; he has not got the same outlook. It is no use trying to give him our outlook. I think what we have got to do is to show him that there are certain moral laws which are just as fundamental as the physical laws which he knows, and that he will produce his best work, and get the best out of life by following those moral laws. When the apostles in the Early Church spoke in terms of blood and sacrifice, people knew what they meant, for they had seen that kind of thing in the arena. But the modern man does not know what we mean when we speak of blood and sacrifice. I realise that every Sunday when I use those words in the Holy Communion Service, when I speak of the Body and Blood of Christ. I have been brought up to use those words, but I do not like them. When our Lord used those words they were the language of His day; but they are not the language of our day. If we are going to the man in the street to-day with the language of the first century we might as well stop at home.

(*The Chairman*). You spoke about the modern man offering up his bombing plane in saying his prayers. That is not an offering to God. It is a misuse of terms. I agree with you about the difficulty of words. If we could find another word for God it might be helpful. But I do not think the average man has any difficulty in regard to belief in God. But if we are going to venture on the task of altering our Lord's own words, and substituting our own interpretation for them, I think we shall find ourselves on extremely dangerous ground.

(*The Secretary*). Those of us who are working in the open-air do find out what the ordinary man is thinking about religion, and about the Church. I feel that one of our greatest difficulties is that he may see a little crowd standing at the corner of a street with a speaker hammering away at no one in particular, with a little out-of-tune harmonium to lead the singing, or he may see those fanatics with their banners held aloft warning those who pass that "the wicked shall be turned into hell," and the only time when he realises what the Church is doing is when he comes to be married, or when he brings his children to be baptized, or when he brings someone in the family to be buried. It is not really a question of words, of long sermons, or short sermons, of the kind of service we have. What the man in the street sees to-day is our derelict church buildings; many of them have not been cleaned up since the Blitz. I counted fourteen churches in one district, with rubble lying all around. Just a scene of desolation. Whatever does the man in the street think of us? If only we could get someone like the Bishop of Southwark out into the open-air to speak to these men.

(*The Bishop*). It is quite right what you say about the derelict buildings. But I do not think an occasional Bishop speaking in the open air is going to solve the problem.

(*Ashford*). Baptisms—Marriage—Burial. These are three occasions when human hearts are soft and tender. What use does the Church make of that opportunity? The clergy marry anyone who comes along; with no preparation beforehand; no enquiries are made; the couple come to Church; often they have not even read through the Service beforehand; and they go out from the Church quite unmoved. The Church is faced with those three crucial occasions in the lives of men and women. Here is an opportunity for the clergy to show that they are human beings. I think if we seized those opportunities, we could draw people into the Church one by one. Man is just the same. God is just the same. Science has made no difference to him, or to God.

(*The Chairman*). I do agree with all that you have said. I believe the nation has got beyond the point at which we might expect a religious revival. We do need a revival within the Church, and I think there is infinitely

more hope of bringing the country back to God by that means. We need a restoration of a true community life within the Church. And we can reach those who come to be married, or who bring their children for baptism. We might bear our witness by means of processions, or some open-air speaking. I am quite sure that the key to the restoration of the spiritual life of our nation is to be found along the lines that you have mentioned.

(*Freeman*). I believe of all the points of contact those occasions which have been mentioned are the greatest. I would emphasize that baptisms and weddings are of greater significance than funerals. Personally, I refuse to marry anyone until I have seen both the partners to the marriage. We have there an opportunity second to none. I would that it was more fully recognised by the authorities in the Church; then we should not waste so much time waiting for Commissions to report.

(*The Chairman*). I should like to say personally how grateful I am to the last two speakers for what they have said. It is not necessary for the preacher to know how to answer the Humanist; his job is to preach the Gospel as clearly as he can.

We thank the Bishop very much for his stimulating address.

CHRISTIAN EVIDENCE SOCIETY.

REPORT OF SERMON *preached in St. Mary-at-Hill, East-cheap, London, E.C., at the Annual Service of the Christian Evidence Society, Wednesday, November 6, 1946, at three o'clock, by the LORD ARCHBISHOP OF CANTERBURY.*

The Archbishop of Canterbury

(*Dr. Geoffrey Fisher*)

This, I understand, is the Annual Service of the Christian Evidence Society in which you gather together to commend the work of that Society, and to refresh and encourage yourselves in the purpose to which it directs itself; and that purpose is clearly enough within the fellowship of the Church. This Society gives itself to what is one part

of the Church's constant duty—to bear its witness to the Christian faith before an unbelieving world, and to bear that witness in such a way, and with such power, as will convict and convince the unbeliever. You know as well as I do that in the circumstances of this modern world, that is no easy task. Indeed, sometimes people are so disturbed by the difficulty of the task that they think it necessary to invent a new gospel to meet the need of the times. But let me first remind you that in this modern world the Christian faith proclaims precisely what it proclaimed in the ancient world. The Gospel is God's answer to man's enduring need, and no change of circumstance, or of modern conditions can, in its fundamental meaning, alter the Christian Gospel and the Christian faith. Our apprehension of that Gospel may grow and change, and the manner of its presentation must, indeed, adapt itself to the conditions of the times, and the progress of history may very well, as it has often done, bring to light new aspects of the one abiding truth, calling for a change of emphasis. But that which is revealed by God through Jesus Christ our Lord is, and remains, God's answer to the essential needs of man; His answer does not change because it is the answer of God. Nor, in fact, do the essential needs of man change. If, in this modern world you get below the surface to the man himself, he stands, as always, subject to the laws of God, responsible to them, and to the righteousness and love of God as revealed in Jesus Christ our Lord. It is a gospel of man's redemption that we preach. But if it is to convince men, we are bound to take into account the conditions within which the message is delivered; and if we live at a time, as we do, when in many ways men are insensitive to the Gospel, we must ask ourselves why that is so.

There is now, I think, very little hostility to the Christian faith. The obstacle confronting the Christian Church is not that men in great numbers wish to deny, or to oppose it; they simply do not know what the Christian faith is talking about, and are completely disinterested in it. It is something strange to their way of thinking because in so many ways the axioms of this modern world are in complete contrast to the axioms of the Christian faith. I wish, if I may, to suggest two or three of those contradictions between the axioms of the modern world, and those of the Christian faith.

First, Christianity takes for granted that there is such a thing as absolute truth, that which is 'truth, though all men perish, eternal in the heavens'; and the modern world has almost forgotten that men ever believed in what I have called absolute and unchanging truth. I would venture to say that there are only two classes of people left who believe in this absolute truth, before which most men bow in reverence—the Christian, on the one side, and the scientist on the other. Both of them know that they cannot make truth, that they cannot create it; that they can only humbly discover it. The two kinds of truth with which the Christian and the scientist deal are not precisely the same. The scientist deals with that which can be weighed, and measured, and numbered. The Christian includes in his concept of truth, not only that, but all that goes to build up the moral and spiritual values of mankind. They each know that they cannot adapt truth to suit themselves, but can only bow before it in humility, and reverence, and obedience. But for the rest of mankind, they really do think that, generally speaking, truth merely means something which can be adapted to suit man's own ends and desires. That is the basis, I think, of a great deal of the propaganda of every kind which sweeps through the world, its aim being to make people think that what matters is not what is true, but how far you can compel men's minds to swallow what you want them to swallow. But, of course, the Church is the greatest organ of propaganda there is, but it propagates its truth from person to person. I doubt whether there is any other way by which the Christian faith can grow; the witness which one person gives to his faith can be checked by the life he lives, that whether in him there does shine some ray of the eternal life of Christ. And this modern propaganda, which is remote from all personal influence, is meant to prevail over men's minds, not by conviction of truth, but by sheer weight of compulsion by which they may be led to accept the adaptation, or the selection, or the falsification of facts which are pressing upon them. So it is, as has well been said, that the wells of truth have in these modern times been poisoned, and men have ceased to believe there is truth to be respected and obeyed. And that has, of course, all kinds of fatal consequences in the lives of men.

There is, for instance, serious consequences in the intellectual life of men. As you look to those who are meant to be, and are, the intellectual leaders in the community, how often it is true that they have ceased to be interested in truth itself, and have come to be interested only in that section of truth in which they are specialists. "My subject." How often you hear a teacher say that. "It is something that appears to me. I know all about it. The next man's subject is his affair, not mine." And thus truth becomes a fragmentation, broken up into little bits, which a man is content to carry about in his pocket, and call it his. Morally it is not necessary to illustrate how serious in the consequence, that once men lose sight of that absolute moral truth which they are bound to obey, they bring upon themselves the punishment of guilt, and its consequences. If truth can be adapted to meet our own desires, then each man may justify his own conduct, without any other yardstick by which to measure it. That, at least, is what very many people do. "What I wish to do I have every right to do." And you cannot deny the right unless there is a moral truth, absolute, not made by man, to which he owes his obedience. So, too, the ends which men set before them in their lives. If there is no truth, there is no goal, there is nothing ultimate to aim at. That is why there is abroad so much cynicism, which is a creed that believes there is no end, no goal, no compass to steer by; and so there is a great sense of purposelessness in the minds of many people. The true end of man—no one can use that phrase unless he believes there is 'truth eternal, abiding in the heavens.' I would suggest, therefore, here is one great obstacle. We cannot replant the Christian faith until, amongst other things, we have brought men back to the belief in an absolute truth, not relative to man's desire, but sovereign over him.

The second axiom on the Christian side is that each man has his own dignity and worth, and he is bound to respect it in himself, and to respect that same dignity and worth in everyone of his fellow men. The basis of man's brotherhood lies in the fact that that dignity is given by God. On the other side, the modern world apparently believes that there is too much regard to man as an instrument to be made use of, and not to be valued for himself, or for his

own God-given dignity. In Totalitarian States that contrast is only too obvious, only too true, where the chief power or ideology is that human rights, and human liberties, and human lives can be, and are, mercilessly disregarded. So it is in all these internecine struggles between races and creeds democracy, at least, is on the side of Christianity, in that it does pay a good deal more than lip service to this belief in the inherent brotherhood of man, and those human rights and liberties such as Christianity claims is due to man as the gift of God. But, of course, the Western nations cannot boast too much in this field. Their conversion is only partial. We need not go back too far in history to see how thoughtlessly men were exploited by economic advantages, or by social privilege, and there were sown in the Western nations the seeds of evils which have grown through many years. But a conversion there has been. I would say these two or three things about that. As a result, we in the West do firmly believe in human right, and our social order is moving toward the securing of those rights to every citizen. But the securing of such rights necessarily means compulsion, the securing of health, social security, education, and all the other rights of the citizen, that they may be put within his reach. And as soon as you start compulsion the lesson of history always is that in securing certain rights, you threaten others. So it is only too easy in this process of securing the rights of a parent in relation to his child, and of the home, and of the school, and of other smaller communities, to be threatened in the process. Now that is a danger which must be run in the world as we have come to know it; it cannot be avoided; the danger can only be overcome if the Christian doctrine of man's essential worth and dignity, given him by God, runs through the whole of society, otherwise the power of the State increases, and the significance of the citizen decreases. For a balanced community, while there must be the securing of the rights of all members of the society, there must be a union of Christian people within the society itself as to secure that men never become the creatures of the State, but that the State is always responsive to the true ideals of its members. In fact, that means that in the end, in the minds of the members of the society, more important than their rights, must always be the thought of their duties. And that follows straight from the

human conception. I would say that man's dignity rests upon the duties that he performs, and not at all on the rights which he claims. So here once more there is a conflict of axioms between the modern world which is clamouring for rights, and the Christian conception of man, which is of one who thinks far more of the duty that a man owes to God, and to his fellow men.

I cannot mention this subject of the standing which man has before God, and, therefore, with his fellow men, without saying also this. As an indication of how far the modern world is taking the Christian view—you opened your newspapers this morning, as I did, and noticed there two great contrasting headlines. In one paper I read: "A Merry Christmas for all. More food of every kind; more meat; more sugar; more sweets; eighty per cent. of our pre-war supply of turkeys; more cakes; more tinned fruits." And in another paper I read this: "In Germany, the danger of the breaking-down of their bread supply. Rations not being met. The winter prospect simply ghastly." "Rations not being met"—and those rations already less than half of what you and I eat every day. And, as every person returning from Germany says, the despair and hopelessness, the hunger and suffering, increasing appallingly. The modern world—and I am not talking about England in particular, or anybody else—regards that picture indifferently, and fails to put it right. It does not seem to be in too much of a hurry to come to the rescue of those who are suffering, and who also have their dignity and worth in the eyes of God. Unless we help them they will be driven to a condition of despair which will be a corrupting sore in the life of Europe for centuries to come. As we contemplate such a picture, all we can say is, "Thank God, we have got more food for Christmas. A merry Christmas for all," and yet it will be a still more ghastly and despairing Christmas for millions on the Continent of Europe. No, the modern world has not learned the Christian side of this contrast—what is man, and what is the basis of man's care and respect for one another.

In a word or two I would suggest two other contrasts. The first is this. This Christian knows that man cannot save himself. The modern world still thinks that man can be his own saviour, that man by his own efforts can save himself—not morally, they have given that up; the

process of making peace has convinced them that not by moral reconstruction can man save himself; they still put their faith in scientific knowledge, that that will save the world. The great advantage about requiring no moral exercise on the part of people is that they can go on being just the same kind of people as they were before. And they say that, in spite of the atom bomb, which, if it has any lesson to offer, it is that knowledge by itself can destroy the world a great deal more easily than it can save it. In fact, of course, knowledge never can save man. Every advance in knowledge merely creates a new moral problem for man; the abiding problem is man himself. And the Christian says quite bluntly to man, You are the problem; and you cannot solve your own problem by yourself; only God can do that for you.

The fourth contrast which again goes right to the root of the whole thing is that the Christian knows that there is an eternal world where God reigns; and the modern world, roughly speaking, denies it; in fact, if there is such a thing as another world it is irrelevant to this; that it is impossible to steer your way through this world by any regard to a world beyond. That is, as I say, what takes you to the root of the whole thing. Men cling to this temporal world; they draw from it their materialism of despair, or of indulgence, one or the other. Theirs is a philosophy, of belief, of creed which cannot look beyond the confines of this temporal world. We, as Christians, by the grace of God, know that there is beyond the bounds of death, and of physical things, an eternal Kingdom in which God reigns, where there are those eternal laws by which men alone can live in peace and happiness; and the Christian brings the whole eternal power of God into this world, knowing that otherwise, its preparation must be wrong, and its life misdirected.

So I suggest to you those four contrasting sets of axioms. Is it not true that it is on account of that that the difficulty of evangelism very largely lies, as we go to men who do not know there is such a thing as absolute truth, who do not realise the worth and the dignity of man, who really believe that men can paddle their own canoes sufficiently without regard to any world beyond? And when we come to them in terms of the truth which does not change; of a

dignity which is ours, not by our own merit, but only through the merit and gift and grace of God, when we speak to them of a redemption offered to man which he cannot work for himself, but which God's love has made possible, when we talk of that eternal life to which God calls us, we realise the obstacles which confront us. So it is a difficult work in which we make our way. Yet, as I have said, man's essential needs do not change. Man is what he always was. But with patience, and love, and power, it is our task to penetrate through these false axioms which are borne in upon man by his circumstances in this world, and to open his eyes, the eyes of his soul, to the love of God revealed to us in Jesus Christ our Lord.

A MESSAGE TO OPEN-AIR WORKERS.

The work of the year just passed has been both interesting and difficult. It is evident that there is much organised opposition to our message in the open-air. This we welcome, showing as it does that our message is more needed than ever.

In the light of present-day opposition, I would stress the necessity of observing so far as possible the undermentioned rules when dealing with our opponents :—

As it is the duty of all Christians when reviled not to revile again, it is especially necessary to exhibit this duty in our practice when reasoning with unbelievers. That strong denunciations, on whatever side made, are not arguments; although there is on the part of many great dangers of mistaking them for such.

That the cause of our Lord and Master, instead of being advanced by the use of harsh language, is damaged by it; and that when any are betrayed into it, it becomes a real victory for the enemy. This cannot be too strongly emphasised.

That it is the duty of every worker in connection with this Society not only to use arguments which will stand the test of rational investigation, but to exhibit, while using them, forbearance and gentleness as of Christ; and to abstain from personalities, bitter retorts, and the imputation of unworthy motives. It is the object of all discussion not to overwhelm, but to convince gainsayers; not to debate but to

teach; to substantiate and defend Christianity; and, in general, to remove mistakes and misunderstandings. May we always remember that during all ages of the Church His cause has been more advanced by the exhibition of His precepts, as the regulating principles of Christian practice, than by any amount of abstract reasonings; and consequently that it is vain to expect unbelievers will be won over by the reasonings of those who, in their discussions with them, instead of exhibiting the Spirit of Christ, display an opposite character and temper.

Open-air work is now occupying much of our time. The many questions to be dealt with need much patient investigation and prayer. Does the present age afford the possibility of employing new methods? Our subscribers and supporters can rest assured that every possible avenue of approach to the great matter of evangelism will be made by those responsible for the future work of the Christian Evidence Society.

At the moment we need the help of more earnest lay-people in our work. The clergy give much time on our open-air platforms. With consecrated lay-people continuously backing up their efforts much more might be done to extend the work of the Church in places where men congregate.

We would pray the blessing of Almighty God on all the efforts now being made to win men for Christ and His Church.

F. H. E. HARFITT,
Secretary.

SOME QUESTIONS ASKED AT REV. C. BEVERLEY DAVIES' MEETINGS IN HYDE PARK.

How we can have an experience of Christ?

How we can know Christianity is right when we see the behaviour of Christians?

How could Jesus have fasted 40 days without dying of thirst and hunger?

Does not Communism take the place of Christianity as a claim of man's allegiance?

Where is there a Christian country for us to see the results?

How can we prove the Virgin birth?

How does the Church get its money?

Why, if there is a God, is the world so full of evil and suffering?

If you don't know the nature of God, why talk about Him?

Why talk of God as He, why not " she " ?

Is gambling wrong ?

Is drinking wrong ?

How do you square Christianity with profit-making?

After nearly 2000 years of Christianity what is the world like?

Jesus taught us to hate our parents. How can we follow such teaching?

I've read the Bible often : it gets me nowhere. What ought I to do? Tell me exactly what you think.

I'm an atheist, but I am willing to be shown if Christianity is right.

Why do you Christians talk as if you alone were right, and we agnostics were all like sheep? That is what annoys me.

Why do Christians talk all that nonsense about Original Sin?

How can you believe that God made nations when there is so much cruelty and suffering?

Do you believe, yes or no, in the miracle of the loaves and fishes?

Why did the speaker in the meeting over there tell me I was mocking God, when I was only doubting what was said?

Why does the Church condemn people who don't agree with them?

Why does the Church support the Royalty who are parasites?

Why does the House of Commons have to pray for the King?

Is not the Prayer for the King the first thing in the Prayer Book?

Should it not be a prayer for the people? (These 4 by a Communist.)

Why is the Church always against social reform? (A Communist shop steward, ex-Wesleyan Lay Preacher.)

If there was no writing until late and the Scriptures were handed down by mouth, how do we know which parts to rely on? Have not the stories become distorted in time?

Have we free will or not?

Was not God cruel to Jesus because he refused his prayer "Take this cup away from me"? (A Moslem who also had his own meeting.)

Then you don't say we must always accept what is practised by those in authority?

What is sin? Prove to me that I have sins.

Did not the Church persecute in its turn as soon as Constantine made it the established religion?

What sort of a social record has Christianity?

Did the Church not support slavery?

Why did God make the world imperfect?

If the world was made perfect how could Adam and Eve sin?

Did not the angel Gabriel put the spirit of Jesus into Mary? (By a black Moslem.)

What did God think about before he made the universe?

Did not Jesus teach us not to engage in war?

How could Jesus be tempted if He was God?

How could we drag God down into humanity for the sake of a dogma?

If we have free will why did God allow us to sin?

How do we know God exists?

Was not Jesus a social rebel against the Romans? (A Jew.)

Was not Jesus an illegitimate child of Mary? (A Jew.)

Was not Jesus Himself a Pharisee, taught by Hillel? (A Jew.)

When will all Christians become Jews? (A Jew.)

Why don't clergy visit the hospitals? I never saw one in Bethnal Green.

Why don't clergy be more human and speak to strangers in their churches?

Many of our subscribers are interested in the work we do in the open-air pitches in Greater London. The following will give some indication of this propaganda :—

From Hyde Park.

“A splendid meeting was held to-night. The speaker was both instructive and interesting, drawing a large crowd. The subjects were varied and some old questions were asked, but new difficulties were met with. The meeting closed as usual with prayer.”

... “The speaker was as usual in good form, and the subject under discussion was the idea of Man and his dealing with God. The crowd grew in numbers, and when the end of the meeting came one noticed a distinct change in some of those who had been listening to our message. For nearly half-an-hour there were no interruptions.”

“... To-day we were greeted by a number of old friends and an interesting debate took place. The speaker spoke on individualism.”

“... The chairman took the stand, and gathered a crowd. Mr. Harfitt took over and spoke on the Christian sense of marriage. The speaker received a great welcome on this occasion and many questions dealing with divorce were asked. I would congratulate the speaker on the sympathetic manner in which he dealt with some of these questions.”

“I was interested in a question that was put regarding Good Friday. The questioner asked if this was not a Wednesday. The speaker said that evidently the questioner had heard or read the opinion of Dr. Torrey who thought that Wednesday was a more likely day than Friday for the Crucifixion to take place. It is curious how one is always learning something new by discussing matters with our opponents.”

“... Questions were asked to-day on the Bible, Prayer Book and politics. We had a fair crowd although the weather was not good.

For this month one is very satisfied that the Meetings were on the whole very well attended, as the weather has not at all been too kind, but rain has kept generally away for the period of our Meetings. Most days were cold and damp.

Regarding the Speakers, they were all very interesting. Hecklers were present at every meeting. I cannot say that they were unruly at any time.

On Sundays the Secretary and I have been to the Park, arriving about one o'clock. I have stayed as Chairman until about four or five o'clock. The Secretary has been relieved either by Rev. H. Parry, Rev. W. D. Watson, or Mr. Fuller.

Several men and women had chats with the speaker after the meetings. They seem to be satisfied and come again.

SECRETARY'S REPORT.

There was plenty of heckling and a fair crowd gathered round. The questions were frequent and the questioners often cross-talked which was corrected by the chairman who himself was pulled up by the speaker for interrupting. The speaker quickly got into his stride by his usual answers. He gave an interesting talk on the New Testament which led up to the usual band of hecklers trying to break up the meeting. There were five who stayed for a chat with the speaker. Prayers were said by the speaker . . . The speaker was clever in evading many difficult answers and the hecklers were finally out-witted as they disappeared during this meeting only to come back after awhile . . . Our stand was taken over by another section. We took the next place and the speaker who was very interesting held the crowd pretty well. We had our usual questions and some interesting answers were given dealing with economics, art and science. The meeting closed with prayers . . . The evening being rather wet and cold there was not such a great number present. An interesting debate arose regarding the work of God. The question being, "Why does God allow damage to crops while He is the Maker?" This caused a number not to agree but the speaker showed his ability in giving evidence why things turned out this way . . . The speaker gave an interesting talk with several illustrations which gave amusement to the onlookers. This certainly helped to swell the crowd but soon produced cross-talk till stopped by the chairman. At last it became orderly and the meeting developed into a debate on re-incarnation . . . This was a great moment for the speaker who gained the admiration of the crowd by his honesty and their admiration for

his being there. . . . The speaker was bombarded with many fantastic queries regarding the Deity of God. He dealt with some ridiculous questions and with those who were decent seekers he dealt very sympathetically. A very instructive meeting was enjoyed. . . . The speaker was very energetic also got many hecklers. However things were almost the same as any other evening and one can see there is an opportunity of getting the Gospel in. . . . The speaker gave a very interesting talk on the Sermon on the Mount. Questions were answered and everyone seemed happy. The meeting closed with the Benediction. . . . The lecturer gave a talk regarding the Pauline travels. . . . Mr. Higginson was the speaker this evening and a very good meeting it was. He opened up by answering questions on the revelation of God in nature. The crowd was very interested and well behaved. . . . Our usual crowd had gathered around, tonight they seemed very scientific. The subject soon developed into an explanation of Greek and other translations of the Holy Bible. A Mohammedan questioned the speaker on the Resurrection. He had a paper regarding the burial of Our Lord in India, however very little notice was taken of this. . . . The subject of the speaker was the inspiration of the Holy Bible. . . . One was struck by the tense silence in our crowd which proved that this subject was interesting. Three remained for a chat, one of these was dealt with by the chairman.

REPORT FROM A LAYMAN.

Mr. Fuller took the meeting from Mr. Harfitt at 2.30 and handed over to Mr. Watson at 3.10. There were very persistent hecklers today. . . . An anti-Fascist demonstration made a difference to our meeting. Before and after the demonstration we had good audiences. We had some opposition from an atheistic lecturer who was present who paid a glowing tribute to the Christian idealism. . . . The meeting was quite good and large at times, a lot of questions, "What makes you believe in God?" "Would you believe in God without the Bible?" etc., etc.

The Relation of Christianity to Judaism was a fruitful topic, causing much criticism and opposition.

. . . A fair number present in spite of the cold; many questions, as usual, some rather good.

Large crowd, one opponent, a good one, quoted Canon D'Arcy re Faith and Knowledge. Seemed intrigued with this thinker yet unconvinced.

. . . Few seemed to want to listen long at first, later quite a large crowd came. One insistent opponent helped this. He raised very many topics. Another gentleman who evidently knew a great deal about the Bible put a lot of questions. An interesting meeting I thought.

Soon gathered a large crowd. Numbers decreased after about an hour. Many very good questions. One intelligent looking young man complained of the Hitlerite attitude of our Lord when He commanded that His enemies be slain before Him. I pointed out his error and he agreed to look it up again. I think he meant it.

A good meeting for nearly an hour then we lost a third to the S.P.G.B. Some rather crude questions put. Several present who admitted having given up belief in God also admitted they had no more reasonable answer to put in its place. The lecturer asked for questions, they came quickly but the answers were not listened to with attention and the lecturer pointed out the unfairness and uselessness of this. Rain scattered the crowd, the lecturer continued to address them as they sheltered under the trees. Some of the opponents were rather noisy. . . . The S.P.G.B. started, they are violently denouncing the present Government and this draws. One of my questioners wanted the B.B.C. to start anti-Christian talks. A very large crowd. A Mr. Le Roi, now an atheist, claims that he used to lecture on our platforms years ago. This may be true but I rather doubt it. One lady came up to me at the close to congratulate me on my still speaking for the C.E.S. The last time she saw me was nine years ago. . . . Nice large holiday crowd many questions were put, crowd in holiday mood, and some good humoured heckling. . . . Very large crowd. One questioner maintained that the Indian religions were better than ours. I told him that our knowledge of these religions was mostly due to Christian scholars. He seemed surprised. . . . A large crowd for some time, questions ranged from Dan to Beersheba, The Dean of Canterbury, Karl Marx and Josephus. This last questioner had some extraordinary ideas regarding Josephus which I hope I corrected. One or two blamed me

for quoting other people's ideas—"give us your own." I told them I quoted others as a greater authority than myself, also I fully agreed with them.

The crowd was in a very good humour when our Secretary arrived; we were amazed by their intelligence, their questions were mainly on Scriptural texts, some being incorrect, others deliberately twisted, and our speaker put them on the right way by his usual humour. I only wish I had his tactics, they are most amusing.

Thursday was at first rather tough going. After losing our site we found another, and we got a fair crowd after a lot of cross talk.

In spite of being cold there was a fair crowd, who asked the Chairman many questions, also as to Church Funds. Why this should worry them I cannot tell. However by the time the Secretary arrived there was quite a good attendance of enquirers.

A very uninviting day for a meeting. A very good crowd assembled. The questions were mainly very foolish ones, but there were other sensible ones on the journey of the Israelites through the Desert, and did God always punish people.

The stand being in a different place, made the meeting a bit late and made a difference to the meeting. The Secretary gave a very interesting talk on various matters, and quite a good crowd gathered around.

FINSBURY PARK.

Many present, ours the only meeting. One friendly opponent requested me to let him have the platform for ten minutes but as he wanted to attack the Roman Catholic Church I refused. . . . Quite a large crowd this morning, many of the questions much better than usual. Spiritualism again cropped up. . . . Another great crowd. Questions came rather slower than usual but they seemed to be rather more interested in my remarks. Questions came later. "Did not Christ in the sermon on the Mount teach Socialism?" also private property cropped up again. Did not the Transfiguration prove Spiritualism? If personality

continues after physical death why object to Spiritualism, etc., etc. . . . A good meeting. We closed at 1.20 p.m. but the crowd still wanted me to remain. . . . Easter Sunday. Large crowd, many Jews present. One Jew angrily referred to the anti-Semitism in Good Friday's broadcast. I admitted I had not heard this and thought the questioner was mistaken. I asked him to repeat this so-called attack and he referred to the scene before Pilate. One or two other Jews said that Christian children were taught to hate the Jews. This was easy to show was not true. An interesting meeting. The Jewish hostility died down before the finish. . . . After an interesting 30 minutes lost most of the audience owing to rain. A crowd gathered which again dispersed because of a small shower. Got a fair crowd which remained till 1.15 when I closed. We had some interesting questions. Most of my noisy opponents left at the first downpour. The two crowds after were much quieter.

CLAPHAM COMMON.

Not having a platform we had to use a stump of a tree and we did well considering the disadvantage. . . . Subject—Christianity is belief in Christ. I also had an innings and Mr. Ede spoke for a few minutes. A good meeting. . . . Subject—Christ and Character-Building. The weather was none too pleasant which naturally affected the attendance, but it improved later.

HYDE PARK.

Many persons soon gathered. After a few preliminary remarks I was subjected to many questions; some serious, some not. I did my best but felt constrained to rebuke, with added humour, some of the more frivolous questions. Closed at 9.5, large crowd all the time. . . . Took longer for our crowd to gather, fairly large eventually. One gentleman got very annoyed when I called him an atheist, he claimed to be an agnostic, yet admitted he did not believe God existed. A lady denied my statement that G.B.S. now believed in God. I asked her to read his last book. She said she had read it four times, she promised to look at it again, at the part I referred to. . . .

This was our first meeting for the summer months. They have often moments of humour but nevertheless the message was delivered in an able manner. The crowd were very attentive, plenty of heckling. The chairman concluded with a collect and the Grace. . . . This meeting at first was very dull, after half-an-hour it became very lively as friends who call themselves Roman Catholics and Mohammedans began to heckle. This gave an opportunity for those who call themselves atheists to shine. The lecturer gave an interesting defence although he complained that his throat was sore. The meeting was successful for the results were in closing with an extempore prayer and the Grace; about 70 stood until the end and many raised their hats during the prayer. . . . The speaker gave an instructive address about God's way of working, many of course disagreed and this led to an interesting argument. The lecturer dealt very sympathetically with every one and in a very able way pointed out that God does work in His own way. The Lord's prayer was said by a number of the crowd with raised hats followed by the Benediction. . . . A very excellent meeting was held, heckling was severe all through the evening, however the message was delivered in a masterful way. The chairman and speaker were both asked questions after the meeting. . . . The crowd was interested to hear what the speaker had to say this evening, one could have heard a pin drop at a time when he was dealing with a certain individual who asked various questions on the Divinity of Christ. Many could not help smiling at his humour. . . . A critical crowd gathered round and many questions were asked. During the evening a surprise was given by the secretary himself who paid a visit. He was asked to take the stand and the crowd were very interested in his talk. The meeting came to an end by prayers by the chairman, quite a number stayed behind for a chat to the Secretary who looked very tired after his strenuous day's work. . . .

Large crowds for over an hour. S.P.G.B. slowly drew away many of my audience.

Fair number present. Many questions, mostly of a poor kind. I dealt with Julian Huxley's remarks on the Bible in the Brains Trust last Tuesday.

Good crowd. Questions good this time. Re Julian Huxley's criticism of the value of Bible reading I quoted his grandfather's fine testimony as well as the testimonies of other eminent men.

Good attendance. No other meetings. Usual hecklers turned up in force. Here they come. One gentleman said they give no one else a chance. I replied all have an equal chance and should take advantage of it. One cultured young man asked several questions.

Good meeting. Many questions. Better feeling shown by all the opponents. Quite a number of sailors and soldiers present.

Lovely morning, large gathering, many questions. Several put question on What about Thou shalt not kill? Possibly these were ex-service men. I referred to our Lord quoting this to a rich young ruler as Thou shalt do no murder, as the correct prohibition. I also quoted Josephus and Jewish authorities in support. These questioners seemed surprised.

A Catholic friend who helped to start the meeting said the non-Catholic Church was failing and Catholics succeeding because Protestantism was no religion and the whole truth is with the Catholics. This conversation soon brought a large crowd together. We had a good meeting.

A splendid meeting was held to-night at Hyde Park. The speaker was both instructive and interesting and drew a large crowd. The subjects were varied, old ones mingled with new ideas gave a new aspect. Even the Incarnation was dealt with. The meeting closed as usual with prayers by the speaker.

. . . The speaker to-night was in good form; the subject was the idea of God and His dealings with man, a question which was again dealt with, being a continuation from a former meeting. Hecklers were in all parts of the crowd, and some interesting questions were asked.

. . . We carried on to-night with our meeting which was that of a type which ebbed and flowed. Everybody seemed restless.

THE SHEFFIELD BRANCH OF THE CHRISTIAN EVIDENCE SOCIETY.

The secretary of this branch which is affiliated with the parent Society sends us the following :—

“I have your communication to hand inviting contributions for providing a van for open-air work.

I believe it was Lord Daryngton who came to our City accompanied by my personal friend, the late Mr. Ernest Phillips, with the object of forming a branch here in 1917 (29 years ago) and on leaving, Mr. Phillips insisted on my forming a Sheffield Branch.

In accordance with this insistence I called a meeting to which I invited all clergy, ministers and many laymen. I was elected secretary (Hon.), Dr. Frank Ballard, M.A., President and Mr. W. Nicholson was elected chairman. After a period I persuaded the late Dr. Ballard to resign the Presidency of this branch in favour of the then Bishop of Sheffield, the late Dr. Burrows, who always stood by our work loyally right up to his death in 1939, in which year he was again re-elected President. Dr. Burrows's passing and the commencement of the Great War made our position very difficult, especially as our new Bishop did not accept the Presidency formerly held by Dr. Burrows.

The war took our young ministers as “Padres” I found myself left high and dry with the exception of our chairman alone, who, to his credit, still gives occasional support, although he is over 80 years of age. I myself keep the open-air meetings in progress each Sunday evening until about 9.30 p.m., entirely, with very small exceptions, at my own personal expense, and with no speaker but myself and no chairman to keep the meeting orderly when I am dealing with questions. I have carried on for upwards of 30 years even without a moral recognition in the past few years, but as I told our present Bishop in my reply to his decline of the Presidency of the Sheffield Branch, I should feel that I was deserting our Lord Jesus Christ if I discontinued the work while I am granted daily life and sufficient health for the continuation of the work. You will realise by this that I am in no position, while being discouraged in my own labours, to subscribe to other funds apart from my Sheffield work. I was acquainted in London with Mr. Drawbridge himself and your other speakers and writers of 50 years ago.”

(Sgd.) J. W. MERRILL.

THE ECCLESIASTICAL COMMISSIONERS.

We are receiving questions of every kind at the office and of these a question relating to the work of the Ecclesiastical Commissioners is often asked. For the purpose of making the position known a report of questions asked and given in the House of Commons is given in this Report. It is hoped that the following will be found useful.

THE CHURCH AND GROUND RENTS.

Mr. Mander (Wolverhampton, E. L.) asked Mr. Denman (Leeds, Central), as representing the Ecclesiastical Commissioners, what action it was proposed to take arising from a report prepared by Miss Marion Fitzgerald on the instructions of the Church Union, and with the assistance of the Ecclesiastical Commissioners, indicating that the Church had been participating in ground-rents from houses of doubtful character, and that near Lambeth Palace, every house in one bad patch of property, from which ground-rents were drawn, was infested with vermin: and whether the Commissioners had considered the advisability of promoting legislation to enable them, under Section 30 of the 1925 Act, to ask the Court to break the type of lease in question.

Mr. Denman.—The Ecclesiastical Commissioners do not accept the implications contained in the question. The Commissioners are satisfied that either the police or the housing and sanitary authorities enjoy full powers to remedy abuses of the kind referred to wherever they may be found to exist. It is not the function of the Commissioners to invite Parliament to amend the law governing the powers of owners of land and of houses respectively and no special protection of the Commissioners against inaction by those charged with its administration would be appropriate. The hon. member could more speedily attain his beneficent purpose if he would persuade the authorities to exercise their powers so as to bring these houses over which the Commissioners have no control up to the standard which the report says is maintained by the Commissioners in respect of their own property.

Mr. Mander.—Does not the hon. gentleman feel that the Church has a special responsibility in this matter? (Cheers). They really get out of it by saying that property is let on long leases. Will he not consider if he thinks the circumstances appropriate, the question of coming to Parliament for special powers to break the leases?

Mr. Denman.—It is scarcely the function of the Commissioners to invite Parliament to make a change in the general law governing the relations between landowners and householders respectively.

Mr. Maxton (Glasgow, Bridgeton, I.L.P.)—Would the hon. gentleman be good enough to inform his fellow Commissioners that their duty is to look after the material property of the Church and not to deliver sermons to members of this House (Laughter and cheers).

Mr. Denman.—The hon. member can be assured that we look after the property of the Church far better than we deliver sermons (Laughter).

Mr. Bellenger asked whether the Commissioners had not the right to sue in the Courts for forfeiture of leases where there had been breaches of covenant and why they were not doing so in these cases.

Mr. Denman.—We do take action where breaches of covenant are established. In these cases I know of no breach of covenant arising at all.

THE WORK OF THE SECRETARY.

In addition to the routine work of the Society and the charge of a busy Church, the Secretary (the Rev. F. H. E. Harfitt), fulfils many engagements on behalf of the Society. Amongst these the following will show the extent of his work :

Sundays in Lent : a course of sermons at the Church of St. Mary Abbots, Kensington.

March : Lecturers' Conference at St. Mary-at-Hill. Preached at St. Andrew's, Watford.

April : Conference of Workers. Conference of Clergy at Watford. Spring Meeting at Caxton Hall. Conference at King's College, London. Continued course at St. Mary Abbots.

May : Meeting at S.P.G. Preached at St. James,' New Barnet. Twice Y.M.C.A., St. Albans. Conference of Clergy at Bedford. Preached at St. Mary Woolnoth, London. Preached at St. Andrew's, Chelsea. Attended St. Paul's Cathedral. Conference of Clergy. S.P.C.K. meetings. Conference at Watford.

June : Represented Society at funerals of Sir Arthur Griffith-Boscawen and Mr. W. McAdam Eccles. Attended Westminster Abbey for the Installation of Canon Don. Represented Society at the funeral of Bishop Winnington Ingram, at St. Paul's. Conference at B.B.C. Meeting of Diocesan Board of Education.

July : Preached at St. Augustine's, Honour Oak Park and St. Michael's, Wood Green. Attended meeting of Society of Christians and Jews. Dorchester Hotel. St. Katherine Cree. Attended S.P.C.K.

August : Open air meetings in various places.

September. Conference at St. Martin-in-the-Fields. St. Katherine Cree, St. Dunstan's.

In addition to the above, open air meetings in Hyde Park every Sunday when possible, and Tower Hill every Thursday.

SOME APPRECIATIONS OF OUR WORK FROM CONTRIBUTORS AND SYMPATHISERS.

"I now enclose my subscription for 1946, £1 1s. od. Please enter this sum instead of 10s. 6d. as I have hitherto given. What an impressive and good report you have sent of your work—*quite excellent*."

From a supporter at Oxford : "I enclose 1s. in postage stamps as a very small donation towards the great work of the Christian Evidence Society. I regret that the gift has to be so small, but it carries with it best wishes and prayers that the world and our English people will learn to acknowledge the one God (a Spirit and not a material God)"

From a subscriber at Worcester : "In spite of an overdraft on one account, and in view of the very important work you are doing, especially to counteract the evil work being done by the great enemy in our Parks, I am sending £2 as a donation for the Van and 10s. a yearly subscription. Wishing you the best in your big drive."

APPRECIATIONS FROM OVERSEAS.

We are constantly receiving requests for assistance from abroad and the following letters show how greatly our help is appreciated :—

The following is from the New Guinea Mission : “ On behalf of the Bishop of New Guinea I write to express his very deep gratitude to you for your very generous gift of altar vessels, linen and the ‘King’s call to prayer’ cards, for use in the Diocese of New Guinea. The vessels I will hand to the Reverend David Hand, who leaves later on in the year for New Guinea ; the cards I will send by post without delay. I have already written by air-letter this afternoon to the Bishop of New Guinea telling him of your very generous help to the Mission.”

The following letters from Native soldiers in Nigeria may be of interest :—

“ Dear Brother in Christ Jesus, Greetings in Jesus Name, I thank you for the parcel you sent to us. The parcel had arrived on 16th May and I take the quickest opportunity beg to notify you that I received it safely and in good condition too. The tracts had been distributed amongst my Sunday School students and they received them with great joy. Truly your tracts each one overflowing with the Gospel of Christ. I must one more remark that your tracts are a real blessing for my Sunday School students.

They asked me again to write to you to send them 6 New Testaments with tracts for distribution.

Then I myself now I am willing to become a Pastor when I leave the Army say 1948 D.V. May it please you to send me 1 book that can help me in taking a course as a pastor?

I thank you and wish God’s choicest Messenger in the splendid work you are doing for Him.

I remain yours in the King’s Service.”

(Sgd.) E. E. EKAMS.

“ I acknowledge with great joy the receipt of the Holy Bible you sent to me.

I can assure you that this wonderful gift will be my life partner and it shall remain in my pocket while I move from place to place and with the little chance I have, I will always listen to the words and commandments of God.

Although I am convinced that you have so many applications, yet I earnestly appeal to you to kindly send to me more religious books whereby I vow and promise to marry in the Christian way, and to be a light in my small village where all except very few, including myself (by dint of my joining the Army), are pagans.

Trusting that you would have due consideration for me.”

(Sgd.) SAMUEL IKWNEGBN.

“ I very much thank you for a copy of your Holy Bible which was got very recently. It indeed pleases me very greatly.

I can definitely assure you that I devoted the whole of my time to read this Bible with my utmost heart.

May the Spirit of the Lord bless you richly for your kindness.”

(Sgd.) L. J. MOKA.

“ This is to acknowledge receipt of the Bible sent to me. The position which I take in thanking you is invaluable. I also extend greetings to the Members of the Society and may God help that the work of the Christian Evidence Society be carried out to a successful end. Thanks.”

(Sgd.) A. O. ANUSIEM.

APPEALS FOR HELP—NIGERIA.

The following is one of the hundreds we receive from Nigeria asking for Bibles and Hymn Books, etc. :—

“ Friends had told me about the wonderful movement that you are carrying on in Religious Circle. And I am also inclined in that line. I am taken a course in Christianity as such I wish you earnestly to send me a Reference Bible and some Bible tracts which will direct me more in my study.

Trusting to have the favour of your confidence.”

(Sgd.) ESSIEN, M.

CHAPLAIN'S DEPARTMENT.

The work we did in connection with chaplains to H.M. Forces during the recent war has now been extended and the following reports from chaplains concerned show some of our present developments.

WORK WITH B.A.O.R., ETC.

. . . I recently saw a copy of your Office of Holy Communion which I gather was used extensively in B.L.A. Having 6 months ago come from Italy, it was new to me and I coveted some copies. I wonder if you have any left and whether I might have say a couple of dozen. It struck me they would be most useful.

. . . What a joy it was to receive your parcel. . . . I am now Warden of one of the Corps Church Houses and as often as I am here I have a daily service. Your very kind gift will be most helpful—especially as Lent comes again so soon. Again my deepest gratitude to the Society.

. . . This is just a short note to thank you very much for the Communion linen which arrived safe and sound. It was put into commission straight away and was used for all my Christmas services, as also was the Communion set. I must say I was tremendously impressed by your generosity and the speed with which you provided me with all I needed. . . .

I am most grateful to you for your kindness and if I can help your Society in any way at some future time you may be sure I shall do so. . . . A few years ago—when I was with the R.A.F. you very kindly sent me the following—“Holy Communion” issued to C.F.S. I found these not only useful but helpful and I would be grateful to receive a parcel of these again—as I am now attached to an Infantry regiment. As a token of appreciation I enclose a cheque . . . towards the Society.

. . . Some five years ago you very kindly supplied me with an altar Frontal since which time that Frontal has been in constant use both in the Middle East and B.L.A. At the moment I am contemplating the erection of a semi-permanent Church of England building in Eindhoven. The

Altar in this building is too large for my old Frontal, though it will still be used in Barrack Room Churches in my area. Could you please supply me with a Frontal suitable for a six foot Altar and curtains to match. I shall be pleased to pay for same on receipt of costs. . . .

. . . I have to acknowledge with many thanks your gifts . . . They will be a real help. I would indeed be grateful if you will be so kind as to convey my sincere thanks to your Society for the help thus given to the troops and also to me as a Chaplain to the Forces. I am grateful to you and the members of the Staff who have had a share in this matter for the kindness shown and co-operation.

. . . You have been most generous, this is a tremendous help to me in setting up the Chapel. Thank you, and the Society through you, ever so much for your kindness. I hope to have the pleasure of meeting you when I get to London on leave within the next two or three months. The Chapel is going to be ready for use Palm Sunday, just in time for the Holy Week Services, and thanks to your kindness it will be much more complete than would otherwise be possible.

. . . I have just come to this Hospital as the C. of E. Padre. To my surprise I have found that the only Chapel is the R.C. one. I have talked with the C.O. about the matter and he is giving me a room to fix up as a Chapel. I have to start from scratch, with nothing. It is rather a dismal room, but has possibilities. I was wondering if there was anything you could let me have that would be helpful in setting up the Chapel. I have heard from other Padres that you sometimes supply a lovely set of Cross and Candlesticks (wooden), if you could send me such a set it would be greatly appreciated, also anything else you might be able to send.

. . . I am continually hearing from my Chaplains of the help received from you and in my duty tours find gratifying evidence of the excellent use which is made of your gifts. Recently requests for Bibles have come to me and I should be grateful if you can help in this matter. It is noteworthy that these requests are entirely spontaneous and on that account all the more encouraging.

. . . Our garrison chaplain here . . . has given me your address. I hear you were once good enough to add to his list of essentials for worship in the Field. Unfortunately most of my Field Service Communion essentials were burnt a few months ago and I have, in the interim, been carrying on with borrowed substitutes. If you could help me I should be most grateful . . . I should be grateful if you could forward any or as much literature as you can possibly spare. There are many troops passing through this area and from reports, both from the Press and in letters from the U.K. about the hardness and indifference towards the Christian religion in these critical days, the Chaplains are using every ounce of effort in preparing the men passing through that they may return and help the Churches at home in the proclamation of the Gospel.

. . . The work which the C.E.S. is doing is very wonderful, and I think particularly the chaplains can thank your Society very much for the considerable help they have received throughout the war not only by means of literature to help them in the spreading of the Gospel, but also for the many gifts that have been made of linen, etc. to assist them in the reverent conduct of worship.

. . . Your paper-covered booklet "The Holy Communion Office" is most valuable to give to candidates for confirmation as a basis of instruction and for their use afterwards.

. . . Since the last time I was in touch with you I have been posted to a fresh sphere of activity. . . There is a Garrison Church here so the articles you are so kindly sending me are more necessary than before, as there seems to be a serious shortage of Church furnishings. All my private things I brought up here as that Church is to be taken over by the Indians . . . The beautiful Missal you sent me has arrived intact. It is a grand book and contains everything. I have only been here a week but this second Sunday is most encouraging. It is a glorious opportunity and there is every backing from the C.O. which counts for a great deal. There is a real thirst for Christian literature so when yours arrives there will be a good use made of it. Thank you again for your interest and on behalf of myself and the Garrison Church I must say again how much your help is appreciated.

. . . I have to acknowledge with very many thanks the receipt of the Truth Series books together with the music copy of Hymns A. and M. Also a week ago I received copies of the very excellent Office of Holy Communion quite the best of its kind. The Truth Series are very clear and plain and well set out. I am sure you are very proud to be the Secretary of such a valuable and helpful society as the C.E.S. is proving to be to us all who call upon it for aid.

. . . Next week we are moving into permanent quarters (no change of address) and I am hoping to furnish a room for Church purposes. I should therefore be most grateful if you could kindly let me have any pictures, general literature and simple ornaments in order to help provide the right atmosphere.

. . . As I promised when acknowledging your lovely parcel I am now sending a contribution to the funds of your society. Your gifts are a daily source of joy and I do thank you for them and trust this small donation from Church Collections here may help you to help others.

. . . To-day your most acceptable present of Publications and Altar linen which my predecessor had evidently asked for, arrived. The latter was noticeable by its absence so I can't tell you how grateful I am. Though I had my own which I got from you previously, but it is going to be able to furnish a very nice chapel here and to keep my own for services outside. Your supply too was so generous that I shall be able to distribute a few things to other chaplains which will be a great boon. Your help to chaplains has been very real and much appreciated. I don't know how large the list helped is now but it must be terrific and a really big job of work towards meeting the spiritual needs of the forces. . .

. . . Would you please send me a further supply of booklets and pamphlets as in the Truth series for display and distribution in the Church as the last supply you sent me is almost gone. Also is it possible for you to send Altar linen? We would much appreciate help in this way too. . . . Today the parcel of altar linen arrived, I am delighted with it . . . Naturally as it is holiday time and people are on leave numbers are smaller than they were, but I am going to work hard and visit all the Messes and Officers and do all I can.

. . . How very good and kind ! I shall look forward to the parcel of linen, etc. I managed yesterday, my first Sunday here and felt strange rather. My flock seems to be every denomination under the sun, Presbyterians, Methodists, etc., etc. but I did have Evensong in full . . . The little booklets are useful, do send some, I will see that they are used : so beautifully got up and so simple ; I shall keep one always. . . . Lubeck is a pretty place and was I believe at one time a Nazi H.Q. Again thank you and the Society very much I shall not forget you. . . .

. . . I find there is nothing here at all, I am the first Padre under the Control Commission for Germany. I should like anything you can send for Church use. Perhaps you will write and tell me what you can do. There is nothing in the Toc H. Chapel where we hold Holy Communion. The other services are in the Lutheran Church. Anyway I would be extremely grateful for anything.

. . . This is to inform you that the parcel arrived safely in Berlin. Thank you very much indeed for these things which will be most useful and a great help towards equipping our garrison church. We are having to start here from scratch and have many needs. I hope to take advantage of your kind offer to let us have other things when I can see what we need.

. . . Once more I am wondering if you may be able to help me. Since I have been posted to the above Regt. I have been in the throes of setting up a Garrison Church in the township of Husum on the Danish Peninsula and though I managed to get hold of practically all necessities for the Church I am in need of other things. I have a table upon which I put Christian literature and I shall be most glad to put any of yours thereon if you send some to me. Three which I feel would be most useful are the booklets "Christianity", "Why I come to Holy Communion" and any you have on Confirmation. I have high hopes of getting a good number for the confirmation to take place on November out here. . . .

. . . I should like to thank you and your Society very sincerely for the parcel of Altar furnishings received by us. We are indeed grateful for all the help you have given in the past. It has been invaluable to us in the furnishing of

Garrison Churches, throughout the B.A.O.R. I hope you will pass this message of gratitude to all those concerned in this labour of love, and accept the sincere thanks of the D.C.G. and all chaplains B.A.O.R.

. . . Please accept our grateful thanks for the last parcel.

. . . It is very acceptable and the contents will be used in various churches throughout Germany.

. . . I cannot express to you in adequate terms the gratitude of our Chaplains for the fine gift of Altar linen.

. . . We are setting up in Germany a variety of Churches and Chapels, and many of them will be in ordinary buildings. We would very much appreciate Altar frontals to fit the ordinary 6-ft. Government table, together with the Altar linen to match. We would also very much appreciate Altar ornaments of every description. . . . I shall be most grateful if you will let me know what assistance you can give us. . . . We are also setting up 4 large Church Centres which will deal with courses for Clergy, Laity, Ordinands and Confirmation Candidates; and for such people we would like to have a really beautiful Chapel

. . . This is just a short note to thank you very much for the Communion linen which arrived safe and sound. It was put into commission straight away and was used for all my Christmas services, as also was the Communion Set. I must say I was tremendously impressed by your generosity and the speed with which you provided me with all I needed.

. . . Can you supply me with three dozen copies of your booklet "The Office of Holy Communion?" I have long known it as quite the most practical aid published, and have recently come to the conclusion that I ought to give one to each of my confirmation candidates: we use the booklet at the garrison church here, but these men are likely to be posted away and are still in need of them. I can assure you that it is a good use for them.

. . . I am today in receipt of your letter and parcel. . . The contents are much admired and I am more than grateful. It does make such a difference when we are able to beautify the chapel with such things. The men are appreciative that people at home think of them and many men have helped in making such things as lectern and brass cross and candlesticks. It is surprising how well a hut can be made to look

inside . . . These things came at the right moment as our chapel was robbed and what material I had was stolen. We now have a guard and such things will not be allowed to happen again.

. . . I was quite overwhelmed by a parcel which arrived this morning and am writing to acknowledge its safe receipt straight away. I hadn't hoped for such generosity and certainly not such speed in reply. Thank you very much indeed. I'm afraid I knew very little of the work of the Society and was therefore quite in the dark about the possibilities of your helping me. Your gift has considerably lightened my task and I am very grateful . . .

. . . I want to thank you very much for the magnificent parcel. . . I cannot adequately express my thanks; but it seems certain to me that no one is helping the work of the chaplains so much as your Society . . . May I thank you very much for all you have sent us and not only for these but also all the help you and your Society have so willingly and unsparingly given to us chaplains all through the war? There was a time when, from the tone of the "Church Times" and the attitude of some of our people, we were made to feel almost outcasts from the home Church for joining up. And the way you have always helped us on so liberal a scale, and with such zest has often greatly cheered a number of us.

. . . It was a very pleasant surprise to me to receive the parcels which the Society has so kindly sent. When I submitted the rather long list of requirements I did it in the hope that you might be able to supply us with a few of the things that we needed, and I dared not expect more than that. All the gifts you have sent are most acceptable and will help us very much indeed in our services in this German town.

. . . I came back from a two days' retreat this morning to find a wonderful parcel of lovely Altar linen waiting for me. I was feeling rather in the dumps because somebody stole my case and all my robes from my Church just before I went away and this has cheered me up no end. Thank you very much indeed. All the things are very beautiful. The Altar cloth has a label of the Liskeard Girls' Friendly on it. I hope you won't mind if I write to thank them too. I will start to use my new things tomorrow. I am very proud of them. May God bless you in your great work.

. . . I am writing on behalf of a workshop Unit (350 strong). They have made a chapel with altar, pews, candlesticks and cross. They are, however, very poorly equipped with regard to linen for Communion. I wonder if you could help them? In 1943 you were kind enough to help me and you will no doubt be interested to know that the Altar and candlesticks and naturally too the Communion adjuncts have been used in France, Belgium, Holland and Germany. I have had Communion services in all manner of places : tents, barns, open fields, schoolrooms, cellars, even using the back of the utility car. It was very surprising and gratifying to see the enterprise and courage of this unit in furnishing their chapel in a barracks in Germany, I am therefore hoping that it will be possible for you to assist them.

. . . May I ask you to send me also some of your forms of Communion Services and have you any Prayer Cards? All the chaplains are finding that men have not been taught to pray and value a small folding card with an outline of morning and evening prayers.

. . . Your gift was far more generous and far nearer my ideal than I had dared to hope. As it turns out I am the first C. of E. Chaplain here : my predecessor was C. of S., and it is important that all the opportunities that exist in the C. of E. should be available at once.

A MESSAGE FOR ALL WORRIED SOULS.

I believe that in this dark, mysterious world, we sinful creatures can please God wonderfully by believing in Him, and by trusting Him. God longs for our faith, and Christ seems to tell us, again and again, that He gets very little of it. How He praised those who showed faith. And how He honours us now if we show it. For it is something for men to believe in, and to obey, and to love One Who is invisible, and One Whom the great unbelieving world rejects. "Blessed are they who have not seen and yet have believed." This life is our great opportunity of pleasing God by Believing in Him. "This is the word of God," said Jesus, "that ye believe in Him Whom He hath sent."

And there is another reason, besides His being invisible, which sometimes makes it difficult to believe in God. And that is the pain and trouble of the world. Many people tell us that this is the greatest hindrance to their faith. God's world sometimes looks so dark, and suffers so much. And not only men and women suffer, but innocent children and innocent animals. And often the suffering seems to make them worse rather than better. What is the meaning of it all?

In this difficulty I see clearly two things :—

One is the goodness which (by God's grace) men and women attain to is obtained by fighting evil and conquering it. And if there were no evil there could be no fighting. Faith, hope, courage, self-denial, patience, temperance, forgiveness, all come because of the presence of evil, and it is impossible for them to come in any other way. But outside evil has a work to do in making us good. If you have learnt to love your enemies, are you not a better Christian than if you had never had an enemy? That is what I believe about the use of evil. Pain does beautify and perfect the soul and we sometimes agree that pain and trouble has been good for us. Christ Himself learned obedience by the things he suffered, and was perfected thereby; and it does not fare differently with us. Our souls and bodies are in the hands of God. Let Him—our Father, Who is Almighty Love—do with us what He knows is best.

F.H.E.H.

LISTO F SUBSCRIBERS

FOR THE TWELVE MONTHS ENDING SEPTEMBER 30th, 1946.

Contributions received after September 30th, 1946, will be acknowledged in next year's report.

It is particularly requested that information be given to the Secretary of errors or omissions on this list.

Cheques should be made payable to "Christian Evidence Society."

	£	s.	d.		£	s.	d.
Ackroyd, Mrs. ... s.	5	0	0	Armitage, Mrs. Lock s.	1	0	0
á Court, Mrs. R.				Armour, Rev. W. ... s.	10	0	0
Holmes ... d.	10	0	0	Armstrong, Miss C.			
Adami, Lady ... d.	10	0	0	M. ... d.	1	1	0
Adams, Miss A. ... s.	2	2	0	Arnold, A. W. ... d.	2	0	0
Adams, John ... d.	10	0	0	Arnold, Mrs. ... s.	4	0	0
Adams, Rev. J. H. d.	1	0	0	Arundel, Mrs. ... d.	1	0	0
Addenbrooke, Miss				Ashby, The Rev. L. d.	10	0	0
M. G. ... s.	2	6	0	Ashby, The Misses s.	2	0	0
Addison, Mrs. ... s.	1	0	0	Ashcombe, The Lord,			
Adeney, Mrs. ... d.	2	6	0	P. C. ... d.	2	2	0
Adken, Miss E. G. ... d.	5	0	0	Ashurst, Mrs. ... s.	10	6	0
Agnew, Mrs. ... d.	1	1	0	d.	1	1	0
Aitkens, Mr. & Mrs. s.	5	0	0	Ashworth, Miss ... d.	5	0	0
Allan, Rev. A. P. ... s.	2	6	0	Askew, Mrs. ... s.	2	0	0
Allan, J. M. ... d.	2	2	0	Assheton, Miss ... d.	5	0	0
Allen, Miss A. ... s.	1	0	0	Astley, Miss ... d.	10	0	0
Allen, Mrs. A. ... s.	1	0	0	Athill, Miss C. A. s.	1	1	0
Allen, Mrs. A. J. C. s.	1	1	0	Auden, F. Lewis ... d.	2	6	0
Allen, H. J. ... d.	5	0	0	"A Well-Wisher" d.	10	0	0
Allen, Mrs. W. T. ... s.	12	12	0	Aylmer, Mrs. ... d.	2	6	0
Allen-Mirehouse, Mrs s.	10	0	0	Aytown, Mrs. ... s.	5	0	0
Allinson, Miss E. S. d.	1	0	0				
Allom, Sir Charles d.	1	1	0	Bacon, Mrs. Alban s.	1	1	0
Allum, Rev. L. G. d.	2	6	0	Bacon, H. ... d.	1	0	0
"A. and L. R." ... d.	2	2	0	Bagnall, Rev. E. J. T. s.	5	0	0
Anderdon, Mrs. E.				Bagott, Rev. A. T. s.	10	0	0
Murray, ... d.	2	0	0	Bagshaw, Sir Arthur s.	2	2	0
Anderson, Miss A. E. d.	2	6	0	Bailey, Miss A. ... s.	5	0	0
Anderson, Miss E. S. d.	2	6	0	d.	2	6	0
Andrews, Mrs. G.				Bailey, Mrs. ... d.	10	0	0
Murray ... d.	1	0	0	Baker, Miss C. ... d.	5	0	0
Andrews, John ... s.	1	1	0	Baker, Miss F. B. s.	2	2	0
Anusiem, L/Cpl. A. s. a	1	0	0	Balding, Mr. & Mrs.			
Anon. ... d.	10	0	0	B. T. ... s.	5	5	0
Anon. ... d.	10	0	0	Balfour-Brown,			
Anon. ... d.	3	0	0	Miss E. N. C. ... s.	3	3	0
Archer, Prof. R. L. s.	10	0	0	Ball, Miss F. H. ... s.	3	3	0
Armagh, The Arch-				Ball, Mrs. Herbert s.	10	6	0
bishop of ... d.	1	0	0	Bandinell, Miss J. M. d.	7	0	0
Arminson, Miss H. M. s.	2	6	0	Banks, Mrs. ... s.	2	0	0
Armitage, F. ... s.	10	0	0	Barclay, Major M. E. s.	1	1	0

	£	s	d.		£	s	d.					
Barclay, Miss M. I. N.	s.	5	0	0	Bennet, Rev. G. A.	d.	1	0	0			
Barham, Col. A. S.					Bennett, G. S.	...	d.	2	6			
C.M.G., I.P.	...	s.	5	5	0	Bennett, M. J.	...	s.	1	0	0	
Barker, Rev. A. P. B.	s.	1	0	0	Benson, Miss M. E.	s.		10	0			
Barling, Mrs. S. G.	d.	1	1	0	Bentall, Mrs. E. E.	s.		10	0			
Barlow, Miss H.	...	d.	10	0	Benwell, Miss F.	...	d.	10	0			
Barnes, A. Kentish	d.	1	1	0	Bernard, Hon.							
Barnes, Miss H. D.	s.	2	2	0	Charles	d.	1	1	0	
Barnett, C. C.	...	d.	1	0	0	Berridge, Miss E. M.						
Barnwell, Miss G. L.	d.		5	0	(2 years)	s.	1	10	0	
Barr, Mr. & Mrs.					Best, Miss C. E.	...	s.		5	0		
Guy	s.	15	0			d.		5	0	
Barr, John	...	d.	1	0	0	Best-Dalison, Rev. E.	d.		10	0		
Barratt, Miss F. M.	s.	5	5	0	Bethune, Rev. M. R.							
Barrett, Mrs. A. G.	d.	2	2	0	& Mrs.	s.		10	0	
Barrett, Mrs. G. M.	d.		10	0	Bevan, Miss A. M.	s.	2	2	0			
Barreyman, Miss F. T.	d.		7	6	Bevan, Rev. C. O.	...	s.		5	0		
Barrington, Mr. &							d.		5	0		
Mrs. Guy	...	s.	15	0	Bevan, Miss G. M.	d.	2	0	0			
Barrington, Hon.					Bevan, Nurse Margaret							
W. B.	...	d.	1	1	0	C.	d.	1	0	0
Barrow, Miss B.	...	d.	1	0	0	Bickersteth, Miss	...	s.	3	3	0	
Barrs, C. E.	...	d.		2	0	Biddulph, Brig-Gen.						
Bartlett, Rev. W.	...	s.		5	0	H.	d.		5	0
Barton, H. C.	...	s.		5	0	Biden, Miss E. M.	s.	1	5	0		
Barton, Hy. F.	...	s.		2	6	Bidwell, Miss F. E.	s.		10	0		
Barwell-Ewins, Mrs.								d.		5	0	
D. M.	...	d.	2	0	0	Bigg, Miss G. E.	...	s.		2	6	
Bastard, The Misses	d.		10	0	Biggs, Miss D. G.	...	s.	1	1	0		
Bathurst, Miss D.	...	d.		7	6	Birch, Mrs. L.	...	d.	2	0	0	
Batchelor, Miss M.					Birdwood, Mrs.	...	s.		10	0		
H.	...	s.		10	0	Birley, Mr. & Mrs.	d.	1	0	0		
		d.		10	0	Bishop, Mrs. C. E.	s.		3	6		
Batson, Miss	...	d.	1	0	0	Blacker, Mrs.	...	s.		10	0	
Battye, Miss M. A.	d.		5	0	Blackmore, Mrs.	...	s.		2	6		
Bax, Mrs.	...	s.		5	0	Blackwell, Mrs.	...	d.		10	0	
Beach, J. N.	...	d.	1	0	0	Blackwood, Rev. H.	d.		5	0		
Beale, Miss M. E.	...	d.	1	1	0	Bladon, J. M.	...	s.	3	16	5	
Beale-Browne, Brig-					Blaikie, Dr. & Mrs.	s.	1	0	0			
Gen. S. J. E., D.S.O.	s.		10	0	Blakeley, Miss G. M.	s.		5	0			
Beardsell, Miss J.	...	s.		5	0	Blakeston, Mrs. H. E.	d.		10	0		
Beatley, Miss	...	d.		5	0	Blest, Mrs.	...	s.		10	0	
Beattie, Dr. C. J.	...	d.	1	0	0	Blomfield, Mrs.	...	d.		5	0	
Beauchamp, E.					Bloomfield, Rev. H.	s.		5	0			
Proctor	...	d.		10	0	Blyth, Mrs.	...	s.		1	0	
Beavan, Miss E. G.	s.		5	0	Boddam, Miss	...	d.		2	6		
Becher, Mrs. R. E. H.	s.		5	0	Bodenham, Miss E. M.	s.		2	6			
Beck, Lady E. M.	...	d.	1	1	0	Boileau, Miss D. K.	d.		2	6		
Beck, Miss M. J.	...	s.		10	6	Bolton, Miss E. H.	d.		10	0		
Beckett, Miss E. J.	s.	3	0	0	Bolton, Mrs. G.	...	d.		2	6		
Beet, Lilian, Lady	d.	10	0	0	Boone, Mrs. M. G. J.	d.		2	0			
Bell, Mrs.	...	d.	1	1	0	Borradaile, Major						
Bellhouse, Miss	...	d.		5	0	C. H. A.	s.	2	2	0
Bendix, Mrs. A. M.					Bonsor, G. G.	...	d.	1	1	0		
& Mrs. Webb	...	d.	1	0	0	Boorne, J.	...	d.		10	0	

	£	s.	d.		£	s.	d.
Booth, Miss Margaret	s.	2	0	Brown, Mrs. S.	...	d.	5 0
Boucher-James, Miss				Brown, S.	...	s.	2 6
C.	...	1	0 0			d.	2 6
Boult, Mrs. A. J.	...	s.	1 0 0	Browne, Mrs. A. A.	d.	1 0 0	
Boulton, Rev. C. E.	s.	10	0	Browne, Miss E. H.	d.	1 0 0	
Boulton, Rev. Canon				Browning, Mrs.			
T. S.	...	s.	2 6	E. M.	...	s.	5 0
Bourne-May, Mrs.	d.	2	0 0	Browning, Surg.-Com.			
Bourne-Wheeler, Mrs.				H. A.	...	d.	5 0
F., M.B.E.	...	d.	2 2 0	Browse, Mrs.	...	d.	2 6
Bowlby, Lady Maria	d.	10	0	Brudenall, Mrs.	...	d.	1 1 0
Bowles, Rev. John				Bryce-Smith, Mr. &			
E.	...	d.	5 0	Mrs. A.	...	d.	10 0
Bowly, Miss	...	s.	2 6	Buchanan, Mrs.	...	s.	10 6
Bowman, Miss E. E.	d.	10	0	Buchanan, A.	...	d.	10 0
Bowyer, Mrs. E. A.	d.	2	0 0	Buchanan, Rev. B. A.	d.	1 1 0	
Boxwell, Mrs.	...	d.	10 0	Buchanan, F. Gray	s.	1 1 0	
Boyd, Miss M.	...	d.	5 0	Buckle, Miss I. R.	d.	5 0	
Boyd, Miss Mary J.	s.	10	0	Bucknall, Miss L. L.	s.	2 6	
Boyd, Miss S. L.	...	s.	2 6			d.	2 0
Boyle, Mrs.	...	s.	5 0	Budd, A. M. L.	...	d.	5 0
Braby, Ivon	...	d.	2 0 0	Budd, Miss E. M.	...	s.	5 0
Braby, Newton	...	s.	1 0 0	Bull, Rev. A. B.	...	d.	10 0
Bracken, Miss Grace				Bullen, Miss L. M.	d.	1 1 0	
H.	...	d.	10 0	Buller, Miss de Courcy	d.	10 0	
Brackenbury, Mrs. C.	d.	1 1 0		Bullock, Mrs.	...	d.	2 6
Bradford, Rt. Rev.				Bullock, Rev. Dr.			
The Lord Bishop of	s.	5	0	F. W. B.	...	s.	5 0 0
Bradley, Mrs. M. D.	d.	10	6	Bulstrode, Rev. R.	s.	10 0	
Bradshaw, Mrs. D. S.	d.	2 2 0		Bulwer, Mrs.	...	d.	10 0
Brady, Miss M.	...	s.	10 0	Burgess, Miss W. C.	d.	2 6	
Bramwell, Wm.	...	s.	1 0 0	Burn-Murdock Lady	d.	1 0 0	
Brandon, Mrs. A.	...	s.	10 0	Burn-Murdoch, Dr. H.,			
		d.	5 0	Ll.D.	...	d.	1 0 0
Brayley, Miss E. M.	d.	1 0 0				d.	10 0
Bray, Commander,				Burnett, Mrs. A. H.	d.	10 0	
& Mrs. J. E.	...	d.	1 0 0	Burnett, Rev. Canon			
Brazier, Miss M. B.	s.	2 6		C. R.	...	s.	10 6
Brewer, Rev. H. B.	s.	2 2 0		Burnley, Miss	...	d.	2 6
Bridge, Mrs. R. T.	s.	10 0		Burrows, Mrs.	...	s.	1 1 0
Bright, Miss	...	s.	5 0	Burrows, Miss E.	...	s.	1 0 0
Brind, Miss J. M.	d.	2 6		Bushby, Mrs. H. N.	d.	10 0	
Brock, Miss C. E.	d.	1 1 0		Butler, Mrs.	...	d.	1 0 0
Brodie, Mrs.	...	d.	10 0	Butler, Miss E. M.	d.	2 6	
Brook, Mrs.	...	s.	2 6	Byford, N.	...	d.	5 0
Brooks, Mr. & Mrs.				Byrom, C. R., C.V.O.,			
Clive	...	d.	1 0 0	O.B.E.	...	d.	1 1 0
Broughton, H. M.	...	s.	1 1 0				
Browell, Rev. F. J.				Cadbury, Mrs. Richard	s.	2 10 0	
(2 years)	...	s.	10 0	Cadman, Rev. C. W. M.			
Brown, Rev. C. A.	d.	5 0		(2 years)	...	s.	1 1 0
Brown, F.	...	d.	5 0 0	Caffyn, S. M.	...	d.	1 1 0
Brown, Sir F. H.	d.	10 0		Caiger, Rev. J. S.	d.	5 0	
Brown, F. H.	...	s.	5 0	Callard, Mrs. E.	...	d.	5 0
Brown, Mrs. H.	...	d.	1 1 0	Calvert, Miss K. M.	s.	5 0	

	£	s.	d.		£	s.	d.
Cameron, Mrs. F. E. d.		5	0	<i>Church Times, Readers</i>			
Campbell, Mrs. ... d.	1	0	0	of d.		10	0
Campion, Miss ... d.		2	6	Chute, Rev. A. W. d.	1	0	0
Capron, Mrs. ... d.		2	6	Chute, Rev. J. C. ... s.	2	0	0
Capron, Miss ... s.		10	0	Clapperton, Mrs. E.			
		10	0	Nelson ... d.	1	1	0
Carey, Miss N. A. d.	5	0	0	Clare, The Misses ... d.		5	0
Carothers, S. D. ... d.		10	0	Clark, Mrs. C.			
Carpenter, Rev. J. W. s.		5	0	Gordon ... s.		10	6
Carpenter, The Very				Clark, Mrs. H. J. d.		4	0
Rev. S. C. (Dean of				Clarke, Miss D. ... s.		10	0
Exeter) ... s.	1	1	0	Clarke, Lt.-Col. M. J. s.		10	0
Carpenter-Garnier,				Clarke, Miss M. M. d.		2	6
The Misses ... s.	1	1	0	Clarkson, Miss E. A. s.		5	0
Carr, Mrs. ... s.		5	0	Clauson, Lady Mary d.	1	1	0
Carr, The Misses ... s.		2	6	Cleaver, C. Leslie ... s.	2	2	0
Carr, Miss D. M. ... d.		2	6	Cleeve, Mrs. ... d.	1	0	0
Carr, Rev. Canon				"A. L. C." ... d.		3	6
L. C. ... d.		5	0	Clinton, Miss (1945			
Carter, Mrs. E. L. d.	1	1	0	& 1946) ...		4	0
Cartwright, E. A. ... s.	1	1	0	Clive, Lt.-Col. G.			
Catterall, Mrs. ... d.	1	0	0	Windsor ... d.	1	0	0
Causar, Walter B. d.	1	1	0	Clough, W. G. ... s.		10	0
Causton, Rev. G. E. B. d.		10	0	Clowes, Miss M. ... d.		5	0
Causton, Mrs. P. C. d.	1	1	0	Coates, Miss C. A. M. s.		10	0
"C. E." ... s.	1	11	6	Coates, Miss M. V. s.	1	0	0
Chadwick, Rev. A. S. d.		2	0	Coates, Capt. W. J.,			
Chaffey, Miss A. M. d.		5	0	D.L., O.B.E., J.P. d.	1	1	0
Challacombe, Rev.				Cobb, G. R. ... d.	2	2	0
Canon W. A. ... d.		5	0	Cobb, L. Munro ... d.		10	0
Chambers, The Misses s.		10	0	Cocks, Rev. F. R. ... s	1	1	0
Chambers, Miss A. M. s.		10	0	Coffin, Major-Gen.			
Chambers, Miss B. d.		10	0	Clifford, V.C. ... s.		10	0
Chambers, Deaconess				Coldray, Mrs. F. M. d.	1	0	0
M. ... d.		10	6	Collett, Rev. S. ... s.		10	0
Chance, Miss ... d.		10	0	Collier, E. B. ... s.	2	0	0
Chance, Mrs. G. ... d.	2	2	0	Collison, H. ... d.	1	0	0
Chance, Mrs. M. K. s.	2	0	0	Collisson, Miss W.			
Chandler, A. V. ... s.	1	0	0	Mercy ... d.		15	6
Chandler, Miss G. H. d.	1	2	6	Collum, Mrs. ... s.		10	0
Chase, Rev. G. A. d.		5	0	Constantine, Mrs.			
Chavassee, The Rev.				Joseph ... d.	1	0	0
S. E. ... s.	1	1	0	Conway, L. Russell d.		5	0
Cheatle, Miss, ... s.		10	0	Conybeare, Mrs. A. M. d.	1	1	0
Chester, Mrs. and				Cook, Miss A. G. ... d.		10	0
Friend ... d.	2	0	0	Cook, Miss M. ... d.		2	6
Chichester, Henry ... d.		2	6	Cooper, Miss E. M. s.		10	6
Chignell, Miss M. E. s.	1	1	0	Cooper, Miss F. M. s.		10	0
Chignell, Miss M. E.				Cooper, Mrs. John s.	1	0	0
(For Van) ... d.		10	0	Corbett, Miss E. ... d.		2	0
Chilton, Rev. A. ... d.		10	0	Cordeux, Miss ... s.		10	6
Cholmondeley, Rev.				Cordner, George J. d.		5	0
C. F. ... s.	1	0	0	Corfield, Hon. Mrs.,			
Chorley, Mrs. ... d.		2	6	O.B.E. ... s.		5	0
Christy, Mrs. H. E. d.	5	0	0			5	0

	£	s.	d.
Corlett, Mrs. & Miss			
E. M. Wrightson d.	1	1	0
Costeker, Miss E. P. s.	1	1	0
Cotes-Preedy, Mrs.			
A. M. ... s.	5	0	
Cottam, Rev. F. ... s.	5	0	
Coulthurst, Miss ... d.	10	0	
Couper, Mrs. S. W. s.	1	1	0
Courtenay, Rev. G. F. s.	10	0	
Cowie, Miss Anne E. d.	5	0	
Craig, Mrs. J. McC. s.	10	0	
Cramphorn, Miss			
E. M. ... s.	5	0	
Cranage, Very Rev.			
Dr. D. H. S. ... s.	1	1	0
Crawfurd, Capt. A. C. d.	10	0	
Crawfurd, Mrs. C. H.			
Payne ... s.	10	0	
(For Van) d.	2	0	0
Crawley, Rev. Canon			
A. S. ... s.	1	1	0
Creagh, Mrs. ... d.	4	6	
Crew, Frank A. ... d.	1	0	0
Crowdson, Mrs. F. W. d.	10	0	
Croft, S. G. ... d.	1	1	0
Crookenden, Mrs.			
Edith M. ... d.	1	1	0
Crosbie, Brig.-Gen.			
J. D. ... d.	2	2	0
Crosland, Mrs. ... d.	1	0	0
Cross, Mrs. E. I. ... d.	1	1	0
Cross, Miss E. M. d.	10	0	
Culver, Miss E. L. s.	10	0	
Culver, Miss M. B. s.	10	0	
(For Van) d.	2	6	
Cunningham, Wm. d.	2	2	0
Curtis, Mrs. C. R. s.	1	1	0
Curtis, Miss F. L. C. s.	2	0	0
Cuthbertson, Mrs. C. d.	2	2	0
Dalley, Miss C. ... s.	5	0	
Dalrymple, Miss			
Helen ... d.	2	6	
Dalston, Mrs. ... d.	1	0	0
Dalton, Miss A. ... s.	1	0	
Dangar, Mrs. F. L. d.	15	0	
Daniel, Miss Dorothy d.	1	0	
Daniel, Miss M. E.			
Morton ... s.	5	0	
Daniell, Mrs. de			
Courey ... s.	1	0	0
Daniels, Miss P. M. s.	10	0	
Dashwood, C., Esq. s.	10	0	
Dashwood, Miss T. s.	5	0	

	£	s.	d.
Daubeney, Miss D. H. s.	1	1	0
d. 30 0 0			
(For Van) d.	100	0	0
Davenport, Rev.			
T. H. ... d.	10	6	
Davies, Lady ... d.	3	0	0
Davies, Mrs. ... d.	5	0	
Davies, Mrs. ... d.	2	0	0
Davies, Rev. H. L. d.	5	0	
Davies, H. J. ... d.	5	0	
Davies, Very Rev.			
Arthur, D. Litt. s.	1	0	0
Davies, Mrs. Clive ... d.	2	0	0
Davies, Miss C.			
Faithful ... s.	1	1	0
Davies, Mrs. ... s.	1	10	0
Davies, Miss M. C. d.	12	0	
Davies, Mrs. P. H. d.	10	0	
Davis, Miss M. ... s.	10	0	
Davy, Capt. L., R.N. d.	5	0	
Dawes, Mrs. ... s.	5	0	
Dawes, Mrs. ... s.	1	0	0
Dawson, Miss M. ... d.	1	0	0
Day, Miss E. A. ... d.	5	0	0
Day-Lewis, Mrs. M. d.	10	0	
Dean, Mrs. & Miss W. d.	1	0	0
de Burgh, Capt. C.,			
D.S.O., R.N. ... d.	5	0	
de Candole, Rev.			
H. H. V. ... s.	4	4	0
de la Hey, Mrs. ... d.	1	0	0
de Knoop, Mrs. ... d.	10	0	
Dennis, Mrs. ... d.	10	0	
de Rougemont, Brig-			
Gen. C. H. ... d.	2	2	0
Despencer-Robertson,			
Miss K. ... d.	10	0	
Deverell, Miss A. L. d.	2	6	
Dewar, Miss J. C. ... d.	5	0	
Dewes, Mrs. F. ... d.	5	0	
Dewey, Rev. Sub-Dean			
Sir Stanley S., Bart. s.	1	0	0
Deykin, Miss G. H. d.	10	6	
Dickinson, Mrs. W. F. s.	1	0	0
Diggle, Rev. C. E. s.	10	6	
Dilworth-Harrison,			
Ven. T. ... s.	1	0	0
Dines, J. S. ... s.	2	10	0
Dobie, Douglas ... d.	10	0	
Dobie, Miss ... d.	2	6	
Dobson, Mrs. A. ... d.	10	0	
(Van) ... d.	10	0	
Dodson, Hon. M. ... d.	10	0	
Dolby, Lady Edythe			
W. ... d.	1	1	0

		£	s.	d.			£	s.	d.		
Domville, Miss	...	d.	5	0	Ellison, Mrs. Harold	s.	1	1	0		
Don, Mrs.	...	s.	1	0	0	Elsee, Miss G.	...	s.	1	1	0
Douglas, A. A.	...	s.	5	5	0	(For Van)	d.	1	1	0	
		d.	5	5	0	Elwes, Harold T.	...	s.	10	0	
Douglas, Mr. & Miss	d.	1	0	0	(For Van)	d.	10	0			
Douglas, Miss K.	d.	2	6		Emery, E. J.	...	d.	10	0		
Doynes, Mrs.	...	d.	10	0	Engström, Miss E. D.	s.	1	1	0		
Drake, Miss N. A. J.	d.	10	0		Erck, Miss C.	...	s.	5	0		
Drawbridge, Miss					Erck, Miss M. E.	...	s.	5	0		
F. M.	...	d.	7	6	Escott, Miss E. M.	s.	2	0	0		
(For Van)	d.	2	6		Escott, W. F.	...	d.	1	0		
Dray, Mrs. C. E.	...	s.	2	0	0	Etuk, Pte. E. A.					
Drew, Mrs. John M.	d.	5	0		Akpan	...	s.	1	6		
Drury, Mrs.	...	d.	1	10	0	Evans, Mrs.	...	d.	1	1	0
Drury, Mrs. E. A.	d.	5	0		Evans, Miss	...	d.	2	6		
(For Van)	d.	5	0		Evans, Miss D. (1945						
Dublin, The Arch-					& 1946)	...	s.	5	0		
bishop of	...	s.	1	0	0	Evans, Miss J. R.	...	s.	2	6	
Du Buisson, Mrs.	...	d.	5	0		Evans, Rev. M. G.	s.	1	0	0	
Duffin, Miss M.	...	s.	5	0	0	Evershed, The Rev.					
Duke, Mrs.	...	d.	1	3		F. T. P.	...	s.	1	1	0
Duke, Mrs. M. E.	...	d.	1	1	0	Everson, Rev. H. R.	d.	10	6		
Dunbar, Mrs. Duff	d.	1	0	0		Fagan, Rev. Canon					
Duncan, Miss M. E.	d.	10	0		G. F., & Mrs. E. R.	s.	1	10	0		
Duncanson, Mrs. V.	d.	1	0	0	Fair, Mrs. A. E. B.	d.	2	2	0		
Dunn, Miss	...	d.	5	0	Fair, Mrs. T. C.	...	d.	2	0	0	
Dunn, Miss F.	...	s.	5	0	Fairbrother, Miss						
Dunn, Mrs. P.	...	d.	2	6	Charlotte	...	d.	1	0	0	
Dupont, A. W.	...	s.	1	0	0	Fairelough, Miss	s.	2	6		
					Fairhaven, Rt. Hon.						
E. M. B. (In					Lord	...	d.	5	0	0	
Memoriam)	...	s.	2	6	Fawcett, Miss E. A.	d.	10	6			
Eales, Mrs. F.	...	d.	7	6	Featherstone, E. W.	s.	1	0	0		
Earle, Mrs. John	...	d.	1	0	0	Fenwick, Miss C.	...	s.	1	1	0
Easten, Mrs. N. E.	s.	10	0		Fernandes, Mrs. J. E.	d.	1	1	0		
Eastwood, Arthur	...	s.	2	2	0	Field, Rev. E. L.	...	s.	1	0	0
Eddison, Miss F. M.	d.	2	6		Filleul, Rev. P. W. G.	d.	1	0	0		
Edmond, Mrs. J. H.	d.	1	0	0	Fillingham, Miss	...	s.	5	0		
Edwards, Rev. E. D.	s.	2	6		Finch-Smith, Mrs.	...	d.	1	1	0	
Egar, Miss E. M.	...	d.	1	0	0	Findlay, Lady Sybil	d.	1	0	0	
Egere, John F. A.	...	s.	1	0	Fisher, Rev. A. J.	d.	1	0	0		
Egginton, Mrs. J. T.					Fisher, Miss F. G.	s.	2	6			
& Miss M. D.	...	d.	10	6	Fisher, Mrs. S. T.	d.	2	6			
Ejim, Benedict	...	d.	1	0	Fishwick, C.	...	s.	1	0	0	
Ekong, Udom					Fitzgerald, Miss D.	d.	1	0	0		
(3 years)	...	s.	3	0	Fitzherbert, Miss H.	d.	5	0			
Elgood, Sir F. M.	s.	1	1	0	Fitzmaurice, Mrs.	d.	1	1	0		
	d.	5	5	0	Fleming, Robert R.	d.	2	6			
Ellin, Mrs.	...	s.	1	1	0	Fleming, Mrs. & Miss					
Elliot, Miss A. A.	d.	2	6		Currie	...	d.	2	2	0	
Elliot-Smith, The					Fletcher, Miss E. B.	d.	1	0	0		
Misses G. & D.	...	d.	10	0	Fletcher, Mrs.	...	s.	10	6		
Elliott, Rev. J. S.	...	d.	10	0	Fletcher, Major P. C.,						
Ellis, Miss A. J.	...	d.	1	0	0	M.C.	...	s.	2	2	0
Ellis, Miss H. M.	...	d.	10	0	Fletcher, W.	...	d.	10	6		

		£	s.	d.
Floyd, Miss G. C.	d.	5	0	
Forbes, Mrs.	... d.	10	0	
Ford, Lady	... s.	2	6	
(Van)	d.	2	6	
Forder, B. C.	... d.	1	1	0
Forester, Mrs.				
Egerton	... s.	10	0	
Forrest, Mrs.	... s.	5	0	
Foster, Col. Sir				
W. G.	... d.	1	0	0
Fountain, Miss H. M.	s.	10	0	
Fowler, Mrs.	... d.	10	0	
Fowler, E.	... s.	1	1	0
Fox, Mrs. J. H.	... d.	2	2	0
Fox, Miss K. F.	... s.	2	2	0
Fraser, Miss J.	... s.	5	0	
Freeman, Miss F. E.	d.	5	0	
Freeman, Rev. Preb.				
H.	... s.	5	0	
French, Miss Annie	d.	2	2	0
French, Miss A. C.	s.	2	6	
French, Mr. & Mrs.				
G. M.	... d.	5	0	
Fry, Rev. Canon				
C. E. M., M.B.E.	s.	2	2	0
Galbraith, Lt.-Col.				
J. S.	... s.	2	0	0
Games, Miss Mary	d.	1	0	0
Gardner, Miss E. M.	d.	10	0	
Gardner, Miss Irene	d.	1	0	0
Garnier, Mrs. G. R.	d.	1	0	0
Garton, Miss D.	... d.	2	6	
George, Miss E. F.	s.	1	1	0
George, Rev. E. J.	s.	1	0	0
Germon, Miss C.	... d.	1	6	
Gibb, Miss A. M.	... s.	5	0	
Gibbes, Mrs.	... s.	1	1	0
Gibbs, Rev. A. E.	... d.	5	0	
Gibbs, The Hon.				
Mildred	... s.	1	1	0
Gibbs, Victor G.	... d.	10	6	
Gibson, Mrs. A. S.	d.	10	0	
Gibson, Miss M.	... d.	1	1	0
Giffard, W. E.	... d.	10	0	
Gilbert, A. D.	... d.	1	1	0
Gill, Miss Freda	... s.	5	0	
Gill, Rev. R. J. S.	... s.	2	2	0
Gill, Rev. W. Hope	d.	5	0	
Gilliat, Miss, & Miss				
Barclay	... s.	12	6	
Gillott, Miss M.	... s.	10	0	
Gillum, S. J.	... d.	3	0	0
Girvan, Mrs.	... d.	2	6	

		£	s.	d.
Glenday, Rev. Edward				
A.	... s.	5	0	
Glyn, Rev. A. P.	... s.	1	1	0
Goddard, Miss	... d.	5	0	
Godden, Mrs.	... d.	10	0	
Godley, Miss F. E.	s.	1	1	0
Godman, Col. John	d.	10	0	
Gold, C.	... d.	2	2	0
Golder, J. J.	... s.	10	0	
(Van)	d.	8	0	
Golding, Miss Sybil	d.	1	2	6
Goodman, Miss				
E. E.	(Van) d.	10	0	
Gordon, Miss E. F.	d.	2	0	0
Gordon, Miss L. M.	s.	5	0	
	d.	5	0	
Gore-Brown, Lady	s.	2	2	0
Gosden, Mrs. Percival	d.	1	1	0
Gosling, Miss E. G.	d.	3	0	0
(Van)	d.	2	0	0
Gould, Miss Mabel	d.	1	0	0
Goundry, Rev. W. E.	d.	10	6	
Graham, Mrs. F. E.	d.	10	0	
Graham, Hugh	... s.	1	11	6
Graham, Mrs. K.				
Hamilton	... d.	1	0	0
Grahame, Miss H. K.	d.	10	0	
Graham, Rev. T. W.	s.	10	6	
	d.	10	0	
Grant, Eng. Rear-				
A. R., C.B.E.	... s.	1	0	0
Grant, Miss C. E.	... s.	10	0	
Gray, Mrs.	... d.	10	0	
Gray, Miss F.	... d.	2	6	
	d.	2	6	
Gray, Sir Harold	... s.	2	0	0
Green, Ernest	... d.	1	1	0
Green, Mrs.	... d.	10	0	
Green, Mrs.	... d.	10	0	
Green, Rev. J. H. H.	s.	1	0	0
Green, Rev. L. H. H.	d.	1	0	0
Green, Miss L. M.	d.	1	0	0
Greenland, Alfred	s.	2	0	0
Greenwell, Lady Anna	s.	2	2	0
Gregg, The Misses	d.	3	0	0
Gretton, Miss C. R.	s.	5	0	
Griffith-Boscawen Rt.				
Hon. Sir Arthur				
(the late)	... s.	10	0	
Griggs, Mrs.	... d.	5	0	
Grimes, F. E.	... d.	1	0	0
Grinsted, Miss F. E.	d.	2	6	
Groos, Mrs. E. M.	d.	2	2	0
Grover, Miss K. M.	d.	2	6	
Groves, Miss S.	... s.	2	6	

	£	s.	d.		£	s.	d.
Hackett, Mrs. ... d.	2	6		Hazlett, Miss M. G. d.	5	0	
Haddon, Miss F. J. d.	2	6		Headington, Miss M. s.	5	0	
Hadow, Mrs. K. ... d.	5	0		Headlam, Rev. Canon			
Hadow, P. H. ... s.	1	0	0	Morley ... s.	10	0	
Haffield, Miss M. L. d.	5	0		Heape, Mrs. B. ... d.	2	2	0
Haig, Miss ... s.	2	6		Heathcote, Miss E. A. s.	2	6	
Haines, Miss A. H. P. s.	1	1	0	Heathcote, Mrs. ... d.	1	0	0
Haldane, Miss K. S. d.	1	0	0	Heaton, Miss C. E. s.	1	0	0
Hale, Miss ... s.	2	6		Heaton, Miss E. M. s.	10	0	
	1	6		(For Van) d.	5	0	
Hallas, Mrs. E. E. d.	5	0		Heawood, Prof. P. J. s.	1	0	0
Halley, Mrs. W. M. d.	5	0	0	Hebblethwaite, Miss			
Haldane, Miss K. S. d.	1	0	0	C. ... d.	2	6	
Hamilton, Miss A. B. d.	1	1	0	Hebblethwaite, Miss			
Hamilton, The Misses s.	5	0		K. ... d.	10	0	
Hammond, Miss Edith				Hedley, Mrs. Hunt s.	5	0	
N. ... d.	10	0		Heiser, Rev. F. B. s.	10	0	
Hammond, Mrs. ... d.	2	2	0	Hemmant, Miss A. d.	1	0	0
(Van) ... d.	2	2	0	Hemstock, A. ... d.	5	0	
Hammond, Miss Edith				Henderson, Frank d.	1	0	0
N. ... d.	10	0		Hensley, Egerton ... d.	10	0	
Hanbridge, Miss				Henty-Summers, Miss			
Mary ... s.	10	0		A. C. M. ... s.	10	6	
Hanson, Rev. E. s.	2	6		Henty-Summers, Rev.			
Harbridge, Rev.				W. E. (2 years) ... s.	1	11	6
C. W. J. ... d.	5	0		Henwood, Rev. A. S. s.	2	2	0
Hare, Miss D. J. d.	5	0		Hepworth, Miss			
Harford, Mrs. ... d.	10	0		Margaret N. ... d.	5	0	
Harland, Mrs. ... d.	1	0	0	Herbert, Mrs. C. (1945			
Harries, Rev. G. H. s.	1	0	0	& 1946) ... s.	1	0	0
	1	0	0	Herbert, Miss M. M. s.	1	10	0
Harris, The Misses				Herdman, Miss ... d.	10	0	0
B. L. & D. G. ... d.	5	0		Hewit, Miss Violet d.	1	0	0
Harrison, Rev. Frank				Hewitt, Miss A. L. d.	4	0	
I. ... s.	5	0		Hewson, Miss L. M. s.	1	1	0
Harrison, Miss M. s.	3	6		Heywood, Miss E. A. s.	1	0	0
Hart, Mrs. E. G. d.	5	0			1	0	0
Hartley, Miss A. M. s.	1	0	0	Hibbert, Miss A. M. d.	10	0	0
	1	0	0	Hickens, Rev. J. O. s.	5	0	
Hartwell, Mrs. Barny d.	1	0	0	Hickman, Mrs. H. M. d.	10	0	
Harty, Mrs. ... d.	5	0		Hickman, Mrs. M. C. s.	10	0	
Hartzhorne, Mrs.				Hicks, A. M. ... d.	2	6	
N. A. G. ... s.	2	2	0	Higginson, J. H.			
Harvey, Miss ... s.	1	0	0	B.Sc. ... s.	1	1	0
Haslewood, Miss ... d.	2	6		Highton, Clifford ... s.	3	3	6
Hawkes, Mrs. Penrose d.	2	6		Hildebrand, Miss P. d.	5	0	
Hawkins, Mrs. H. L. d.	1	1	0	Hill, Miss C. M. ... d.	1	1	0
Hawkins, Miss K. s.	2	6		Hill, Mrs. J. ... d.	10	0	
Hay, Nurse M. E. T. d.	5	0		Hilleary, Mrs. M. L. d.	5	0	0
Haycock, Miss G. E. s.	1	0	0	Hills, Mrs. (2 years) s.	2	6	
Hayes, Miss Ann ... s.	5	0		Hitchings, Mrs. B. d.	2	6	
Hayman, Miss ... s.	10	0		Hoare, Mrs. H. J. ... s.	1	0	0
Hayward, Sir Maurice				Hodge, Rev. Canon			
H. W. ... d.	1	1	0	R. V. ... s.	5	0	
Hazledine, Mrs. ... s.	10	0		Hodges, F. C. ... d.	10	0	

£ s. d.			£ s. d.		
Hodgson, Miss D. and			Hutchings, Miss A.	s.	10 0
Miss Harrison ... d.	1	0 0	Hutton, Mrs. ... s.	5	0 0
Hodgson, Mrs. V. ... d.	10	0	Hutton, Mrs. ... s.	10	0
Hogg, S. R. ... d.	5	0	Hyde, Mrs. Fitz-		
Holdsworth, Mrs. ... d.	2	0	williams ... d.	1	1 0
Hole, Miss G. M. ... d.	10	0			
Holland, A. ... d.	10	0	Ingard, Major E. T. ... d.	5	0
Holland, Mrs. N. S. ... d.	10	6	Ingleby, Mrs. E. ... d.	5	0 0
Holland, Rev. W. E.			Inglefield, Capt. G. S. ... d.	1	1 0
S. ... s.	2	6	Ingram, F. J. ... d.	2	2 0
Hollond, L. Egbert ... d.	1	1 0	Insoll, Mrs. E. N. ... d.	1	0 0
	5	0 0	Ives, Rev. Canon		
Holmes, The Misses ... d.	10	0	W. E. ... s.	5	0
Holmes, Miss I. L. ... d.	1	0 0			
Holmes, Walter ... d.	5	0 0	Jackson, C. A. C. ... d.	1	1 0
	1	1 0	Jackson, E. H. ... s.	5	0
Hooper, Mrs. (2 years) ... s.	10	0	(Van) ... d.	1	0 0
	5	0	James, Miss L. ... s.	2	2 0
Hooper, Norman A.,			Janson, Miss D. ... s.	5	0
M.D., F.R.C.S. ... d.	1	1 0	Jarratt, Miss E. C. ... d.	10	0
Hooper, Mrs. G. ... d.	1	0 0	Jeeves, Rev. L. L. ... s.	7	6
Hooton, The Misses ... d.	10	0	Jefferies, Miss D. ... d.	10	3
Hopcraft, Miss ... d.	10	0	Jeffery, Miss Mahala ... d.	2	6
Hope, Mrs. ... s.	5	0	Jelf, Mrs. ... d.	2	2 0
Hope, Mrs. ... d.	1	1 0	Jenkyms, Miss D. E. ... s.	1	0 0
Hopkinson, Dr. Albert ... d.	1	5 0	Jenkinson, Miss M. ... d.	1	0
Hough, Mrs. ... d.	5	0 0	Jenyns, Mrs. W. P. ... d.	1	1 0
Houlston, E. B. ... d.	2	2 0	Jessop, Miss H. M. ... d.	1	1 0
Hounsfield, Miss M. I. ... d.	1	1 0	Jessop, J. W. ... d.	1	1 0
House, C. W. ... s.	1	1 0	Jobson, J. O. ... d.	10	0
Houseman, Miss			Johnson, The Misses		
E. G. ... s.	5	0	E. & D. ... d.	10	0
How, A. B. (2 years) ... s.	4	4 0	Johnson, H. ... s.	10	0
Howard, A. G. ... d.	3	3 0	Johnson, Mrs. ... d.	10	0
Howard, The Misses			Johnston, Mrs.		
B. & M. ... s.	1	1 0	Alington ... s.	1	0 0
	1	1 0	Jones, A. L. W. ... d.	1	0 0
Howard, H. Lloyd ... d.	1	1 0	Jones, F. J. ... d.	10	0
Howard, H. R. ... d.	2	2 0	Jones, Miss H. M. S. ... d.	5	0
Howe, R. F. ... d.	5	0	Jones, Rev. I. Graham ... d.	10	6
Hubble, H. E. ... d.	10	0	Jones, Miss M. L. ... d.	1	0 0
Hughes, Miss A. B. ... d.	5	0	Jordan, Rev. H. W. ... s.	2	0 0
Hulbert-Powell, The			Joy, Mrs. ... d.	2	0
Rev. Canon ... s.	1	1 0	Joy, A. O. ... d.	1	1 0
Hull, Miss A. E. ... d.	2	0	Jupp, Miss A. R.		
Hull, Miss K. E. ... s.	10	0	(2 years) ... s.	7	6
	15	0			
Hulland, Miss M. B. ... s.	10	0	Kallstrom, D. ... d.	5	0
Humphrey, Miss E. ... s.	1	10 0	Kay, Mrs. ... d.	2	6
Hunt, Mrs. A. L. ... d.	5	0	Keith, A. B. ... s.	1	1 0
Hunt, F. H. ... s.	1	0 0	Kelham, Mrs. ... s.	1	0 0
Hunt, Miss G. ... d.	10	0	Kelly, Mrs. ... s.	1	11 6
Hunt, Stanley ... d.	2	6	Kember, Mrs. ... d.	1	0 0
Hunting, Mrs. ... d.	1	0 0	Kennedy, Rev. H. ... d.	1	1 0
Hurley, Mrs. Stanley ... s.	1	1 0	Kent, Mrs. A. F. ... d.	2	0

		£	s.	d.
Kenyon, Miss E. C.	d.	10	0	
Kenyon-Stow, Miss F.	s.	11	0	
Kett, Miss A.	... s.	2	6	
Kidson, A. F.	... d.	10	0	
King, H. W.	... d.	1	0	0
King, Lady Mabel	s.	1	0	0
King-Harman, Lt.-Col.				
W. A., D.S.O.	... d.	1	0	0
(Van)	d.	1	0	0
Kingdon, Mrs.	... s.	5	0	
	d.	2	6	
Kneen, W. H.	... s.	5	0	
Knight, Rev. Canon				
C. B. H.	... s.	10	6	
Knowles, Mrs. M. J.				
(2 years)	... s.	2	0	0
Lacy, Mrs. F. H.	... s.	10	6	
Laing, J. W.	... s.	10	0	0
Lamb, Miss Alice M.	s.	2	6	
Lambert, Miss L. A.	d.	1	0	0
Lancaster, Miss H.	s.	1	1	0
Lancaster, Miss K.	s.	10	6	
Landells, W.	... d.	2	2	0
Langdon, Rev. J. A.	d.	10	0	
Langton, Miss E. C.				
(2 years)	... s.	1	0	0
Langworthy, Mrs.	d.	1	0	0
Lanyon, Miss	... d.	1	1	0
Last, Mrs.	... d.	2	0	
Lawford, Mrs. Vincent	d.	5	0	
Lawrence, Miss F. J.	s.	10	0	
Lawrence, Miss	... d.	2	6	
(Van)	d.	3	0	
Lazenby, Mrs.	... d.	1	0	0
Leatham, Miss F.	... s.	2	6	
Le Bas, Mrs.	... d.	1	0	0
Lee, Mrs. E. C.	... d.	5	0	
Lee, The Rev.				
R. S. N.	... d.	10	0	
Leech, Miss F. K.	d.	5	0	0
Lees, G. M.	... s.	5	0	
Lefroy, Miss	... s.	12	6	
Lefroy, Mrs. Charles	d.	2	0	0
Lefroy, Lt.-Col. & Mrs.				
H. P. T.	... d.	3	0	0
Legg, Mrs. F. M.	d.	1	5	0
Leggett, Mrs.	... d.	3	3	0
Leigh, Miss Alice	d.	10	0	
Leigh, Mrs.	... d.	10	0	
	s.	1	1	0
Lemon, Mrs. A. E.	d.	10	0	
Lepard, Miss Edith E.				
(3 years)	... d.	15	0	
Leslie, Mrs. E. H.	d.	10	0	

		£	s.	d.
Leslie, The Misses	s.	2	2	0
Lethbridge, Rev.				
H. C. B.	... s.	1	1	0
Lethbridge, Mrs.				
H. C. B.	... s.	1	1	0
Levien, Rev. E. G.	d.	10	0	
Lewer, G. H.	... d.	5	0	
Lewin, Mrs. A.	... d.	10	6	
Lewis, G. Dawson	d.	1	10	0
Lewis, Norman	... d.	5	0	
Liddiatt, Miss A.	... d.	5	0	
Linthwaite, Rev.				
F. W.	... d.	1	0	0
Lister, Mr. & Mrs.	s.	1	0	0
Livesey, Frank	... s.	1	1	0
Livesey, Miss H.	... s.	1	0	0
	d.	1	0	0
Llewellyn, Mrs. F.	d.	10	0	0
Llewellyn, W. W.	... s.	2	2	0
Lloyd, The Misses	d.	2	0	
Lloyd, Mrs. E. E.	... s.	1	1	0
	d.	1	0	0
Lloyd, Mrs. G. W.	... s.	10	0	
Lloyd, Miss F. M.	s.	2	6	
Lloyd, Rev. J. H.	... s.	10	6	
Lloyd, Mrs. Seymour	d.	1	1	0
Lockhart, Mrs. O. C.	s.	5	0	
Lomax, Rev. Canon				
T. L.	... d.	10	0	
Long, Rev. Canon B.	s.	5	0	
Long, Rev. Canon				
C. N.	... s.	2	0	0
Long, Rev. W. T.	d.	2	6	
Longstaffe, Mrs. & Miss				
Sewell	... d.	5	0	
Lord, Miss I. M.	... s.	10	0	
Lorrimer, Mrs.	... d.	2	6	
Lovibond, Miss E. E.	d.	1	0	0
Lowe, Miss C.	... d.	1	1	0
Lowe, Dr. J. B.	... d.	2	0	0
Lowry, Lady H. M.	d.	1	0	0
Luce, Miss Amy	... d.	1	0	0
Luce, Miss Ursula	d.	1	0	0
Lyle, Dr. H.				
Willoughby	... d.	1	1	0
Lynden-Bell, Mrs.				
C. P.	... d.	1	1	0
Lyon, Miss A. M.	... s.	1	1	0
Lythall, Miss	... s.	5	0	
M.M.	... d.	4	0	0
Maccormac, Mrs.	... s.	5	0	
MacGeough-Bond,				
Lt.-Col. R.	... s.	1	0	0

		£	s.	d.			£	s.	d.
MacIlwaine, Mrs.	d.	1	1	0	Matthews, The Misses	d.		4	0
			5	0	Matthews, C. D. ...	d.	1	1	0
MacIntyre, Mrs.					Matthews, Mrs.				
Donald ...	s.	10	0		F. L. D. ...	s.	2	2	0
Mackay, Mrs.	d.	1	0	0	Matthews, Mrs.	d.		10	0
Mackenzie, M. M.					Matthews, The Very				
Hodson ...	d.	2	0	0	Rev. W. R., D.D.	s.	2	2	0
Machin, Miss D. V.	d.	7	6		Maxham, Miss C. C.	d.		5	0
	d.	2	6		Maxwell-Smith, Miss				
Maclaren, Miss	s.	5	0		L ...	s.		1	6
Macoun, C. D.	d.	2	6		May, H. R. D.	s.	1	1	0
	s.	2	6		May, Mrs. M.				
(Van)		2	6		Johnston ...	d.	1	1	0
Macvicar, Neil	s.	1	0	0	May, Gen. Sir Reginald				
Madden, Miss K. M.	s.	1	10	0	and Lady	d.	5	0	0
Maddison, Miss					Maynard, Miss M.	d.		10	0
F. E. T. ...	s.	2	6		Mbebeng, J. O.	s.		1	0
Maddox, G. F., B.A.	d.	5	0		Mead, Miss E. C.	d.		5	0
Madge, Mrs.	s.	1	0	0	Meager, Miss G. E.	d.	1	0	0
Maginniss, Miss M. E.	s.	2	6		Mellor, Mrs. C. H.	d.	1	0	0
Mair, Miss R. A.	d.	2	6		Meppem, Mr. & Mrs.				
Maitland, Miss M.	d.	10	0		R.	d.		5	0
Malden, The Very Rev					Mercer, Mrs. E.	d.		2	6
R. H. (Dean of					(Van)			2	6
Wells) ...	s.	5	0		Merriman, Miss J.	s.		10	0
Malet, Lady M. L.	...	2	6		Metcalfe, Miss	d.		10	0
Mann, Miss J.	d.	2	6		Metcalfe, Mrs. C. P.	d.		6	0
Mann, Miss M.	s.	1	0	0	Methuen, Miss				
Manning, Miss Ruth	s.	2	6		G. E. M. ...	s.		1	0
Mansfield, Mrs.	s.	2	2	0		d.		1	0
Mansfield, Mrs.	d.	1	1	0	Micklem, Mrs. John	d.	1	1	0
Mantle, Miss M.	d.	2	6		Middlemas, R.	d.		5	0
March, Miss E. C.	s.	2	10	0	(Van)			5	0
Margetts, Miss M.	s.	1	0	0	Middleton, The Rt. Rev.				
Marnham, Mrs.	d.	10	0		the Bishop of ...	s.		10	0
Marr ...	d.	1	0	0	Mieville, Dr. C. G. B.	d.	1	0	0
Marriott, Mrs. M. E.	s.	10	0		Milburn, Mrs. C. E.	d.		5	0
Marsden, Miss W.					Miles, Mrs.	d.		2	6
O.B.E.	d.	10	0		Miles, Brig.-Gen.				
Marshall, Mrs.	s.	6	0		P. J.	s.		3	6
Marten, Mrs. A. F.					Miller, Miss E. C.	d.		4	0
Ida ...	s.	3	0	0	(Van)			5	0
	d.	1	0	0	Miller, Major F.	d.		2	6
Martin, Miss A. M.	s.	10	0		Miller, H. E.	d.	1	1	0
Martin, Mrs. H. A.	s.	2	6		Mills, Miss B.	s.		2	6
Martin, Deaconess	s.	10	6		Mills, Mrs. F.	d.	1	0	0
Martin, Miss L. A.	s.	2	6		(Van)			3	0
Martin, R. H.	d.	10	0		Millner, Henry	d.	1	0	0
Martin, Miss T.	d.	3	0		Milne, George	s.		6	8
Martineau, Miss V.	s.	1	0	0	Mitchell, Sir G. A.	s.	1	0	0
Mason, Miss E. W.	s.	1	1	0	Mitchell, G. A.	d.	2	2	0
Mason, Miss F.	d.	1	1	0	Mitchell, Mrs. R. A.	s.	1	0	0
Massie, Mrs. John	d.	1	0	0		d.		2	0
Matkin, Mrs.	s.	10	0		Moberley, Rev. E. W.	s.	1	0	0
Matteson, Miss	d.	2	6		Mole, A. C. ...	s.		10	0

		£	s.	d.
Mole, F. J. ...	s.	10	6	
Molony, Miss ...	d.	2	6	
Money, Mrs. G. A.	s.	1	0	0
Money-Kyrle, Miss				
V. E. A. ...	d.	10	0	
Montgomery, Miss K.	s.	1	0	0
	d.	1	10	0
Moon, R. O. ...	d.	2	2	0
Moore, Mrs. ...	d.	10	0	
Moore, Mrs. ...	d.	2	0	
Moore, Miss ...	d.	5	0	0
Moore, Miss E. M.	d.	3	6	
Morris, Lady ...	s.	1	1	0
Morris, Mrs. ...	d.	10	0	
Morris, Rev. C. ...	s.	5	0	
	d.	5	0	
Morris, C. H. ...	s.	1	0	0
Morris, Miss M. H.	s.	10	0	
Mortimer, Miss D.	d.	5	0	
Morton, Miss A. T.	d.	5	0	
Moss, Mrs. ...	d.	10	0	
Moss, Rev. Dr.				
C. B. ...	d.	1	0	0
Moss, Mrs. Miles ...	s.	2	0	0
Mossop, Mrs.				
Valentine ...	d.	3	6	
Mounsey, Miss V. P.	d.	5	0	
Mozley, Mrs. J. ...	s.	5	0	
Mozley, Rev. Dr.				
J. K. ...	s.	2	2	0
Munk, Mrs. R. A.	d.	10	0	
Munro, Mrs. E. ...	d.	5	0	
Murphy, H. J. ...	d.	12	6	
Murray, Mrs. ...	d.	10	0	
Murray, Mrs. J. ...	d.	5	0	
Murray-Browne, W.	s.	1	1	0
M. M. ...	d.	4	0	0
Murton, Miss J. ...	s.	1	0	0
Murton, Miss Mary	s.	1	1	0
Muspratt, Miss R. S.	d.	5	0	
Myers, Rev. Canon				
C. ...	s.	10	0	0
McCallum, Archibald	d.	1	0	0
McCardie, Miss E. J.	d.	1	1	0
McCarthy, Mrs. F.	d.	10	0	
McClelland, Miss				
Annie ...	d.	2	6	
McGuffie, Mrs. ...	d.	1	1	0
McLaren, Mrs. R. ...	s.	1	0	0
McLaren, Mrs.				
R. H. A. ...	d.	1	1	0
McLeod, Rev. H. E.	d.	1	1	0
McNaughtan, Miss G.	s.	2	6	
McNeill, Miss L. ...	s.	5	0	

		£	s.	d.
McPherson, Rev.				
T. S. ...	d.	2	6	
Nash, Miss F. M.	d.	1	0	0
Neale, Mrs. ...	d.	10	0	
Neate, Miss M. E.	d.	2	0	
Nelson, Miss L. B.	d.	7	6	
Nevell, Miss ...	d.	2	6	
Nevison, Rev. T. ...	s.	5	0	
Newman, Mrs. ...	d.	5	0	
Newnham, Miss E. M.	s.	1	1	0
Newton, Miss ...	d.	3	0	0
Newton, John ...	d.	1	1	0
Nicholls, Mrs. C. S.	d.	10	0	
Nicholls, F. W. ...	s.	1	0	0
(For Van)	d.	10	0	
Nicholson, Miss				
E. J. ...	s.	1	1	0
Nicholson, Mrs. Hugh	d.	2	2	0
Noakes and Saville,				
The Misses ...	d.	15	0	
Norris, Rev. Preb.				
G. R. J. ...	d.	1	1	0
Nosworthy, Mrs.				
S. H. ...	s.	10	0	0
Nuth, Miss Margaret				
E. ...	d.	1	0	0
Nuttall, Miss E. ...	s.	5	0	
Nutting, Lady ...	d.	1	0	0
Odunze, G. B. C.				
Frederick ...	d.	1	0	
Oldham, Mrs. ...	d.	1	1	0
Oldham, Mrs. V. ...	d.	10	6	
Oliverson, Miss ...	d.	10	0	
Owen, Lady ...	d.	5	0	
Orfin, Mrs. M. ...	d.	10	0	
Owen, Rev. E. C. C.	s.	1	0	
Owen, W. ...	d.	2	6	
Paget, Mrs. Guy ...	s.	1	0	0
Pain, Miss Ann ...	d.	5	0	
Pain, Mrs. B. H. ...	s.	2	6	
(For Van)	d.	5	0	
Pain, Mrs. Wyndham	s.	5	5	0
Paley, Miss K. H.	d.	10	0	
Palgrave, Miss E. A.	s.	5	0	
Palgrave, Rev. F. M.				
Temple ...	s.	5	0	0
	d.	3	0	0
Palmer, Mrs. B. O.	d.	5	0	
Panther, S. H. ...	d.	5	0	
Park, Miss ...	d.	5	0	
Parker, Mrs. G. M.	d.	1	0	0
Parker, Miss Neville	d.	10	0	

	£	s.	d.
Parkinson, Mrs.			
W. M. d.	5	0	
Parmiter, Miss A. L. s.	5	0	
(Van) d.	5	0	
Parry, Rev. J. M. ... s.	10	0	0
Parry, Rev. Loton s.	10	0	
Parsons, Miss E. M. d.	2	6	
Paterson, R. ... d.	1	1	0
Paton, Mr. & Mrs.			
J. A. d.	1	1	0
Patrick, Miss C. ... d.	5	0	
Pattulls, Mrs. ... d.	2	6	
Paul, Miss K. ... d.	2	0	0
Paul, Miss M. A. ... d.	10	0	
Payne, Mrs. A. L. d.	5	0	
Peach, Rev. C. W. d.	5	0	
Peacock, Miss, and			
Miss Filby ... d.	2	0	0
Peal, Mrs. ... s.	1	1	0
Peel, Miss S. M. R. s.	1	0	0
Peirson, J. E. ... s.	1	1	0
Pelly, Miss Cicely d.	1	0	0
Pennefather, R. L. d.	10	0	
Penny, Mrs. W. B. d.	1	0	0
Pepys, Mrs. A. ... d.	1	1	0
Perrins, Mrs. Dyson d.	10	0	0
Perry, Mrs. ... d.	1	0	0
Perry, Miss E. G. d.	1	0	0
Peterborough, Rt. Rev.			
The Lord Bishop of s.	2	6	
Peters, A. J. ... d.	2	0	
Peters, M. H. ... s.	1	1	0
Phelps, Miss E. H. d.	1	0	0
Philipps, Mrs.			
Bertram ... d.	2	0	0
Phillips, Miss C. A. s.	5	0	
Phillips, The Misses d.	5	0	
Phillips, Miss G. ... d.	5	0	
Philpott, Mrs. ... s.	1	1	0
Physick, Mrs. F. S. d.	1	1	0
Plicher, Mrs.			
(2 years) ... d.	10	6	
Pilditch, T. ... d.	2	2	0
Plant, Mrs. Alice ... d.	5	0	
Plater, Miss A. E. d.	5	0	
Plender, The Lady d.	1	1	0
Plowden-Wardlaw,			
Rev. J. Tl. (2 years) s.	2	2	0
Plumtree, Miss C. L. s.	5	0	
Plunkett, Miss			
V. L. C. d.	10	6	
Pohlman, Miss G. d.	1	0	0
Pole, Mrs. W. ... s.	5	0	0
Pollard, Mrs. ... d.	7	6	

	£	s.	d.
Poole, Mrs. E. M. (the			
late) (2 years) ... d.	2	2	0
Pooley, Mrs. D. G. s.	5	0	
Pope, Mr. & Mrs.			
J. A. d.	1	0	0
Popplestone, Capt.			
W. G., M.B.E. ... s.	2	2	0
Porter, Miss E. M. d.	7	6	
Portman, Rev. Preb.			
A. B. d.	1	0	0
Portman, Miss E. ... s.	5	0	
	2	6	
Powell, Mrs. A. ... s.	5	0	
Powell, Miss Adela d.	10	6	
Powell, Rev. E. ... s.	10	6	
Powell, Mrs. J. P. d.	10	0	
Preston, Mrs. ... s.	2	2	0
Pretty, Miss M. ... d.	5	0	
Price, Miss A. H. ... s.	2	6	
Price, Miss G. E. ... s.	5	0	
Price, Miss W. ... s.	5	0	
Price, Miss D. ... s.	5	0	
Price, W. H. ... d.	2	6	
Prickard, Miss M. B. d.	5	0	
	2	6	
Prideaux-Brune, Miss			
B. M. s.	2	0	0
Priestman, Mrs. C. d.	1	1	0
Prior, Miss J. ... d.	5	0	
Prior, Miss M. C. W. d.	1	0	0
Pritchard, Miss G. H. s.	2	6	
	2	6	
Proctor, Miss G. L. d.	5	0	
Pryor, Mrs. E. C. ... d.	1	1	0
Pulbrook, Mrs. ... s.	1	1	0
Pulling, Miss ... s.	2	6	
Pulteney, Miss S. E. d.	1	0	0
Purser, Miss E. M. d.	10	0	
Quickwood, The Rt.			
Hon. Lord ... s.	1	0	0
Quirk, Mrs. ... d.	2	2	0
Raban, Miss C. M. s.	10	0	
Ramsay, Miss, and			
Alison, Miss ... d.	3	6	
Ramsey, Mrs. ... s.	10	0	
Ramsden, Mrs. E.,			
O.B.E. d.	3	0	0
Randolph, Miss V. M. d.	10	6	
Ransome, Mrs. E. C. d.	1	0	0
Rashdall, Mrs. ... s.	1	1	0
Raundrup, Mrs. G. P. s.	2	6	
Ravenshill, Mrs., &			
Miss May G. Griffith d.	1	0	0

			£	s.	d.				£	s.	d.
Redden, Miss M.	...	s.	10	6		Russell, Miss E. M.	d.		5	0	0
Rennie, S.	...	s.	2	6		Russell, Mrs. J. W.	s.		5	0	0
Renny, Mrs. Percy	d.		2	0	0	Rutter, Mrs. I.	...	d.	2	6	
Reynolds, Mrs. E. L.	s.		5	0		Ryan, Miss	...	d.	2	0	0
Reynolds, F. H.	...	s.	5	0							
(For Van)	d.		10	6		Sadler, Mrs	...	d.	2	0	0
Reynolds, Herbert	d.		2	6		Sadler, Miss A.	...	s.	7	6	
Rice, Mrs.	...	d.	10	0		Sadler, G.	...	s.	2	2	0
Rich, Mrs. C. N.	...	d.	1	1	0	St. Andrews, Rt. Rev.					
Richards, Very Rev.						Lord Bishop of	...	s.	10	0	
J. H.	...	s.	5	0		Sainsbury, J. J.	...	s.	1	1	0
Richards, Miss M. M.	d.		2	6		Sainsbury, Miss M. B.	d.		10	0	
Richards, Mrs. S. C.	d.		10	0		Sale, Miss E. E.	...	d.	10	0	
Richardson, Mrs.						Salisbury, Most Hon.					
S. M. V.	...	d.	10	0	0	The Marquess of	s.		3	0	0
Ricketts, Mrs. P.	...	d.	1	0	0	Sampson, Miss F. J.	s.		5	0	
Riggall, Mrs.	...	d.	10	0		Sanders, Mrs. H. P.	s.		1	0	0
Rimmer, Mrs. Arthur,						(Van)	d.		2	6	
and Friend	...	d.	7	0		Sanders, Miss M. B.	d.		2	6	
Rimmer, Rev. G. D.	d.		1	0	0	Sandford, Mrs. E. M.	d.		10	0	
Risdon, Mrs. M.	...	d.	3	0	0	Sands, Miss	...	d.	3	0	
Roberts, R. Bycroft	d.		2	0	0	Sangster, Mrs.	...	d.	1	1	0
Robertson, Rev.						Saunderson, Mrs.					
M. W.	...	s.	1	0	0	A. D.	...	d.	1	1	0
Robeson, F. E.	...	d.	5	0		Savile, Miss	...	d.	1	0	0
Robins, Henry	...	d.	2	6		Savill, L. S.	...	d.	10	6	
Robins, H. L.	...	d.	2	6		Sayers, Rev. F.					
Robins, Ven. Arch-						Denton	...	d.	2	6	
deacon W. A.	...	s.	2	2	0	Sayle, Miss G. M. P.	d.		1	1	0
Robinson, Miss H. F.	s.		5	0		Scarsbrick, E. A.	...	d.	5	0	
Robinson, Col. J. A.						Scholes, Rev. E. F. P.	s.		7	6	
Purefoy, D.S.O.	...	s.	1	1	0	Scobell Miss E. M.	d.		5	0	
Robson, Miss A. M.	d.		1	1	0	Schofield, Mrs.	...	d.	5	0	
Rodd, Mrs. A.	...	d.	1	1	0	Schofield, D. D.	...	d.	10	6	
Rogers, Miss	...	d.	10	0		Schooling, Miss M. L.	d.		1	1	0
Rogers, Mrs.	...	d.	1	0	0	Schuster, Miss	...	d.	2	2	0
Rogers, Miss, and						Scorfield, Miss E.					
Friends	...	d.	17	6		Mayson	...	d.	10	0	
Rolleston, Mrs. Ida	d.		1	0	0	Scott, Rev. G. E. B.	s.		3	0	0
Rolls, Miss S. D.	...	d.	3	3	0	Scott, Lt.-Col. G. T.	d.		1	1	0
Roome, Miss A.	...	d.	1	0	0	Scott, H. G.	...	d.	1	0	0
Rose, Miss B. M.	...	d.	5	0		Scott, Miss L. M.	s.		2	6	
Ross, Miss M. M.	d.		2	6		Scott, Mrs. Murray	s.		1	0	0
Rountree, Mr. & Mrs.						(For Van)	d.		2	6	
A. F.	...	d.	1	0	0	Scott, Mrs. M. A.	d.		1	0	0
Rouse, Miss M. J.						Scrutton, Miss	...	s.	2	6	
(2 years)	...	d.	3	1	0	Secretan, Miss D. C.	s.		2	0	0
Rowntree, Miss M. M.	d.		10	0		Secretan, S. D.	...	s.	1	0	0
Rowling, Dr.						Sergeant, Miss Mabel	s.		1	0	0
Thompson	...	d.	10	6		Serjeantson, Miss					
Royden, Miss M. C.	s.		1	0	0	M. S.	...	d.	10	6	
Rushbrooke, F. W.,						Serocold, Mrs. P.	...	d.	10	0	
J.P.	...	d.	1	1	0	Shackleton, Miss M. A.	s.		2	2	0
Rushton, Miss G.	...	d.	10	6		Shadbolt, Miss F. M.	s.		2	6	
Russell, Miss E. D.	d.		2	6		Shadrack, Mrs.	...	s.	10	0	

	£	s.	d.		£	s.	d.
Shakespeare, Miss V.	s.	3	0	0	Smith, Miss M.		
Sharpe, Miss E. M.	s.		5	0	Monk ...	s.	15 0 0
	d.		5	0	Smith, T. Parker	d.	1 1 0
Sharpe, The Ven.					Smitton, Mrs.	d.	1 0 0
Archdeacon E. N.	s.	10	0		Smyth, The Hon.		
Sharpe, Miss M. E.					Mrs.	s.	10 6
(for 1945) ...	d.		5	0	Smyth, Miss A. (for		
Shaw, Mrs. ...	d.	2	0	0	1945 & 1946) ...	d.	10 0
Shaw, Miss E. M.	d.		5	0	Smyth, Lady H.		
Shaw, Mrs. Fraser	d.	10	0		Watson ...	d.	10 0
Shaw, Miss F. M. ...	s.	10	0		Smyth, The Misses		
Shaw, Mrs. M. I.	d.	1	0	0	M. & E. C. ...	d.	12 6
Shaw, R. N. ...	s.	3	0	0	Smyth, Dr. W. J. ...	s.	1 0 0
Shearn, Mrs. Julia	d.	1	0	0	Sneath, Mrs. A. ...	d.	5 0
Shelford, Mrs. L. E.	d.	1	1	0	Sommer, D. W. A. ...	s.	1 1 0
Shelley, Dowager Lady	s.	3	3	0	Soper, Rev. F. R. H.	d.	5 0
Shepherd, Mrs. E. M.	d.	10	0		Southwell, Mrs.	s.	2 6
Shepperd, R. H. ...	s.	10	0		Soutter, Miss	s.	10 0
	d.	10	0		Squire, Mrs.	d.	10 6
Sherley-Price, Rev. R.	s.	1	1	0	Spence, Mrs.	d.	2 0 0
Shettle, Rev. Canon					Spence, Mrs. (the		
G. T. ...	s.	10	6		late) ...	d.	1 0 0
Shield, Miss E. F. ...	d.	1	1	0	Spence, Miss M. ...	d.	10 0
Shields, Mrs.	s.	1	0	0	Spence-Colby, Mrs.	s.	1 0 0
Shillington, Mrs. M.	d.	3	0	0	Spencer, Mrs. B. M.	d.	4 0
Shipley, Miss D. R.	d.	1	0	0	Spender, Miss Mary	d.	1 1 0
Shipman, James H.	d.	10	0		Spens, Miss	d.	5 0
Short, Mrs.	d.	1	0	0	Spreckey, Mrs. H. G.	d.	1 1 0
Siau, Miss M. J. ...	d.	1	0	0	Stanway, Miss Ada	d.	1 0 0
Sidford, Mrs.	d.		2	0	Stephens, Rev E. C.	s.	5 0
Simes, Rev. C. E. ...	d.		2	0	Sterry, Miss Ethel	d.	2 6
Simmons, Rev. F. L.	d.	2	2	0	Stevens, Miss W. ...	d.	10 0
Simpson, Mrs. (in					Stevenson, Col. A. L.	d.	1 0 0
memory of) ...	d.	5	5	0	Stevenson, Miss E.	d.	2 0 0
Sinclair, Dr. F.					Stevenson, Miss M. S.	s.	1 1 0
Howard ...	d.	10	0		Stewart, Mrs. C. E.		
Sinclair, Mrs. John	s.	1	1	0	Poyntz ...	d.	2 6
Sinclair, Miss K. V.	d.	10	0		Stewart, Miss F. ...	s.	10 0
Skelton, Miss Ruth F.	s.	1	0	0	Stilwell, Mrs. E. G.	d.	1 0 0
Skilbeck, Miss A. T.	s.	1	0	0	Stobart, Miss C. &		
Skinner, Robert ...	s.	1	0	0	Miss E. O. ...	s.	10 0
Skrine, Miss A. E.	d.	1	0	0	Stocker, Mrs. M. S.	s.	15 0
Slater, C. A. ...	s.	1	1	0	Stokes, J. L. (1945)	s.	1 1 0
Slater, J. D. ...	d.		5	0	(1946)	s.	10 6
Smethurst & Walters,						d.	10 6
The Misses ...	d.		2	0	Stocks, Miss E. V.	d.	10 0
Smith, Miss A. ...	d.	10	0		Stoddart, Mrs.	d.	1 0 0
Smith, Mrs. ...	s.		2	6	Stones, Rev. J. ...	d.	2 6
Smith, Miss A.					Storr, The Misses	d.	5 0
Cunningham ...	d.	1	0	0	Strutt, Hon. C. R.	d.	2 2 0
Smith, Rev. H.					Sugden, Mrs.	d.	2 6
Saumarez (for 1945)	d.	10	6		Sutherland-Harris,		
Smith, Mrs. K., and					Mrs. ...	d.	2 6
Miss M. George ...	d.		2	0	Sutton, Miss M. A.	d.	2 6
Smith, Miss Janet E.	d.		5	0	Swan, Mrs. H. T. ...	d.	10 0

	£	s.	d.		£	s.	d.			
Swayne, Lt.-Col. O. R.	d.	1	1	0	Trimnell, H. C.	...	d.	2	2	0
Swiney, Miss A. G. N.	d.	10	0		Trollope, Miss B.	...	d.	1	0	0
Swinton, Rev. A. E.	s.	10	0		Troyte-Bullock, Miss					
Swinton, Miss H. M.	s.	6	0		E.	...	d.	5	0	
Symondson, Miss	...	s.	5	0	Truman, Miss	...	d.	5	0	
Tait, Mrs. Donald	d.	1	1	0	Tunnard-Moore, Miss					
Tamlyn, R. I.	...	d.	1	1	C. M.	...	d.	2	0	
Tanner, Dr. G. M.	d.	10	6		Turner, Miss Agnes	s.	1	0	0	
Targett, Miss E. L.	d.	1	0	0		d.	2	0	0	
Tarling, Mrs. M.	...	d.	2	6	Turner, Mrs. A. M.	d.	7	6		
Tattersall, J. S.	...	s.	2	2	Turner, H. H.	...	d.	2	2	0
Taylor, Mrs. E. C.	d.	10	0		Turner, Mrs. M. S.	d.	2	2	0	
Taylor, The Misses	d.	1	0	0	Twist, Miss	...	s.	5	0	
Taylor, Mrs. A. M.	d.	10	0		Twist, Miss	...	s.	5	0	
Taylor, Mrs. A. W.	s.	2	2	0	Tyrwhill, Miss	...	s.	2	6	
Taylor, Miss E. K.	s.	1	1	0	Upton, Miss C. E.	s.	10	0		
Taylor, Mrs. L.	...	d.	5	0	Upton, Miss H. M.	s.	1	0	0	
Taylor, Miss L. E.	d.	2	6		Usoro, Sgt. S.	...	s.	2	0	
Taylor, Mrs. O. M.	s.	5	0		Vandeleur, Rev.					
Taylor, Miss W.	...	d.	2	6	C. R. P.	...	s.	1	0	0
Temple, Miss	...	s.	5	0	Venables, A. J.	...	s.	10	0	
Terry, Ernest	...	s.	11	0	Ventry, Lady					
Tetley, Mrs. E. H.	d.	5	0	0	(2 years)	...	d.	6	0	0
Thomas, Miss H. M.	s.	10	0		Verschoyle, Mrs.	...	d.	1	1	0
Thompson, Mrs.					Vials-Strangeways,					
E. W.	...	d.	10	0	Miss H. S.	...	s.	2	2	0
Thompson Miss					Virvos, The Very					
E. K.	...	d.	2	6	Rev. James	...	d.	2	0	0
Thomson, Rev. A. S.	s.	10	0		Vivian-Neale, Mrs.	d.	2	0	0	
Thomson, Mrs.					Wade, Mrs. E. J.	...	d.	2	0	
Campbell	...	d.	10	0	Wade, Mrs. G.	...	d.	1	0	0
Threipland, Mrs.					Wakefield, Miss J. P.	d.	1	0	0	
Murray	...	d.	10	0	Wakeman, Capt. Sir					
"T. H. W."	...	d.	5	3	Offley, Bt.	...	s.	3	0	0
Tiarks, Miss A. H.	d.	2	6		Wakley, Miss F. E.	s.	5	0		
Tillotson, Mrs. John	d.	1	0	0		d.	5	0		
Todd, Miss	...	d.	10	0	Wales, The Misses	d.	1	0	0	
Tomkins, Miss N. N.	s.	10	0		Walker, Mrs. A. J.	d.	5	0		
Tomkinson, Mrs. W.	d.	1	0	0	Walker, Miss A. K. H.	d.	1	0	0	
Tomlin, Rev. Canon					Walker, Miss B.					
J. W. S.	...	d.	2	6	Woodd	...	d.	10	0	
Townsend, M. F.	d.	10	0		Walker, Miss M.	...	d.	10	0	
Towse, Miss B.	...	s.	1	10	Walker, R. A.	...	d.	5	0	0
	d.	2	10	0	Wallace, Rev. A.					
Tozer, O. W.	...	s.	1	1	Ross	...	d.	10	0	
Treacher, Mr. & Mrs.	d.	1	0	0	Wallace, T. W.	...	s.	1	0	0
Trefusis, Lt.Col. the					Waller, The Misses	d.	5	0		
Hon. H. W. S. F.	s.	2	0	6	Wallington, Miss N.	d.	1	0		
Tremlett, Alan D.	d.	5	0	0	Waln, Mrs.	...	d.	1	1	0
	s.	1	1	0	Walters, E. Stanley					
Trench, Mrs. R.					(2 years)	...	d.	2	2	0
Chenevix	...	d.	1	0						
Trimmer, The Rev.										
D. & Mrs.	...	d.	2	0						

	£	s.	d.
Ward, Mrs. s.	10	0	
... .. d.	10	0	
Ward, The Misses A. & E. d.	10	0	
Ward, Mrs. J. Hector d.	5	0	
Warde, Mrs. E. s.	5	0	
Warner, Mrs. A. d.	5	0	
Warner, Miss M. s.	5	0	
Warren, Mrs. L. E. d.	5	0	
Warren, Mrs. d.	10	0	
Waterhouse, Mrs. s.	1	1	0
... .. d.	10	0	
Waters, Mrs. A. Brocas d.	5	0	
Wathen, Mrs. E. O. d.	1	10	0
Watson, Major C. Lisle s.	5	0	
Watson, Lt.-Col. E. A. (ret.) d.	10	0	
Watson, Hugh s.	2	0	0
Watson, Miss M. Z. d.	1	0	0
Watson, Miss d.	1	1	0
Watson, Mrs. Wentworth s.	10	0	
Webb, Dr. C. C. J. d.	10	0	
Webb, Miss H. F. s.	2	6	
Webb, Miss Mildred s.	10	0	
Webb, The Misses M. & R. s.	1	6	0
Webb, Miss O. M. s.	10	0	
Webber, Mrs. M. d.	5	0	
Wedd, Mrs. A. P. W. d.	1	1	0
Wegelin, Miss C. d.	2	6	
Wells, Miss A. E. d.	1	0	0
Wells, Miss C. E. s.	3	0	0
Wells, Mrs. d.	10	0	
Welsh, Mrs. d.	1	0	0
Wenham, Mrs. G. d.	1	0	0
Wenham, W. K. s.	1	1	0
West, Lt.-Col. C. J. d.	10	6	
West, Mrs. F. d.	10	0	
Westmacott, Mrs. and Mrs. Skirving d.	3	0	0
Westrup, G. d.	2	0	
Wheeler, G. W. d.	10	6	
Wheeler, Dr. L. Richmond s.	10	0	
Wheen, Dr. Charles d.	1	0	0
Wheler, L. T. d.	1	0	0
White, Mrs. G. d.	10	0	
White, Mrs. R. C. d.	1	1	0
Whitehead, Gertrude Lady d.	5	0	
Whitfield, Mrs. d.	5	0	
Whitfield, Mrs. s.	10	0	

	£	s.	d.
Whitley, D. d.	2	0	0
Whitmore, Mrs. L. M. d.	10	0	
Whittall, Mrs. C. M. d.	2	6	
Whittall, Miss L. K. d.	5	0	
Whittington, Miss W. s.	10	6	
Whittles, Miss H. (2 years) s.	2	0	0
Whyte, Miss Elsie J. d.	1	1	0
Whytehead, Rev. Canon R. L. s.	1	1	0
Wickens, Rev. R. P. d.	4	0	
Wigram, Mrs. E. s.	1	1	0
Wilkinson, Mrs. d.	5	0	
Wilkinson, Miss F. J. St. L. d.	1	0	0
Wilkinson, Rev. L. H. d.	10	0	
Williams, Mrs. s.	3	0	0
Williams, Mrs. A. d.	1	1	0
Williams, Miss A. E. Vaughan s.	1	1	0
Williams, A. S. s.	10	6	
Williams, Miss Alice W. d.	1	1	0
Williams, Mrs. C. A. and Miss Letts d.	10	0	
Williams, Miss M. M. d.	5	0	
Williams, Mrs. M. Scott d.	1	0	0
Williams, Mrs. Richard s.	2	0	0
... .. d.	2	0	0
Williams, R. P., J.P. d.	1	1	0
Williams, Mrs. Trevor d.	5	0	0
Willis, Mrs. d.	2	0	0
Willis, Miss I. M. d.	5	0	
Wills, Dame Violet, D.B.E. d.	20	0	0
Willson, Rev. Canon W. M. d.	5	0	
Wilson, Miss H. M. d.	3	0	
Wilson, Mrs. T. Fellowes d.	1	1	0
Wilson, Miss May d.	2	6	
Winsley, A. W. d.	5	0	
Winter, V. s.	1	1	0
Winter, Miss L. A. d.	1	1	0
Wintle, Miss F. M. d.	10	0	
Wishart, Mrs. N. M. d.	2	6	
Wollaston, Mrs. s.	1	1	0
Wollaston, Major C. H. F. d.	2	0	0
Wood, Miss C. F. d.	2	6	
Wood, Mrs. F. d.	15	0	

			£	s.	d.				£	s.	d.
Woodall, Miss						Halsey, C.F., Rev. H. D			10	6	
Elizabeth	...	d.	10	0		Haver, C.F., Rev. R. L.,					
Wood, Miss Mary G.	...	d.	10	6		54th Tng. Rgt., R.A.C.	2	0	0		
Woodd, Miss G. J.	...	s.	5	0		Keen, R.N., Rev.					
Woodin, Rev. S. H.	...	s.	1	1	0	D. A. R. ...	...	10	0		
Woods, Miss E. M.	...	d.	2	6		Palmer, R.N.V.R., Rev.					
Woodward, Miss						John, S.C.F. C.M.F.		10	0		
M. C.	...	s.	1	1	0			6	14	6	
	...	d.	5	0		Taylor, R.N., Rev. J. C.,					
Woodward, Miss						H.M.S. "George" ...	2	0	0		
T. E.	...	d.	1	1	0	Tribe, C.F., Rev.					
Woolley, Mr. & Mrs.	...	d.	1	0	0	A. W. W. ...	...	5	0		
Woollhead, Mrs.						White, C.F., Rev. J. F. C.	1	3	0		
M. A.	...	d.	3	0		Woods, Rev. A. R.	...	1	0	0	
Worrall, Miss E.	...	d.	1	0	0	CHURCH COLLECTIONS.					
Wotherspoon, H.	...	d.	10	0					£	s.	d.
Wotherspoon, Miss						St. Paul's, Beckenham					
N.	...	d.	10	0		(per W. Marshall Free-					
Wratislaw, Miss						man, Esq.) ...	2	2	0		
K. L.	...	s.	5	0		Coldhurst Sunday School					
Wright, Mrs.	...	d.	5	0		(per Miss A. Mitchell)	1	4	6		
Wright, Miss D.	...	s.	1	0	0	Cople Church (per the					
Wright, Miss Ethel	...	d.	5	0		Rev. H. Spence) ...	1	8	6		
Wright, K. H.	...	s.	1	1	0	Crewkerne Church, per					
Wright, Miss M.	...	s.	5	0		The Rev. Preb. G. R. G.					
Wrightson, Miss E.	...	d.	1	0	0	Norris) ...	1	10	0		
Wyatt, E. G. P.	...	d.	1	1	0	Crewkerne Church—					
Wylde, Miss A. C.	...	s.	1	0	0	Sunday School (per					
Wylls, Mrs.	...	d.	2	0	0	Miss Hornby-Spear)	2	0	0		
Wyndham, Mrs.						Exeter Cathedral (per					
John	...	d.	1	1	0	J. W. Waddington,					
Wythes, Miss A. C.	...	s.	1	1	0	Chapter Clerk) ...	3	0	4		
Yarde, Mrs.	...	d.	5	0		Finchley, St. Mary's					
Yeoman, Miss C.	...	s.	1	0	0	Church (per the Rev.					
Yetts, The Misses	...	s.	7	6		M. Ridley) ...	10	0	0		
Younger, Miss A. M.	...	s.	5	2	5		21	16	5		
Zachery, Deaconess						London, St. Andrew's-					
M. L.	...	s.	2	10	0	by-the-Wardrobe (per					
Zippel, E. M.	...	d.	1	0		the Rev. V. C. Morton)	1	1	0		
Anonymous sums						Romford, St. Edward's					
received through-						Church (per the Rev.					
out the year	...		8	9	4	C. C. Blaxland) ...	2	13	9		
COLLECTIONS AND DONATIONS.						St. Albans, St. Peter's					
FORCES.						Church (per H. Pul-					
			£	s.	d.	linger, Esq.) ...	2	0	0		
Campbell, R.N., Rev.						Sutton, Christ Church (per					
T. G. D., R.N. Camp	...		1	1	0	John Maddock, Esq.)	2	2	0		
Crosse, Rev. M. S., R.A.F.						Stapleford Tawney Church					
Station	...		1	0	0	(per the Rev. E. W.					
Davis, R.A., Major C. E.	...		1	11	4	Grevatt) ...	15	0			
Davies, C.F., Rev. S. J.	...		10	0		Theydon Church (per					
Edwards, C.F., Rev. J. H.						the Rev. E. W. Grevatt	17	0			
W.A.C.	...		3	0	0	Ufton Nervet Church					
						(per the Rev. S. E.					
						Chavasse) ...	11	0			

If you feel that the work described is worthy of your support will you kindly fill in the form below and post it to the Secretary.

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The Christian Evidence Society (Incp.)

President : THE ARCHBISHOP OF CANTERBURY.

Hon. Treasurer : W. MARSHALL FREEMAN, Esq.

**Rectory Chambers, 8, St. Mary-at-Hill, Eastcheap,
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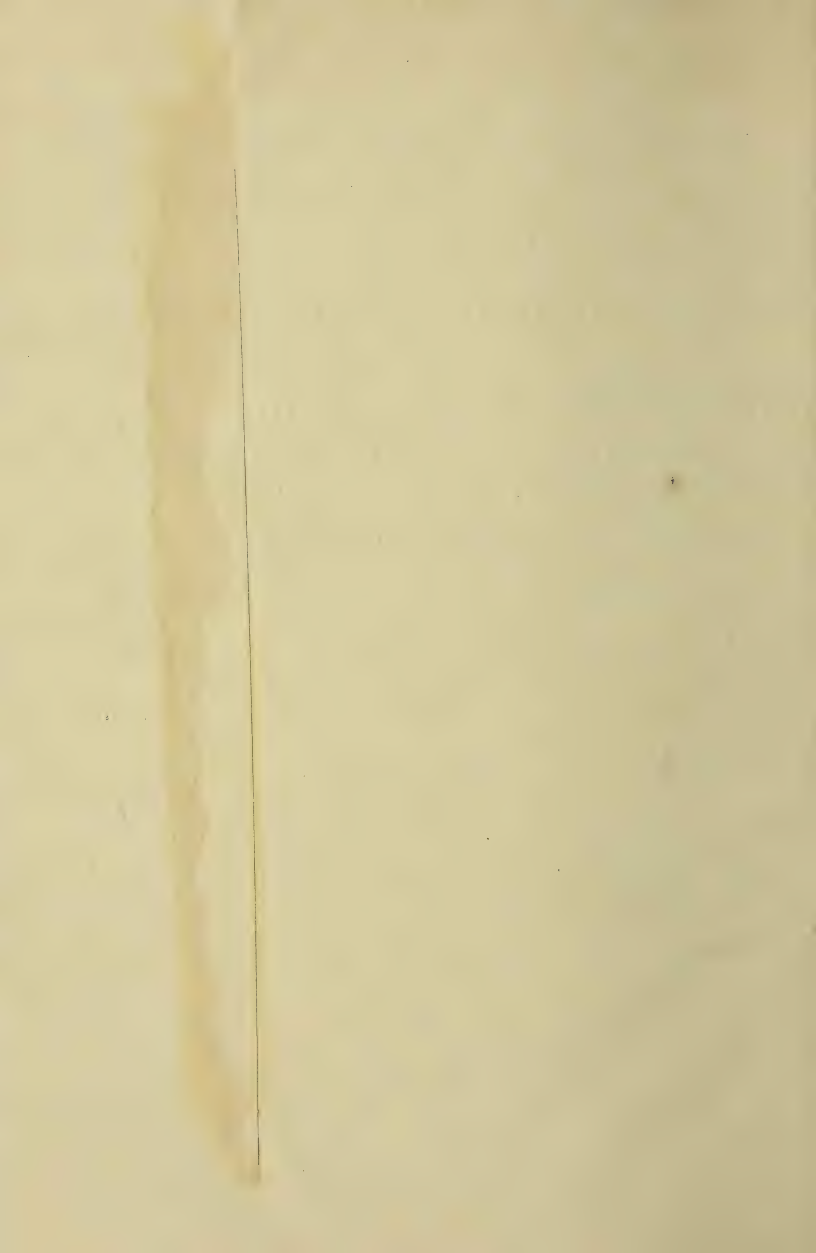
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(Strike out if not needed).

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Address.....
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Please send to the Rev. F. H. E. HARFITT, Secretary. Cheques should be crossed Barclay's Bank, and made payable to the Christian Evidence Society.



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1948

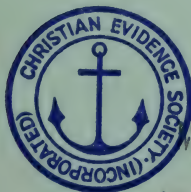
The
Christian Evidence Society
(Incorporated)



“For God, the Church
and the People”

The 77th Annual Report

for the Years 1947 and 1948.



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PRAYER FOR THE CHRISTIAN EVIDENCE SOCIETY.

“O LORD JESUS CHRIST, the Great Shepherd of the sheep, who seekest those that are gone astray, bless, we beseech Thee, the efforts which Thy Servants make to win souls to Thee. Teach the hearts and minds of those who shall speak in Thy Name. Open the deaf ears that they may hear the words which belong unto salvation and lead those that hear to the true knowledge of Thee. Grant this, O Lord, who art the Wisdom of the Father, and reignest for ever.”

From the Greek.

FORM OF BEQUEST.

“I give and bequeath the sum of (the sum of to be expressed in words at length), free from legacy duty to the CHRISTIAN EVIDENCE SOCIETY, whose offices are at Rectory Chambers, 8, St. Mary-at-Hill, Eastcheap, E.C.3., and the receipt of the Secretary of the said Society for the time being, shall be a good discharge to my executors for the same.”

LEGACIES ARE GREATLY NEEDED.

NOTE.—The Will or Codicil giving the Bequest must be signed by the Testator in the presence of two witnesses who must subscribe their names in his (or her) presence, and in the presence of each other.

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17-48

The Christian Evidence Society

(INCORPORATED)

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THE ARCHBISHOP OF ARMAGH.

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Rector, St. Mary-at-Hill, E.C., and

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OUR LATE CHAIRMAN WITH LADY DARYNGTON.



A KEEN SUPPORTER FOR MANY YEARS.

FOREWORD.

My Lord Archbishop and members of the Society.

The spirit of the age leads men to sift every question which is presented to them. Every institution, however venerable, is called upon to justify its existence, and to stand in readiness to defend its claims. This spirit of critical enquiry reaches even to our common Christianity, and assails it with more persistence than it bestows on things which are less ancient and important.

Another prevalent temper of the times is that of lawlessness. Many refuse to bow even before the will of the Most High, or to receive the declarations of God as an authoritative rule for the regulation of their conduct.

There are some among historians, anthropologists, moralists and others who independently, or in association, deal with religion in an unfriendly temper. Under these circumstances it becomes those who fear God and reverence His Word to act together in defence of His Gospel. The C.E.S. becomes a common ground of operation to all Church people to defend "The faith once delivered to the saints", attempting to publish it in forms that will appeal to modern times, and to defend it against scepticism and unbelief. This the Society attempts to do. We therefore count on the support of all those who feel the necessity of aggressive evangelism at this time.

I am,

My Lord Archbishop and Members,

Your obedient servant,

F. H. E. HARFITT,

Secretary.

This "Foreword" having been submitted to the Archbishop of Canterbury, His Grace was good enough to add the following :—

"I am glad once more to commend the valuable work which is done by the Society, evidence of which is shown in the Foreword."

THE SOCIETY.

The Society was founded in 1870 by the late Archbishop Tait at Lambeth Palace. It was incorporated in the year 1934, and its membership is limited to fifty by its Articles of Association.

Present Members.

The Lord Archbishop of Canterbury, the Lord Archbishop of York, the Lord Archbishop of Armagh, the Metropolitan of Corinth, the Archimandrite James Virvos, the Lord Bishop of London, the Lord Bishop of Bristol, the Lord Bishop of Willesden, Bishop Guy Warman, the Marquess of Salisbury, the Earl of Selborne, the Earl of Bessborough, Miss F. J. Lawrence, Miss A. M. Hibbert, Mrs. W. T. Allen, Lt. Gen. Sir R. S. May, the Very Rev. the Dean of St. Paul's, the Very Rev. the Dean of Westminster, the Ven. the Archdeacon of London, the Ven. the Archdeacon of Westminster, the Very Rev. the Dean of Wells, the Rev. Dr. J. Scott Lidgett, the Rev. Dr. P. P. Levertoff, the Rev. M. E. Aubrey, the Rev. Dr. S. M. Berry, the Rev. E. W. Grevatt, the Rev. Canon H. E. Edwards, the Rev. W. M. Bell, the Rev. V. C. Morton, W. Marshall Freeman, Esq., the Rev. E. W. Eyden, J. H. Higginson, Esq., the Rev. Canon Marcus Knight, the Rev. Canon C. H. Smyth, the Rev. Canon W. T. Money, the Rev. H. J. White, Miss G. Upcott, T. W. G. Acland, Esq.

Vice-Presidents.

We have great pleasure in announcing that the Bishop of London, the Marquess of Salisbury and the Earl of Bessborough have become Vice-Presidents of this Society. The late Marquess of Salisbury was also a Vice-President and we are most grateful to his son for continuing his father's interest. The Earl of Bessborough kindly spoke at our Annual Meeting in May, 1948, and his help was greatly appreciated.

IN MEMORIAM.

We greatly regret to announce that we have lost a number of supporters through death during the past two years, among whom were the late Bishop of Hereford, the Ven. Archdeacon E. N. Sharpe, Dame Beatrix Lyall, J.P., Sir Frank Elgood and the Rev. C. B. Marshall, one time open-air speaker for this Society and a member of the Board until he retired.

Dame Beatrix Lyall took a great interest in our work. She also spoke for us in the open-air and was an active member of the Board until her final illness.

The following appeared in *The Church Times* :

“ Dame Beatrix Lyall, who died in London on Saturday, was widely known for her work in the Church and in public service.

A former vice-chairman of the London County Council, Dame Beatrix was a life vice-president of the Mothers' Union. She served on the organising Committee of the Central Church Fund, and as Chairman of the Christian Evidence Society. She had arranged to speak at its Annual Meeting last Wednesday.”

Sir Frank Elgood was a member of the Board for some years and took an active interest in our work. He numbered among his other activities the work of the Church Army.

The following obituary of the Rev. C. B. Marshall appeared in the *Avonwick Magazine* :—

“ We lament the loss of the Rev. C. Baker Marshall, of Kerries, S. Brent. For some years he was an active member of the Christian Evidence Society, and with his clear logical intellect he defended the Christian Faith in Hyde Park and other places. A small book entitled *Truth* is his last work and affords the best evidence of his logical capacity. He was a Chaplain in the Boer War, and for four years was priest-in-charge of Mafeking. Eventually he became Vicar of St. Andrew's, Wells Street, London, and for twelve years of his Ministry he retired to South Brent. May he have eternal rest and peace.”

We greatly miss the loyal and warm support of these former friends of the Society, and trust that others will come forward to take their place.

CONSTITUTION OF THE SOCIETY.

Founded by an Anglican Archbishop, the Society has always had as members of its Board members of other Christian bodies in this country. Its secretary has always been a priest of the Anglican Communion, and it has faithfully persisted in proclaiming, and defending, the fundamentals of the Christian religion. It has maintained a worldwide correspondence with all Christian bodies throughout the world, and welcomes co-operation with all those concerned in combatting atheism, scepticism, rationalism and beliefs contrary to the truths of the Christian Faith.

The Society is governed by a Board of not more than eighteen members.

Present Members.

Chairman, J. H. Higginson, Esq.; the Rev. V. C. Morton, Vice-Chairman; Mrs. Allen, Miss A. M. Hibbert, the Ven. S. J. Marriott, M.A., the Archimandrite James Virvos, the Rev. P. P. Levertoff, D.D., W. Marshall Freeman, Esq., the Rev. E. W. Grevatt, the Rev. E. J. T. Bagnall, Miss Upcott, the Rev. E. W. Eyden, B.D., the Rev. Canon W. T. Money, the Rev. H. T. White.

Committees of Finance, Literature, General Purposes, and others are formed by members of the Board and workers.

Hon. Diocesan Advisors are appointed by the Diocesan Bishops of the Church of England. Hon. Theological Advisor, The Rev. Canon Cyril E. Hudson, Examining Chaplain to the Bishop of St. Albans, and Hon. Canon of St. Albans.

CLERICAL ASSOCIATES.

Large numbers of the clergy support our work. A list of these appear in the columns of this Report. Our subscribers consist of many influential laymen and women of the Church of England, and of other Christian bodies. The late Archbishop of Canterbury (Dr. W. Temple) joined the Society as an undergraduate, and continued this interest until his death. Dr. Winnington-Ingram (lately Bishop of London) spoke for the Society for many years in Victoria Park, London. The late Rev. P. Waggett, Professor Clement Rogers, and other well-known apologists gave their services for many years to the work in which we are engaged. Canon A. J. Douglas was for many years a speaker in Hyde Park. Much of its work was developed by the late Rev. C. L. Drawbridge, Hon. Secretary for many years. To all our clerical speakers we would offer our grateful thanks for the services rendered generally in an honorary capacity. A complete list of our subscribers appears at the end of this publication.

Hon. Diocesan Advisors.

Canterbury.	The Archdeacon of Maidstone.
York.	The Dean of York.
London.	The Archdeacon of London.
Durham.	The Dean of Durham.
Winchester.	The Dean of Winchester.
Bath and Wells.	Canon J. M. Alcock.
Birmingham.	
Blackburn.	The Dean of Blackburn.
Bradford.	The Archdeacon of Bradford.

Bristol.	The Dean of Bristol.
Carlisle.	The Dean of Carlisle.
Chelmsford.	
Chester.	The Archdeacon of Chester.
Chichester.	Canon C. P. S. Clarke.
Coventry.	The Rt. Rev. Bishop Heywood.
Derby.	The Archdeacon of Chesterfield.
Ely.	The Dean of Ely.
Exeter.	The Dean of Exeter.
Gloucester.	The Archdeacon of Gloucester.
Guildford.	The Rt. Rev. Bishop Golding-Bird.
Hereford.	The Archdeacon of Ludlow.
Leicester.	The Rev. E. N. Ducker.
Lichfield.	The Dean of Lichfield.
Lincoln.	The Bishop of Grantham.
Liverpool.	The Archdeacon of Liverpool.
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Newcastle.	The Rev. Canon G. W. Ireson.
Norwich.	The Rt. Rev. Bishop H. S. Holland.
Oxford.	The Bishop of Dorchester.
Peterborough.	The Rev. Canon E. C. Rich.
Portsmouth.	The Archdeacon of the Isle of Wight.
Ripon.	The Bishop of Knaresborough.
Rochester.	The Archdeacon of Rochester.
St. Albans.	The Dean of St. Albans.
St. Edmundsbury.	The Bishop of Dunwich.
Salisbury.	The Bishop of Sherborne.
Sheffield.	The Provost of Sheffield.
Sodor and Man.	The Archdeacon of Man.
Southwark.	The Bishop of Kingston.
Southwell.	The Provost of Southwell.
Truro.	The Rt. Rev. Bishop Holden.
Wakefield.	The Bishop of Pontefract.
Winchester.	The Dean of Winchester.
Worcester.	The Dean of Worcester.

List of our Clerical Associates.

Adams, Rev. J. H.	Landulph Rectory, Cornwall.
Aitken, Rev. L. B.	4, Park Ledger Lane, Wakefield, Yorks.
Allum, Rev. L. G.	Sheepscombe Parsonage, Stroud.
Armagh, Rt. Rev. Arch- bishop of	
*Armes, Rev J. C.	4, Fairmead Road, N.19.
Armour, Rev W.	Bournemouth.
Arnold, Rev. C. N.	Bowerchalk, Salisbury.
Ashby, Rev. L.	Carlisle.
Bagnall, Rev. E. I. T.	Ealing, London.
Bacon, Rev. Fr. P. G.	St. Silas, N.W.5.
Bagott, Rev. A. T.	Leeds.
Barker, Rev. A. P. B.	Whorlton Vicarage, Yorks.
Bartlett, Rev. W.	Marlborough, Wilts.
Beaufort, Very Rev. J. M.	Grahamstown, S.A.
Bedford, Rev. A. W.	Winchester.
*Bell, Rev. W. M.	St. Barnabas, W.14.

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Browell, Rev. F. J. .	Battle, Sussex.
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Bull, Rev. A. B.	Durham.
Bullock, Rev. Canon F. W. B.	Truro.
Bulstrode, Rev. R.	Ardrishag, Argyle.
Burnley, Rev. W. F. E.	Bowden Hill, Wilts.
Burnett, Rev. Canon C. R.	Scotby, Carlisle.
Byers-Jones, Rev. G. W.	Colney Heath Vicarage, Herts.
Cadman, Rev. C. W. N.	St. Bartholomew's, London, S.E.
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Our work consists of a variety of methods to interest the Public in the work of the Christian Church in this and other countries. We have the support of the dignitaries of the Church of England to which we owe our origin, and that of other sections of Christians throughout the world. In the following pages interesting reports of some of our services, meetings and lectures will be found.

DRAWBRIDGE MEMORIAL LECTURE.

At St. Mary-at-Hill, London, E.C.

January 28th, 1948

The Bishop of London (Dr. Wand)

WHY I AM A CHRISTIAN

In a recent book on Christian Apologetics, the writer draws a distinction between apology and apologetics. He says that apologetics are the effort to give a reasoned exposition of faith to Christian people, whereas apology is a defence of the Christian faith to those who do not profess it. I am not sure whether, in the long run, it is necessary to draw a very hard and fast distinction between the two, because if our faith is presented in a reasonable light to one person, it should be reasonable, if not convincing, to another. I think that, as Christian people try to find a background in reason for their own faith, they inevitably present it in a form which is more likely to commend it to those who do not already accept it.

In any case, that is the spirit in which I would like to frame my own remarks this afternoon; and I am the more encouraged to do so because, as I look around upon what I conceive to be the present situation, I am more and more convinced that the real point of our attack at the present time should be, not the intelligentsia, but the rank and file of our people. The fact is that at the highest level there is a very considerable measure of what I might call conciliation between thinkers of different kinds. Christianity, as commonly professed, does not present itself in so absurd a light to-day to the scientist, and the philosopher, as it appears to have done to the scientist and the philosopher of the 18th and 19th centuries.

The point of attack from the scientific and philosophical side at that period was very often what was held to be the super-abundance of miracles associated, or alleged to be associated, with the origin of Christianity. To-day the more intellectual you are, the less likely you are to consider miracles as an obstacle to religious belief. The simple fact is that the miracles which Christians are asked to believe are as nothing compared with the miracles which the scientists would have us believe. The physicists in their careful examination of the nature of matter have destroyed the common idea of it

altogether. The hard round balls which were supposed to be the ultimate constituents of matter, have been resolved into units of energy; and we have now to try to picture to ourselves the atom as a space in which these units of energy reside and in which their relation to each other can only be described by a mathematical formula.

Now it is a very great thing to ask people to accept the view that ultimately matter can only be described in terms of mathematical formulæ; to ask, for instance, the ordinary person to believe that this seemingly solid pulpit is really composed for the most part of empty space. That is a miracle which is far, far more trying to the credulity of the average person than anything like the Virgin Birth, or the Resurrection of the Lord's physical body. I should, personally, find it much more difficult to stand up and say "I believe in the comparative emptiness of matter" than to say "I believe in God the Father Almighty." Just because the scientist of to-day finds himself in so wonderful and almost inconceivable a world, it is less difficult for him to take in his stride, so to speak, the miracles which are associated with the Christian faith. So there is on the highest level a certain similarity between the attitude of mind of the believing Christian and the attitude of mind of the scientist and the philosopher.

That newly-found sympathy, however, is balanced by a curiously opposite situation, when we come down to the level of the man-in-the-street; because, instead of reconciliation, we find only too often there a definite element of alienation. The man-in-the-street is not so familiar with, or so ready to accept the full teaching of Christianity to-day as he, presumably, was even half a century ago. Consequently, it seems to me that Dame Beatrix Lyall would be right in thinking that we ought at the present time to be addressing our own apologetic efforts rather to the ordinary, every-day person, than to the expert scientist, or the philosopher.

What is the situation with regard to the man-in-the-street? Why is it that this measure of alienation has taken place between him and the Christian Church? I think that an analysis makes the reasons fairly clear. I put in the forefront the war weariness which has destroyed interest in so many things of the mind, and of the spirit. People to-day are recovering from the long drawn-out efforts of war, and, therefore, their intellectual and spiritual interests are not so vivid and so enthusiastic as they may once have been.

Not only so, but when we speak of this alienation from the Church we have to remember that Church-going is a habit. It is a good habit, but, none the less, it is a habit; and, like other habits, once broken, it is not easily restored. The Church-going habit was inevitably broken through the long drawn-out years of the War. And even to-day the facilities for Church-going are not as great as they used to be, now that so many of our Churches are damaged, and most uncomfortable for the congregation.

But there is a deeper cause still for the present apparent alienation of many of our people from the Church; and that is a moral one. I know that in discussions of this kind it is customary to put that particular point conveniently in the cupboard, and, by common consent on both sides, to refuse to reveal the skeleton. None the less, if we would be honest with ourselves, we must recognise the fact that there has been a great deterioration in moral conduct during the past few years. I venture to suggest that it is that deterioration which is, to a very large extent, responsible for the absence of many people from our churches. I remember about seventeen years ago lunching in Oxford with the then Bishop of Durham, Dr. Hensley Henson. In the course of conversation he pointed out this decline in morals as a fact which would soon force itself upon the attention of everybody, and he affirmed that we should inevitably find our Churches become emptier and emptier so long as that process prevailed. He put the position, not merely frankly, but as I thought brutally; and I ventured to express my horror, and, indeed, indignation at the statement made. But I have lived long enough to realise that he was wiser than I was, and that he understood human nature more clearly than I did. I am bound to say I feel that what is happening to-day is fulfilling the prophecy that he then made. It simply is a fact that many people have abandoned the moral standards of the Church, and they no longer attend Church. If they understood the Christian faith better than they do, they would know that there is forgiveness, a creative activity of forgiveness, which would, if they yielded to it, restore them. But, so long as they are unwilling to accept the moral standards of Christianity, and are content not to try to live up to them, it is quite obvious that they will, so long as they are honest and sincere, come very far short of what we should desire in their attendance at public worship. I believe that that is one of the reasons why there is this alienation spreading at the present time between large numbers of our people and

the Christian Church. We are seeing to-day how far apart these two attitudes of mind are, and so long as they remain as far apart as they are to-day, we shall not find our Churches as full as they once were.

There is another point in this connection which interests me, and it is this. Where people have been able to recover from the apathy of war, and achieve any kind of enthusiasm for the social and public life of our country, that enthusiasm nearly always expresses itself in a political interest. It has been pointed out by Dr. Barry that, whereas in the old days people's main intellectual interests were theological, to-day they are becoming more and more political. Now far be it from Christian people to suggest that political interests are bad; on the contrary, they are good. We have not brought that fact into the limelight as we should have done. We have allowed it to be thought that our one main interest is the relation of the soul to God, and that when that interest is satisfied, there is nothing else to worry about. But that is not the end of the Christian philosophy of life; it is merely its beginning. We have, as a matter of fact, inherent in the very foundation and teaching of Christianity the doctrine concerning the Kingdom of God. The time has long past when the idea of the Kingdom of God, was taken to mean simply the rule of God in men's hearts and lives. The Kingdom of God is the dominion over which God rules; and the doctrine of the Kingdom of God must include the whole environment in which men "live, and move, and have their being." If we had impressed that upon our people as we should have done, then they would have realised that their political interests were not divorced from religion; they would know that, as a matter of fact, they were pursuing an essentially religious quest. They would have seen how much their political aim could be enlarged if it was not just a dream of some romantic Utopia, but an actual vision of the social life of their day fashioned after the pattern of the Kingdom of Heaven. But there the fact remains, that at the present time the political interests of many people are divorced from religion, with the result that religious interests have been left in the background.

You may say that these faults are all on one side. Are there no reasons in the nature and work of the Church itself that are, to some extent, responsible for this alienation? I think there are, and I mention two. One is the time-lag that has occurred in the effort to catch up with modern teaching about the Bible. The fact is that for the present generation

of practising Christians the Bible has come to be, to a large extent, a new Book. It is still the Word of God; it is still the instrument of God's revelation to man. But we understand to-day, as our grandparents never did, the way in which that revelation was given; and we are now conscious of having received a whole flood of new light upon the sacred Scriptures. But that knowledge is still too closely confined to the pulpit, and has not yet penetrated to the pew. Consequently the present generation is caught between two fires. It has not yet had the chance of absorbing all the new teaching about the Scriptures; on the other hand it no longer accepts the old fundamentalist view. When it hears the Bible spoken of by modern theologians it is at a loss to understand what they mean, and it is inclined to think that doubt is being cast upon the veracity of the Scriptures. In this confusion about the foundation documents of the Christian faith naturally doubt spreads to many elements of the faith itself. That, of course, is a matter which time will cure. In practically all the schools of the country nowadays the Bible is taught according to the new modern outlook, and the children will be brought up to look at the Scriptures from that point of view. And they will naturally find in the Bible, as our theologians do to-day, and more readily than their grandparents did, the vehicle by which God has made Himself known to mankind.

The other fact about the Church which is often used as an excuse for the lack of attachment to her is the prevailing division among Christian people. Over and over again we hear it said that if there was just one type of Christianity, which was universally proclaimed by all Christian people, then, of course, the man-in-the-street would be much more ready to give credence to it. But if that argument were to be used in other departments of thought we should find ourselves unable to give credence to any system whatever, or attach ourselves to any society. There is no one school of thought in philosophy, or literature, or art. I suppose never in the whole of history has there been a time when thought was caught up in so many contradictions. Just because there are these different schools of thought in philosophy, literature, and art, anybody who tries to find his way through the maze must be in just the same kind of position as the man who might come into this country for the first time wondering to which of the many representatives of Christianity he should attach himself. My point is that if one is to be logical at all, one cannot bring forward that argument against Christi-

anity, any more than you can bring it forward in regard to philosophy, or science, or any other human interest.

That, then, would be my effort to analyse the present situation. Those are the reasons why I think there is at the present time an undoubted measure of alienation between large proportions of our people and the Christian Church. Well, it is obvious in such a situation that all of us must ask ourselves continually the question, Why do we hold to the Christian faith?

I have asked myself that question, Why am I a Christian? And as I try to answer it honestly and sincerely for myself, and for the sake of others with whom I am brought into contact, I am bound to say first that I am a Christian for the obvious reason that I was born that way. I know that technically you cannot be born a Christian. You have to be introduced into the Christian Church; you have to accept for yourself the Christian faith. Nevertheless, when I say that I was born that way I mean that I was born into a Christian family; I had parents who believed sincerely in the Christian faith, and I was brought up in that faith.

In the case of many people to-day that seems to be a sufficient argument why you should cease to be a Christian. It is alleged that because you were born into a Christian family, and brought up in the Christian faith, now that you have become a thinking person, you should cease to hold to it. I think that is one of the weakest arguments I ever heard. After all, is not all teaching begun in that way? Is not all our teaching based on authority? Are you going to refuse to warn your child of the danger of sitting on damp grass simply because you do not want to bring him up in an atmosphere of authority? We all give instruction to the young on the basis of authority. They want to know whether a thing is right, or not; and they are generally prepared to accept your word for it. If the teaching is good, then, as soon as they are capable of examining the authority, and asking what is the reason for this, and that? they learn to recognise the value of what they have been taught.

One of the great advantages of our new Education Act will be that children will be kept at school just at the period when they are passing out of the stage of authority into the stage of reason. The great disadvantage hitherto, has been that children have been taken away just when they had reached that dividing line, so that they have never had the opportunity

of examining things for themselves. Now they will begin to realise what men have to do at the University Courses. In the University we had to give a reason for things. We were not allowed merely to accept things on authority. When we brought our essays along we had to say why we accepted such and such a view. That should be the normal development of every reasoning person. To say that he received his belief first on authority would not condemn him, if we know that afterwards he examined the reasons given for that authority and, as a result, found himself able to hold firmly to his belief. That, I am happy to say, was my own experience. I have been forced over and over again willy-nilly to examine for myself the foundation of my beliefs, and I have found no reason whatever of rejecting them. Rather have I found my essential faith strengthened and the original authority confirmed.

Here is a second reason why one is a Christian and still holds to Christian belief. The fact is that there is simply no adequate alternative to them. To-day we are faced with a most extraordinary poverty of positive teaching on the part of the non-religious world. Their only device seems to be an attack on the Christian faith : they have nothing positive to put in its place. Christians to-day have the greatest advantage in that they are really the only people who can give a definite meaning to life, who can show a precise purpose for man's existence. The weakness of the scientific and philosophical schools of thought to-day is that they have nothing concrete to put in the place of the Christian faith.

The Christian knows why he is here ; he knows what is in front of him. Those who do not accept the Christian faith can give you no solution of the riddle of life except on its material plane ; they can suggest no purpose for life. What chance really has that kind of teaching of being accepted by the bulk of one's fellow men ? You read Spengler. You find towards the end of his book " Man and Technics " that very vivid description of the descent of civilization into the inferno ; and there comes the question, what, in such circumstances, are we to do ? And the answer is, There is only one thing that we can do ; we can imitate the courage of the Roman sentry at the gates of Pompeii, and we can stand at our post refusing to move while the stream of lava overwhelms us. What a prospect ! No wonder that Hitler and his friends determined that they would not submit to that kind of sugges-

tion and would, somehow or other, try to find some purpose for their own particular life's activities.

If the anti-Christian and anti-religious world is so badly served in respect of any reasonable view of the purpose and meaning of life, it is equally badly served in the failure to provide any real incentive, or power, even to live up to such ideals as it has managed to retain. I was very interested some time ago when I happened to read close together one of Bertrand Russell's books, and a book by the American biologist, Muller. Both of them tried to be definite and positive; and towards the end of their respective books they tried to show what should be the attitude of mind and conduct of the person who was prepared to accept their views, and follow their teaching. Russell said that what we really wanted was more science and greater co-operation. Muller said that what we needed was the spread of intelligence and more comradeship. In other words, both said precisely the same thing. They both wanted an advance in knowledge, and greater co-operation between people.

Excellent, but the advice is borrowed straight from Christianity and weakened in the borrowing. "The truth shall make you free." "Greater love hath no man than this, that a man lay down his life for his friends." Which is the better phraseology, Russell's and Muller's, or the familiar words from the Bible? Why, *we* have it every time! The Bible is infinitely more forcible. But what is more, the Bible says that we can actually, if we will, have the power to be directed towards those ideals of conduct; we are given the promise of ultimate attainment. So that again Christianity scores, because it not only puts the ideal before us in a stronger and more telling way, but it guarantees to us the power by which those ideals may be attained. On such grounds, I say Christianity has an infinitely better chance of being accepted than has the mere scientific or philosophical teaching.

What, then, in the face of these facts, ought we to do? I take it that, as Christians, we are intent on trying to make our faith accepted by those who, so far, have not shown any appreciable acceptance of it. I venture to think that there are two points that we should emphasize at the present time, and they are precisely the two points at which we are most frequently attacked. I think we should emphasize the tremendous value of faith. The man-in-the-street says that we Christians live by faith whereas he lives by reason; he says he is not prepared

to accept anything he cannot prove; and he regards his as a more rational position than ours. But it is not more rational, because you cannot get anywhere without faith.

I ventured to put this point once to a body of young men training for the School-Masters' profession; and I said, "Of course, we do not suggest that in Christianity you can prove everything as a mathematician may be able to do. You cannot prove the existence of God, as you can prove that two and two make four. What we claim is that you must make the venture of faith, and then you will see that it is a reasonable faith." After I had finished, and the time for heckling was over, the Principal of the College, who had taken the chair, addressed the students. He said: "I was interested in what the Bishop told us about faith. There are people who always draw a distinction between faith and reason: they often use mathematics as an illustration of reason, and they suggest that the mathematician does not need faith. Well, I happen to be a mathematician, and I could not possibly carry on any mathematical research without faith. Every mathematician knows perfectly well that he must have a definite faith, in order to carry on his own researches."

If that is so with regard to the purest of all the rational exercises, how much more true is it of those relationships which are necessary if men are to live a life in community at all. In no walk of life can you function without faith. Faith is not credulity. Faith is an attitude of mind towards the whole universe; it is a conviction that the universe itself is rational and that it is good. You must start with that assumption before you can get anywhere at all. "Faith is the substance of things hoped for, the evidence of things not seen." Faith is the conviction that the universe will not fail you. It is from that point that you must start.

People sometimes assume that the subject matter of faith is quite divorced from reality. "We can understand it," they say, "when you talk about hard, solid things; then you deal with realities. But the kind of things you spend your time talking about do not seem to us to be real at all." But why not? Realities do not consist merely in the things which can be seen and touched, and handled. I should say that those things, in the deepest sense, are not real at all, at least not in the sense of permanence. "We look, not upon the things which are seen, but upon the things which are not seen, for the things which are seen are temporal, while the things which are not seen are eternal." It is eternal things that are real.

After all, if you come down to the simplest details of life, where does reality lie? Ask any man: "Which is more real to you: the affection of your wife, or the bacon and eggs she puts before you at breakfast?" There are, of course, degrees of reality; and certainly affection is the higher reality of the two. But you cannot *prove* the trustworthiness of your friend, nor, indeed, the faithfulness of husband, or wife, by any mathematical demonstration. You take it on faith. Thank God, it is not an unreasoning faith; it is a faith you find justified in experience. And that is really all that Christianity asks of us. It asks people to adopt that attitude towards the universe; it claims that they should regard the universe as trustworthy. Ultimately, you will find that that means accepting the Creator as God and Father. We have got to convince people of the necessity for that sort of attitude on their part towards the universe, and when we have done that then we have taken them a long way towards the acceptance of the Christian creed.

The other point in which we should march out to the attack is in regard to the Church itself. Very few people in this country would admit that they were not Christians. In Australia, when they last took a religious census, no fewer than eighty-eight per cent. of the population wrote themselves down as belonging to some religious denomination, or other. And if a similar census was taken here in this country, we should probably have a still larger proportion of people writing themselves down as definitely religious people. But when they accept Christianity in that sense, what they mean is that they accept the ideals of Christianity; they regard Christianity as a sentiment. That, I believe, the great heresy of to-day. Christianity is not a mere sentiment. It is a life embodied in a society.

It was a well-known Presbyterian divine who said not long ago that you can no more have a Christian without a Church that you can have a citizen without a city. The two terms are co-relative. I believe we should not be on the defensive about this, but claim that man is not left alone to make his venture of faith. He is caught up into a society. And that not merely on utilitarian grounds, such as that if men want to succeed in any undertaking they must band themselves together, and support each other by their comradeship. Rather it is in the community that we receive that power which will enable us to live the kind of life to which God has called us. It is through the Church that we are brought into vital contact

with Christ, so that His life which was lived on this earth is, so to speak, poured into our veins here in this twentieth century. We feed on Him in the Sacrament of His Body; His life enters into ours, and we are invigorated by His power and strength flowing into our being.

Now that is not something to be put on one side, or hidden away, and just brought out now and again. It must be brought out and put right into the very forefront of our teaching. The man-in-the-street must be told that if he wants to attain his own ideals, if he wants to live up to his own highest standards, he can only do it as he is imbued with the power, the grace, and life of Christ. That life he may find in the community which St. Paul describes as the very Body of Christ.

In the last resort it is in the sense, and for that reason that I personally am a Christian.

WE ASK YOUR HELP.

The Society is desperately in need of practical help at this moment. From every quarter we are asked to assist in a variety of ways. In attempting to indicate how you can help personally I would not forget the loyal help the Society has received in past days.

WE NEED YOUR PRAYERS. No more difficult department of work can be imagined than that of fighting hostile crowds, difficult critics or blatant unbelievers. This is the task our open-air workers are called upon to undertake. **WILL YOU PRAY FOR THEM?**

WE NEED YOUR PRACTICAL HELP. If our work is to be extended we must obtain more financial help. Our opponents appear to be financially better equipped than ourselves. **WILL YOU HELP BY TAKING A COLLECTION BOX OR CARD?** The office can supply either.

WE NEED THE INTRODUCTION OF OUR WORK TO YOUR FRIENDS. A sheet is enclosed for the purpose of indicating friends who might be persuaded to help us in our work. **WILL YOU SEND THIS SHEET WITH POSSIBLE NAMES OF FUTURE SUBSCRIBERS, TO THE SECRETARY?**

WILL YOU BECOME AN ASSOCIATE MEMBER OF THE SOCIETY?

ONE OF OUR OPEN-AIR MEETINGS.



A BISHOP ON TOWER HILL.

OPEN-AIR WORK AND REPORTS.

We received the following letter from Holland and it is heartening to know that friends from abroad take an interest in our work :

“ When I was in London last week I had the privilege of attending an open-air meeting of the Christian Evidence Society in Hyde Park and of hearing a heart-warming address by the Rev. Dr. W. Bryn-Thomas. Unfortunately I could not stay till the end of the ‘ debate ’; else I should have tried to come into contact with Mr. Bryn-Thomas on that occasion.

I may assure you I was touched by the way your Society is working and I should much like to know more about it. I am myself a Christian worker and I am sure we Dutchmen may learn a lot of the work the Church of England (and your Society in particular) is doing.

I hope you will take the trouble to write to me.”

We wrote to Mr. ——— and received a most interesting reply as follows :

“ I wish to thank you very much for your kind letter of 24th August and for the trouble of sending me literature about your Society.

The data which you have procured me in this way will serve for a discussion in our local interdenominational committee ‘ De Open Poort ’ (The Open Gate) and a Club of young members of the Christian Reformed Church.

The method which your Society has been practising for 70 years is little known in Holland as far as I know. Many years ago similar meetings were organised in Amsterdam, but on the whole we are much in want of men and women who are willing to make a point of convincing unbelieving people.

On the other hand, there are many organisations—like ‘ The Open Gate ’—that set themselves to mass meetings in large tents or spacious halls. Other groups seem to expect more results from individual work (house-to-house visitation). The Dutch Reformed Church, the position of which may be compared with the Church of England, though the organisation differs a great deal, has introduced so-called ‘ services for everybody,’ which are pretty well attended, especially by the more or less intellectual people.

The results of our work can of course only be judged by the measure of interest people are showing. As for this, there is much reason for satisfaction. On the whole there is little open animosity against the Church. We are too rural a nation to deny the great significance of religion and to mock at the reverence of the Creator. But I must confess that the majority of the Dutch people is suffering from the same indifference which I found mentioned in some of your booklets.

As for me, I should be glad if we could make a trial of your way of proclamation, which as I have written in my first letter, has made a deep impression on me. I should like to tell you I found some fine thoughts in Dr. Matthew's comment on *The History of Western Philosophy*. Would it be possible to you to send me the book on *Open-Air Speaking* by the Rev. C. L. Drawbridge (1923) or similar literature?"

We are hoping to keep in touch with Mr. — and we are very grateful to him for sending us such a long and interesting account of Christian work in Holland.

During the summer we hold meetings at Hyde Park, Tower Hill, Clapham Common, and Finsbury Park. During the winter we hold meetings on Sundays at Hyde Park and Finsbury Park, and every Tuesday and Thursday Lunch Hour on Tower Hill.

Meetings were held all day in Hyde Park on Whit-Monday and there were a variety of speakers. Arrangements were made for meetings all day on August Bank Holiday, but rain stopped them in the afternoon.

We trust that the following reports of our meetings may prove of interest to our supporters.

DIVISIONS OF CHRISTIANS.

"A good meeting. 'What is it to be a Christian?', but it was unfortunate that Christian people who differed from the speaker doctrinally should cause more disturbance than opponents."

"... Questions on divisions among Christians—replying along the line that divisions are not so deep as unbelievers and those out of touch with the Church's life suppose, *e.g.*, the general desire for unity, and the unions toward unity in South India, Canada, and the increasing sharing of platforms even by Roman Catholics."

"The meeting was opened with prayer. The speaker said that the world would meet with disaster unless it gets back to sense of beauty, worship, truth and God. Without God, morality loses its significance. Good meeting and attentive audience."

WHAT SORT OF A WORLD?

"... The lecturer was started with friendly questions. If all men belonged to one religion all over the

world, what sort of a world would it be? Happy, diligent, unselfish, prosperous and very devout. This gave rise to the question, 'What is the meaning of the word 'religion'?' "

" The greater part of the afternoon was taken up with a discussion on the Nature and Being of God."

"Man's duty to God and the community. A very fine meeting, and although there was a certain amount of stiff opposition, the supporters were far more numerous and the appreciation was greater."

"We had a good meeting in spite of the Band playing on the Hill. 'Religion may be an excuse, but not a reason for evils done' was the topic with which the meeting was opened. The Secretary spoke on the need for moral regeneration. It is very often the case with the men on Tower Hill that they like to discuss how Christianity affects our individual life, and the work of the Church. The Secretary did not shirk the issues involved, with the result we had a good meeting."

THE BIBLE, THE CHURCH AND THE STATE.

"This meeting was very orderly and the crowd were interested in the subject. The speaker dealt mainly with the opening chapters of Genesis. There were some rather extraordinary views expressed and one is amazed at the mentality of the questioners. The speaker was very popular, dealing with the crowd with a great deal of humour and ending with prayer and the Grace."

"A good discussion on the early Papyrus fragments of the N.T. recently found, especially the Chester Beatty collection and the John Rylands fragment establishing the authenticity of the text of the Four Gospels and the N.T. in the latter half of the first century and early half of the second century. Irish Roman Catholics were troublesome at the end and this closed the meeting."

" 'The Manuscripts and the New Discoveries concerning the authenticity of the Scriptures'. A good, interesting meeting of a high level and the discussion touched on the Trinity and particularly on the Deity of Christ. We received good support from a number of Christian people, though differing on theological matters."

“ A good quiet meeting because we got the support of some Christian people, although the opponents were very virile too. The subject of the lecture was the difference between Theism and Christianity . . . the Cultural History of the Roman Empire and the coming of Christian economy. A very fine meeting and an interested audience. The lecturer traced from the simple beginnings by Christ and His Apostles with the Common Purse. Early Christian economics as in Acts and St. Paul's and St. James's Epistles. The similarity between the economic breakdown of the Pagan Roman Empire and all previous Empires through unwieldiness, making money valueless. To-day is a departure from Apostolic economics—black markets to-day and the food question as referred to by St. Paul.”

“ The meeting was fairly lively from the start. One or two were out to break up the meeting by having an argument in the crowd, but this proved something of an attraction. Questions were asked about the way the Church deals with the clergy and Bishops; also its connection with the State and Church History, but touched very little on politics.”

“ A splendid discourse, well delivered and well received, with plenty of profitable discussion. The speaker shirked no questions, and there were many that touched on social and economic problems as affecting the Christian teaching. The audience gave him a hearty cheer at the close and expressed the hope that he would come again soon.”

“ We were favoured with opposition this day. We had the Band of the Guards playing, and to my thinking this brought the listeners out. They flocked round the stand, a splendid meeting took place, and we felt a lot of good was done. The Creation Story and idea of evolution turned out to be the main subject. We had an interesting interlude with a Muslim.”

“ Our Secretary spoke on the constitutional laws of the Church of England—a very instructive talk on the administrative laws and government of the Established Church. As he was speaking, I heard more than one person saying, ‘ That was worth knowing. ’ ”

“ The meeting opened up on the need of spiritual approach to our problems of to-day. The audiences at this pitch are generally serious and they entered into the spirit

of the meeting as to what we of the Christian Church have to offer the world to-day. They were very appreciative, even those who differed from us."

"The subject of one speaker was 'The Christian Church in the life of the Nation', and the lecturer following spoke on the relation of the laws of the State to those of the Church. Very profitable and instructive, and no flippancy in tackling questions."

COMMUNISTS.

"The Communist platform was present when I arrived. Rather a cultured young lady on their platform. Our meeting drew most of her crowd away and held them for nearly an hour."

"Communists present with large Union Jack and Red Flag. This is something new to me. We soon got going with 'Is man a spiritual Being?' and 'What are the Arguments in support of this?' Many questions were put. A very interesting meeting, and an elderly gentleman who helped to carry back our platform, thought so too."

"In spite of a much advertised meeting of the Communist Party with their candidate for Parliament, and two large flags, the Union Jack and the Red Flag, our meeting was every bit as large as theirs and sometimes larger. I think it is good to keep people away from them. I was questioned on many topics."

"A large crowd when I arrived—one or two came forward to help me start. We soon halved the Communist crowd. Questions more to the point than usual. I allowed an intelligent opponent to answer one or two questions from the platform."

"Two other meetings when I arrived—a Communist and the S.P.G.B. I was told by one gentleman that the S.P.G.B. speaker was attacking me. I convinced one or two of their followers by quoting their publication that they stood for Atheism and Materialism. They were quite surprised at what I said. Had many questions put to me on the Truth of Christianity. I pointed out that I could not understand why people could be so hostile to that which was entirely for their good—at least they should wish it to be true."

“Arrived at 7.5 and started at once. When the speaker arrived a large crowd had gathered. He made out a strong case for Christianity as the world's only hope. Communism was doing harm everywhere and was definitely antagonistic to our religion. The speaker was repeatedly shouted at, but did not seem to mind.”

RACE AND COLOUR.

A BISHOP ON TOWER HILL. The Bishop of Barbadoes spoke on the 1st June, 1948, on the claims of Society on the individual and of the individual on Society—how the Christian religion reconciles the two. A very fine meeting, with an interesting discussion on colour and racial barriers, well appreciated by the audience, several of whom expressed the hope that the Bishop would visit us again. After the meeting the Bishop talked to a little crowd of people for some time.

Later, the Bishop wrote: “Many thanks for your letter with the photograph of the Tower Hill episode. . . . I enjoyed the visit and also meeting you. Every blessing on your work.”

“On this occasion the lecturer took for his subject ‘Christianity and the Barriers of Caste and Creed in India’. Very many questions about India, and very interested in knowing what the Christian religion and the Christian Church are doing to face the problems. The men on Tower Hill do not generally ask the silly questions one hears in some of the Parks on matters of theology and doctrines, but they want to know the part the Christian Church plays in world affairs.”

FAITH AND BELIEF.

“‘How much we call knowledge rests on pure belief’, was the subject opened with, continuing from the previous Tuesday. The Secretary spoke on how closely morality and religion are related to each other. A very good meeting.

“‘Evidence for the truth of Christianity’ was the subject that raised several questions and discussion. The genial temperament of the speaker appealed to the audience and they appreciated him very much.”

“ The sense of alertness and expectancy in the audience gave notice of danger. Immediately a space was

prepared for what was obviously a pre-arranged question. 'You say you believe there is a God—if I believed there was not a God, how am I an unbeliever?' "

"The chairman gave a useful address, explaining that much which is called faith is only credulity—true faith calls forth and consists of emotion, intellect and will. Intellect and emotion can make the rational response to the evidence offered, but faith cannot be brought to perfection without making an act of will and belief. The subject set by the chairman was the main line of the lecture which followed."

"The chairman soon collected a crowd and we had quite an interesting meeting for some time. Several very good questions were put. After that six or seven Jews right in front of the platform spent much time in a rather noisy opposition . . . They stirred up a certain resentment from many in the crowd."

"There were only two present when I commenced. I had to use tact to attract. The crowd began to gather and was soon a large one. Several Jews, the most persistent questioners, were a trifle hostile at times. We ranged over many subjects; the majority present seemed most interested."

"After the chairman had gathered an audience, the lecturer was bombarded with questions. These came in two or three at a time and were by no means quietly put. One Jewish questioner requested five minutes on the platform to give a better answer *re* cause of Universe than the Bible states. He was allowed to make an attempt and he made a series of rambling remarks which explained nothing. I asked the audience which was the better answer and quite a number replied that he gave none."

FIRST IMPRESSIONS.

We received the following from one of our new clerical speakers after his first visit to Hyde Park :

"I went to Hyde Park and mounted the stand. Not having met anything like the crowd which gathered, and the questions with which I was assailed, I did my best to reply. When 9 o'clock came I crept away feeling beaten. At home I resolved that if the unbeliever had an answer to his unbelief, then the Believer must have an answer every

time, and so I determined to find the answer. I spent the whole of Whit-Monday in Hyde Park listening to the various speakers. I heard the Rev. F. H. E. Harfitt, and another clergyman in the morning. I heard Mr. Krishnan and other speakers in the afternoon, and the Rev. H. J. White in the evening. I was at these meetings in plain clothes, but in the evening a woman in the crowd recognised me and spoke to me for some considerable time. She assured me that my visits to the Park would be well received and that I should always be given a hearing. I feared that one swallow might not make a summer, but went to my next meeting on May 19th, when the crowd which gathered was simply great, and they remained with fixed attention to the close. I was this time better prepared to deal with their questions, and think my method of approach proved helpful. I found many of the enquirers really earnest, and shall continue to try to treat their questions with serious attention. When 9 o'clock came they would only with difficulty let me get away, and saying good-bye was a long business, but it was better that they should look forward to all the opportunities afforded by the Christian Evidence Society than I should have sought to go on to a state of exhaustion.

I believe the work which this Society is doing, and especially during this coming year when the Bishop of London is preparing for his Mission to London, is an invaluable work, and can be a handmaid to the Mission, for it is a great surprise to me that so many men should spend their time 'Enquiring after God.'

I have since resolved to read what literature the unbelievers read, and am reading such other books as I think will the better fit me to deal with their enquiries."

STRUGGLE WITH UNBELIEF.

Annual Spring Meeting.

The following report of our Annual Meeting held at Church House, Westminster, on Wednesday, May 12th, 1948 appeared in several religious newspapers. Lack of space prevents us from giving a fuller account:—

"At the Annual Meeting of the Christian Evidence Society, held at Church House, Westminster, the Chair was taken by Lord Bessborough. It was, he said, eighty years since the Society started upon its struggle with the forces

of unbelief in this so-called Christian country. To-day they were engaged in a struggle in which neutrality was impossible. Unless a spiritual revival took place the result must be a catastrophe, the laws of God must once more be recognised and accepted by the nation. The task of the Church was to re-Christianize Western civilisation. That task was, after all, no different from what it had always been, to convert the world to the Christian Faith and practice. If the message of Christianity was to penetrate the minds of the people it must be expressed in language that could easily be understood, and which could be associated with the everyday experience of human life. The Christian Evidence Society had a great opportunity in helping to re-establish communications between the Church and ordinary men and women in this modern world. They would all wish it success in its vital task.

The Rev. F. H. E. Harfitt (Secretary) said that experience in their work at street corners, and in the open-air, showed how often people appeared to be ignorant of even the most elementary facts concerning the Christian faith. It was surprising how little people knew of the fundamental facts of Christianity. I think there are signs that the Church is awakening to the fact that the work that the Society is doing is vital to the life of the nation.

Archdeacon S. J. Marriott said that the Society was founded in 1870 to meet what was then something entirely new in the life of this country—a specific repudiation of the Christian faith; up to that time the Christian message had been generally accepted. The teachings of Darwin were being used to hold up to ridicule, not only the story of Creation, but also the Divinity of Christ, and the miracles recorded in the New Testament. The situation recorded to-day was altogether different. Religion was no longer a living issue in the life of the nation. People were not opposed to religion, they were simply indifferent to it. The enemy of the Church to-day was not antagonism, but apathy. The work of the anti-Christian forces in this country was more persistent and successful than most people realised. And that made the work of the Society more urgent than ever.”

COMMANDO CAMPAIGN FOR GREATER LONDON.

Services were held daily at St. Mary-at-Hill, Eastcheap, from Tuesday, April 15th, to Tuesday, April 22nd, 1947, at 1.15 p.m., and Open-Air Meetings on Tower Hill at 1.15 p.m., on the same dates, when the speakers included :—

Bishop Walter Carey, The Lord Bishop of Worcester, Preb. Colin Kerr, and others.

COURSE OF INSTRUCTION.

A Course of Instruction for Lay Workers was held in St. Mary-at-Hill Church, at 7 o'clock, every Tuesday from November 4th to December 16th, 1947, and from January 13th to February 24th, 1948.

A list is given below of the speakers and the subjects. Interesting discussions followed the lectures, and we greatly regret that lack of space prevents us from giving a resumé of these very learned and interesting addresses.

1947.

November 4th.

Chairman : The Lord Bishop of Stepney.

Lecturer : The Rev. P. D. Ellis, M.A., Secretary of the Central Readers Board and Chaplain to the London Diocesan Order of Readers.

11th, at 7 p.m.

DISCUSSION BY MEMBERS.

How Can Lay Workers best help in the Work of Evangelism?

Opened by the Rector (The Rev. F. H. E. Harfitt).

18th, at 7 p.m.

Lecture by the Rev. V. C. Morton, M.A., Rector, St. Andrew-by-the-Wardrobe, a Member of the London Diocesan Readers Board, and C.E.S. Board of Management.

25th, at 7 p.m.

OPEN-AIR WORK IN HYDE PARK.

Lecturer, the Reverend E. J. Pizey. (Formerly Vicar of Walkhamton, Devon. Lecturer of the Christian Evidence Society).

December 9th, at 7 p.m.

Lecturer, the Reverend S. F. Panton, M.A., Rector, St. Nicholas, Cole Abbey.

"The Practice of Prayer."

16th, at 7 p.m.

DISCUSSION.

"The Church and her Attitude to Rationalism," etc.

Opened by the Secretary.

1948.

January 13th, at 7 p.m.

The Rev. E. W. Eyden, B.D.—“Work Amongst Youth.”

20th, at 7 p.m.

The Rev. Canon Marcus Knight, B.D.—“The Church of England.”

27th, at 7 p.m.

The Rev. Canon J. A. Douglas, D.D.—“Anglican and Eastern Churches.”

February 3rd.

“The Faith of the Old Testament.”

Lecturer: The Rev. P. P. Levertoff, D.D.

The Lord Bishop of Stepney presided.

10th.

“The Threefold Test of Tradition.”

Lecturer: The Rev. V. C. Morton, M.A.

17th.

“Christianity and the Near East.”

Lecturer: The Rev. H. J. Fynes-Clinton, M.A.

24th.

“The Greek Church.”

Lecturer: The Very Rev. Archimandrite J. Virvos.

PORTSMOUTH DIOCESAN EVANGELISTIC COUNCIL.

In May, 1948, we were invited by the Portsmouth Diocesan Evangelistic Council to send a speaker to address them on “How to Combat Atheistic Communism.” The Rev. E. J. Pizey, one of our clerical speakers, spoke, and his visit was greatly appreciated.

EVANGELICAL PREACHERS' ASSOCIATION.

We were asked to set some questions for this Association's Examinations, 1947, and the following were sent to them :—

1. Give your reasons for accepting or rejecting the theory of Evolution.
2. Is the acceptance of the theory of Evolution of help or hindrance to the Christian Faith?
3. What do you mean by the theory of Emergent Evolution?
4. Give some reasons for the non-acceptance of the Mechanistic theory.
5. How far do you realise the Holy Scripture to be the Voice of God?
6. What is meant by the "problem of the Documents?"
7. Is the Gospel of St. Luke an original document?

Afterwards, we received the following letter :—

"I am most grateful to you for your very real help in preparing the Christian Evidence Examination Papers, which I consider to be most suitable."

"With many thanks and kindest regards."

THE WORK OF THE SECRETARY.

The Secretary (the Rev. F. H. E. Harfitt) fulfils many engagements on behalf of the Society in addition to its general routine work and the charge of two busy Churches. The following shows the extent of his work :—

1947.

- | | | |
|--------------|-------|-----------------------------------|
| March | 6th. | Broxbourne Parish Church. |
| | 26th. | Newington Parish Church. |
| | 30th. | St. Peter's, Edmonton. |
| Good Friday. | | St. Peter's, Bayswater. |
| April | 20th. | St. George's, Campden Hill. |
| May | 11th. | Christ Church, West Green. |
| | 18th. | St. Philip's, Richmond. |
| June | 15th. | St. James', Norland Square, W.11. |

- July 13th. St. John Baptist, Holland Road.
 27th. Friern Barnet.
- August 10th. Preached at an Open-Air Service at St. Mary's Church, Acton.
 17th. Preached at St. Mary Magdalene, Wandsworth.
 31st. Preached at St. Luke's, Redcliffe Square.
- September. Lunch Hour Addresses at Holy Trinity Church, Paddington, on Mondays.
- November. Preached at St. Michael's, E.8, and St. Michael's, Golders Green.
- December. Addressed the C.E.M.S. at St. Luke's Hall, Ealing, and Tunbridge Wells Clerical Study Circle.
- 1948.
- January. Islington Conference at Westminster.
 Preached at St. Mary's, Barnes.
- April. Meeting and discussion in connection with the Mission to London.
- May. Preached at St. Alban's, East Ham.
- June. Attended the Society for the Study of Religion and Public Debate in Livingstone Hall.
 Preached at St. James', New Barnet.
 Also represented the Society at the funeral Services of Dame Beatrix Lyall and Sir Frank Elgood. Spoke at the London Diocesan Conference on "The Necessity for the Work," and had several interviews with the Secretary of the Bishop of London's Mission to London.
- September & October. Gave a series of Lunch-Hour Talks at St. Peter's, Eaton Square. The subjects were as follows :
 Science and Religion.
 Why I believe in God.
 Can Man Know God?
 What the Bible teaches about God.
 God and Myself.
 There was a short period for questions at the end of each address.

The following letters were received after two of the Secretary's engagements :—

“Herewith the collections from the Lunch Hour Lectures which you so kindly gave in Holy Trinity Church. . . .

We are indebted to you for your help and I have had some expressions of gratitude from some of those who attended.”

“ . . . This note, which calls for no reply, is to say how very much we appreciated your talk. We all wished the time for discussion could have been longer. It was interesting to hear, even from our own men, how much time they devoted to the question as to belief in God. For my own part, I accept the mystery on the basis of my own reading and thoughtful study in my youth.”

WORK AMONG THE FORCES.

We received a great number of requests for help with either literature or Altar Linen from Chaplains in the Forces and we give below extracts from their letters :—

“I must deeply apologise for the delay in thanking you and your assistants for your very great kindness in sending me an Altar Book, Cross and Candlesticks. I do thank you most warmly for your very great kindness and the trouble you have taken. It is splendid to have a Cross and Candlesticks specially weighted for us in a ship. I should like to make a small contribution to the work of your Society and am glad to enclose a cheque for £5 for that purpose.

Thank you very much for all your kindness.”

The following letter came from Japan :

“Please accept my sincere thanks. I do appreciate the gift of linen for St. George's, the Garrison Church at Okayama.

. . . . Japan is much devastated and in materials one seems able to get hold of velvet and silk, but never a decent cotton. We have been using an Altar Cloth of barrack sheeting and Credence Cloths are Nurses head-dresses! The linen you have sent looks so lovely.”

From B.A.O.R. :

“I just want to say how grateful we are for the beautiful Communion Set you provided for use in our Church here. I enclose a P.O. for £2 as a subscription to your general funds from Church Collections given by the British 'legion

for the lost ' who live here among the ruins of what was once ' the Paris of the Rhine '.

All good wishes and grateful thanks."

From Shropshire :

" I am very pleased to inform you that I have received the Altar Frontal It is very nice indeed and we, and especially the children, are thrilled with it.

We are very grateful and on behalf of our kiddies I am to say a very big ' thank you ' to your Society for their great help."

From Suffolk :

" I would very much like to have two copies of a little brown book called " Holy Communion "—issued to the Chaplains of H.M. Forces. My son, who has recently been confirmed, has had one lent to him by his uncle Colonel but will have to return it. It is so much easier to follow the Service from the little brown book and it is beautifully arranged."

ALTAR LINEN.

Having a number of Private Communion Sets and a certain amount of linen left over from the work we did during the war, we decided to close down this department, and accordingly made gifts of these Communion Sets and linen to poor parishes. We had many applications and were only sorry that we could not supply all needs. We received many letters of thanks and some sent donations for these gifts, for which we were most grateful.

NIGERIA.

During the two years under review, we have had hundreds of requests from overseas, many from Nigeria, for Bibles and Hymn Books. We give below a few extracts from some of the letters :—

" I am very pleased to write you this letter asking you about your Reference Bible. Please, Sir, kindly send me one Reference Bible with maps and pictures. Sir, I have no Bible to read and to show to others the way of life. I promise to read it daily and to enlighten others the way of Christianity and life."

"I have most honour respectfully to drop this letter before you, asking about your Bibles. I was baptized in the year 1940 and I lack very much for Bible in order to read and know something about God and our Saviour Jesus Christ."

"We are very glad of writing you this letter telling you that we have received the Bible safely. So we are happier than we were in the past. But we had no Bible at all to read, so kindly thanks very greatly for your great kindness and mercy you have among us.

We have received the parcel of the Bible on the 7th April, 1948, but one great thing we beg thee in the name of our Lord mighty to give us, are 'Hymn Books' and 'Common Prayer Books.' We will be thankful if our humble request would be granted. Thanks for your kindness."



Sunday School Class and Teachers, UYO, S. Nigeria

"Just to your information that the parcel sent me has been acknowledged on the date above. Indeed I am very much pleased, and cannot express adequately the Joy I had when the parcel was handed to me in the office. I have found the Bible to be helpful one as well as the enclosed 'Broken Bread.' In conclusion, I say, many thanks for your great help and kindness. May God crown your works with everlasting success."

We shall be most grateful for second-hand Bibles, Prayer Books and Hymn Books, in good condition, as it is difficult to keep up with the demand.

HISTORY OF THE SOCIETY.

During the two years under review, the Secretary has written a History of the Society, its full title being "The Story of the Seventy Years of Struggle with the forces of Unbelief." This attractive little booklet has been sent to all our supporters, but if any have not yet received it, and will let the Secretary know, a copy will be gladly forwarded.

The following was one of the many letters of thanks we received :—

"I want to thank you very much for your book, which I have read with much interest. It told me a great deal that I did not know and it may serve to open the eyes of many to our work and its various ways of combatting unbelief. It also shows the number of great men who have worked with us from time to time, and still do so. Please allow something to be put on the minutes in appreciation of this book and of the labour you have given to make such a valuable record."

OUTDOOR CLERICAL REPRESENTATIVE.

THE REV. E. W. GREVATT has been appointed our Outdoor Clerical Representative in the London Diocese. He has already taken many engagements on our behalf and made useful contacts. He is willing to preach about the work of this Society whenever asked at either morning or evening Sunday services or to Youth Groups, etc., during the week-nights.

Although Mr. Grevatt has only been appointed a few months, he has already had donations given to him for our work and we have also received various church collections.

We are very glad to have an Outdoor Representative to widen the scope of our work and we greatly appreciate the interest Mr. Grevatt has taken in this Society for so many years.

MISS DOROTHY SPENCE.

We very much regret that after thirty-one years' service with the Society, Miss Dorothy Spence, our Assistant Secretary, has retired. We would like to put on record our appreciation of her devoted service to the Society for so many years.

Miss Muriel Holt, who has been with us for more than twenty years, has taken her place.

LETTERS FROM OUR SUBSCRIBERS.

We get many letters from our subscribers and most of them are unanimous in stressing the need for Christianity to-day. Indeed, it is only the strong reviving power of Christianity which can lead men back to a sane and purposeful life. We give one or two extracts from letters received :—

“Lying in bed owing to illness since Christmas, I have had much opportunity for thought and I am convinced that the cure for all the present distress is through Christian fundamentals. These must be the basis for all efforts and I wish it could be more stressed in public utterances.

I am pleased to send you my donation and I hope that your efforts may be successful in stirring up a general appreciation and movement.”

“I thank you for the leaflet you kindly sent me and I am very pleased to do a little to help your good work, which is so much needed now, of going to the outsiders with the message of the Gospel and attacking the enemy on his own ground. If we can read the signs of our times, it is surely this, that Christ is the only hope for our world, and the Divine remedy the only effective and lasting one for the miseries of sinful humanity, and the great necessity is to go out into the highways and compel them to come in.

With prayers that God may abundantly and increasingly bless your work, I enclose my small subscription.”

“I am a firm believer that only in the full return to religion can this nation hope to exist. I have requested the National Council to send you a donation. I add a few words of my daily prayers, which will indicate my thoughts:

‘O Lord God, look down upon us, for we are sinning and deserve our fate for our selfishness. Look down upon us and turn our hearts. Make us realise that our tribulations are our own fault for our neglect of Thy word of commandment’.”

“I know well the great and urgent work the Christian Evidence Society is doing in these days of scepticism, irreligion and Godlessness. Certainly Christian belief and practice are the only cure for the present crisis and it is because so many have departed so far from both that the world is in its present dreadful state.”

“Enclosed is my small contribution. . . . Though now retired on pension, C.E.S. is one of my subs. I *can't* let

drop. In these days especially, it is one of the greatest importance and worthy of far wider support."

"I count it a great privilege to join your Society and only wish it were possible to be something more than just a nominal subscriber, but alas, one's aspirations are considerably out of proportion to one's means! I feel that God is certainly, though mysteriously, 'working His purpose out' for poor misguided humanity—and His mills grind slowly but surely."

"I enclose a cheque . . . as a contribution to the most worthy enterprise on which you are engaged, and in which I hope you will have the utmost success. I am quite sure that there is no more important object to pursue now and at all times than that which you have described so admirably in your leaflet."

And a final letter from a Roman Catholic :

"I am quite familiar with your platform in Hyde Park and have even carried your stand to the place set aside for its 'pitch' and stood alongside to get an audience. Often have I attended and admired some of your older speakers whose addresses were simply tip-top. Hyde Park is a special show place and needs your best and most capable speakers, not only to address crowds—after attracting them—a difficult thing—but also to answer adequately hecklers and others.

I may tell you I am an old and well experienced speaker on the Catholic Evidence Guild platform in Hyde Park and other 'pitches' in London and suburbs. . . ."

NEW SUBSCRIBERS.

During the two years under review, we have obtained six hundred and twenty-three new subscribers, but through death and other causes, we have lost about two hundred and fifty.

We are very anxious to get as many new supporters as possible, and we shall therefore be most grateful for new names to whom we can send appeals. Our work is more than ever necessary and we shall greatly appreciate it if you will help us in this way.

A WARNING.

We would like to draw the attention of our supporters to the fact that all donations and subscriptions are sent direct

to our City Office and that *we do not employ collectors*. We make this note, as one of our subscribers wrote to us saying that a collector had called on our behalf, and we would like to make it quite clear, in case there should be a repetition of this, that we have no persons acting in such a capacity for this Society.

FINIS.

We have endeavoured to bring to your notice some of the work this old established Society is engaged in. It has been our pleasure to be associated with all those who value the work of the Church in the World, and to assist all practical endeavours to bring the work of our own branch of that Church before the public. Our task would be greatly assisted by the prayers of the Faithful. Priests and laity are cordially invited to be associated in this work by making it a matter of prayer, especially when assisting at the Altar.

To all our subscribers we would say how much their help is appreciated. Our office Staff is ever mindful of this help and at our Daily Prayers we bring their needs before the Throne of Grace in the Church of which our work is a part. May God Bless You All.



OBITUARY.

Since going to press, we have to record the loss of the RT. HON. LORD DARYNGTON, for many years a friend of this Society. He became its Honorary Treasurer in 1926 and was at all times interested in its welfare, never failing to attend our Board Meetings, except in circumstances which made it impossible. On the death of the late Lord Mamhead he was unanimously elected Chairman of the Society and continued so until his death, thus carrying on the tradition of a Peer of the Realm filling this position.

Lord Daryngton's counsel and encouragement greatly assisted me, and by no one has his loss been more felt.

It was my fortune to visit Lady Daryngton shortly before her death and Lord Daryngton a very few days before he himself passed over. His last note to me, written in his own handwriting, contained the following :—

“ Age is a quality of mind,
If you have left your dreams behind,
If Hope is lost,
If you no longer look ahead,
If your ambition's fires are dead,
Then you are old !

But if from life you take the best,
And if in life you keep the jest,
If Love you hold,
No matter how the years go by,
No matter how the Birthdays fly,
You are not old !”

Of the great variety of his interests other pens have written, but we of the Christian Evidence Society, who know all he did for our work, will miss him sadly.

F. H. E. HARFITT,

Secretary.

It is a very great satisfaction to us all that the Earl of Selborne has kindly promised to take Lord Daryngton's place as Chairman of the Society. For many years both he and his father supported our work. We feel that no worthier successor than Lord Selborne can be found to occupy the place of our lately beloved Chairman.

FOR THE YEAR ENDED 30th SEPTEMBER, 1948.

LIABILITIES.		£	s.	d.	£	s.	d.
1947	Capital—						
50 0 0	50 Members' Liability limited to £1 by guarantee	50	0	0			
	Reserve Fund Account—						
11,282 7 10	Balance at 1st October, 1947	11,282	7	10			
	Add: Legacies received	212	18	10			
		11,495	6	8			
	Less: Transfer of Capital value of 'Drawbridge' Memorial Trust Fund (cost of lecture fund and loudspeaker van)	681	18	0	10,813	8	8
	Income and Expenditure Account—						
153 16 11	Balance at 1st October, 1947	463	16	7			
	Add: Excess of Income—						
9 2 10	Less: Excess of Expenditure over income for year	296	12	0	167	4	7
	Current Liabilities—						
316 19 4	Sundry Creditors	100	8	9			
	Trust Funds—						
	'Drawbridge' Memorial Trust Fund	681	18	0			
2,856 15 5	Barracough - Goulman Trust Fund	2,856	15	5			
	Add: Excess of income over disbursements						

ASSETS.		£	s.	d.	£	s.	d.
1947	Cash—						
8 0 5	In hand	1	6	4			
1,033 0 7	At Barclays Bank Ltd.	636	6	9			
59 11 7	Sundry Debtors and Income Tax Recoverable	120	9	0			
	Payments in Advance	1	2	11			
	Reserve Fund Investment Account—						
9,607 18 10	Sundry Investments at Cost—	9,421	0	10			
	£5,121/13/11 Consolidated 2½% Stock						
	£2,449/5/8 Conversion 3½% Stock						
	£1,210/6/0 4% Funding Loan 1960/90						
	£59/5/1 3¼% War Stock						
	£500/0/0 3% Savings Bonds 1960/70						
	£533/5/5 British Transport 3% Stock 1978/88						
	£498/1/6 London County Council 3% 1956/61						
	(The market value of these securities at 30th September, 1948, was £9,450/16/3)						
	Fixed Assets—						
825 5 0	Furniture, Fixtures and Fittings at valuation	887	18	4			
62 13 4	Additions during year—at cost	14	5	0			
	(No depreciation has been charged on these assets)						
	"Drawbridge" Memorial Trust Fund Investment Account—						
	£200 2½% Consolidated Stock	902	3	4			
		186	18	0			

(The market value of the securities at 30th Sept., 1948, was £154)

Barraclough-Goulman Trust			
Fund Investment Account—			
289	7	0	Cash at Post Office Savings
62	9	5	Bank Account ...
2,500	10	4	Cash at Barclays Bank Ltd. ...
			Sundry Investments—At cost ...
			£166/13/4 3½% Australian Loan 1954/9
			£333/6/8 3¼% Conversion Stock
			£166/13/4 3% Funding Loan 1959/69
			£133/6/8 3% Nottingham Corporation
			£166/13/4 3¼% New South Wales Stock 1930/50
			£141/13/4 3% Plymouth Corporation Redeemable Stock 1954
			£333/6/8 3¼% War Loan
			£1,149/8/6 2¼% Consolidated Stock
(The market value of these securities at 30th September, 1948, was £2,361/16/2)			

£14,677 3 2

£14,677 3 2

Auditors' Report to the Members of Christian Evidence Society (Incorporated).

We have obtained all the information and explanations which to the best of our knowledge and belief were necessary for the purposes of our audit. In our opinion proper books of account have been kept by the Society so far as appears from our examination of those books. We have examined the above Balance Sheet and annexed Income and Expenditure Account which are in agreement with the books of account. In our opinion and to the best of our information and according to the explanations given us, the said accounts give the information required by the Companies Act, 1948, in the manner so required, and the Balance Sheet gives a true and fair view of the state of the Society's affairs, as at 30th September, 1948, and the Income and Expenditure Account gives a true and fair view of the excess of expenditure over income for the year ended on that date.

K. Readhead & Co.,
15, Craven Street, Strand W.C.2.
13th October, 1948.

K. READHEAD & CO.,
Chartered Accountants.

INCOME AND EXPENDITURE ACCOUNT.

FOR THE YEAR ENDED 30th SEPTEMBER, 1948.

EXPENDITURE.		INCOME.	
1947	£ s. d.	1947	£ s. d.
£ s. d.		£ s. d.	
1,149 19 3	To Clerical, Open Air and Office Salaries, Pensions and Administration Expenses ...	2,420 7 11	By Subscriptions and Donations ...
			H.M. Forces ...
393 5 7	„ Rent, Light, Heat and Telephone	38 16 9	ditto
95 7 4	„ Transport Expenses	29 4 4	Collections at Churches and Halls
Nil.	„ “Drawbridge” Van Expenses	19 1 2	Books and Pamphlets sold
656 19 7	„ Books and Pamphlets, Postage, * Printing and Stationery	324 18 8	Interest on Investments
90 6 0	„ Advertising and Appeal Expenses		Excess of Expenditure over Income for the Year
94 12 8	„ Miscellaneous Expenses, Repairs, Audit and Accountancy Charges, Cheque Books, etc,		

LIST OF SUBSCRIBERS

FOR TWO YEARS—1947 and 1948.

Contributions received after September 30th, 1948, will be acknowledged in next year's report.

It is particularly requested that information be given to the Secretary of errors or omissions on this list.

Cheques should be made payable to "Christian Evidence Society."

						1947.			1948.		
						£	s.	d.	£	s.	d.
Anonymous	...	...	...	...	...	50	0	0		5	0
"	...	...	...	...	...		2	0		5	0
"	...	...	...	...	...	3	0	0		2	6
"	...	...	...	...	...		10	0		10	0
"	...	...	...	...	...	10	0	0		2	0
"	...	...	...	...	...	1	0	0		10	0
"	...	...	...	...	...		10	0		1	0
"	...	...	...	...	...	1	0	0		10	0
"	...	...	...	...	...	25	0	0		10	0
"	...	...	...	...	...	1	0	0		1	6
"	...	...	...	...	...		1	0		1	0
"	...	...	...	...	...		5	0		10	0
"	...	...	...	...	...		2	6		5	0
"	...	...	...	...	...		2	6		2	0
"	...	...	...	...	...		5	0			
"	...	...	...	...	...		10	0			
"	...	...	...	...	...	1	0	0			
"	...	...	...	...	...	1	0	0			
"	...	...	...	...	...		2	6			
"	...	...	...	...	...		2	6			
"	...	...	...	...	...		10	0			
"	...	...	...	...	...		2	6			
"	...	...	...	...	...		5	0			
"	...	...	...	...	...		2	6			
"	...	...	...	...	...		5	0			
"	...	...	...	...	...		5	0			
"	...	...	...	...	...		10	0			
"	...	...	...	...	...	1	0	0			
"	...	...	...	...	...	1	0	0			
"	...	...	...	...	...		10	0			
"	...	...	...	...	...		15	2			
"	...	...	...	...	...		1	0			
"	per the	Rev. P. G. Bacon				5	0	0			
Abbott, Miss E. F.	...	...	...	...	d.		5	0	d.	5	0
Abbott, Mrs. W.	...	...	...	...	d.		10	0			
Aberdare, Rt. Hon. Lord	...	...	...	...	s.	1	1	0	s.	1	1
Acland, T. W. G.	...	...	...	...	s.	1	1	0	s.	1	1
á Court, Mrs. R. Holmes	...	...	...	...	d.		10	0	d.	10	0
Acworth, Mrs.	...	...	...	...					d.	10	0
Acworth, Rev. R. W. H.	...	...	...	...	d.		5	0			

					1947.		1948.	
					£	s. d.	£	s. d.
Adami, Lady	...	...	...	d.	10	0	d.	10 0
Adams, Miss	...	...	...	...	...	...	d.	2 2 0
Adams, Rev. J. H.	...	...	...	s.	1	0 0	s.	1 0 0
Adams, John	...	...	...	...	...	...	d.	10 0
Adams, Miss Margaret	...	...	...	d.	1	0	d.	1 8
Adams, P.	...	...	...	d.	5	0	...	...
Adamson, Miss M.	...	...	...	d.	1	1 0	d.	1 1 0
Addenbrooke, Miss M. G.	...	...	...	s.	2	6	s.	2 6
Adderley, The Misses	...	...	...	...	...	...	d.	10 0
Adeney, Mrs.	...	...	...	d.	2	6	d.	2 6
Addison, Mrs.	...	...	...	s.	10	0	...	...
Adken, Miss E. G.	...	...	...	d.	5	0	d.	5 0
Adkins, P. H. S. Hartley	...	...	...	d.	5	0	d.	5 0
Affleck-Graves, Mrs.	...	...	...	d.	5	0	...	...
Agar, Miss Katharine	...	...	...	d.	10	0	...	...
Agnew, Mrs.	...	...	...	d.	1	1 0	...	...
Ahumibe, Pte. E.	...	...	...	s.	1	0	...	...
Ainsworth, Miss	...	...	...	...	...	...	d.	2 6
Aitken, Rev. L. R.	...	...	...	...	...	...	d.	5 0
Aitkens, Mr. & Mrs.	...	...	...	s.	5	0	s.	5 0
Akehurst, Mrs.	...	...	...	d.	3	6	...	...
Alderson, Miss V. M.	...	...	...	d.	5	0 0	d.	5 0 0
Allan, J. M.	...	...	...	d.	2	2 0	d.	2 2 0
Allen, The Misses	...	...	...	d.	10	0	d.	10 0
Allen, Miss A.	...	...	...	s.	1	0 0	s.	1 0 0
Allen, Mrs. Archibald	...	...	...	s.	1	0 0	s.	1 0 0
Allen, Mrs. A. J. C.	...	...	...	s.	35	0 0	...	...
(Life Subscription)								
Allen, H. J.	...	...	...	d.	5	0	d.	5 0
Allen, Brig. J. H. Whitacre	...	...	...	d.	10	0	...	...
Allen, Mrs. J. D.	...	...	...	d.	5	0	d.	5 0
Allen, Mrs. W. T.	...	...	...	...	...	...	s.	12 10 0
Allen-Mirehouse, Mrs.	...	...	...	s.	10	0	s.	10 0
Allinson, Miss E. S.	...	...	...	d.	1	0 0	d.	1 0 0
Allum, Rev. L. G.	...	...	...	d.	2	6	d.	2 6
Amphlett, Mrs.	...	...	...	d.	7	6	d.	5 0
A. M. M.	...	...	...	d.	10	0	...	...
Anderson, Miss E. S.	...	...	...	d.	2	6	...	...
Anderson, Miss S.	...	...	...	d.	2	6	d.	2 6
Andrew, Henry	...	...	...	...	...	...	d.	1 1 0
Andrews, Mrs. B. F. F.	...	...	...	...	...	...	d.	2 6
Andrews, Mrs. F. M. L.	...	...	...	d.	1	0 0	...	...
Andrews, The Misses	...	...	...	...	...	...	s.	1 0 0
Andrews, Mrs. G. Murray	...	...	...	d.	1	0 0	d.	1 0 0
Andrews, John	...	...	...	s.	1	1 0	...	...
Ansell, Miss E. M.	...	...	...	d.	10	0	d.	10 0
Applebee, Miss A. E.	...	...	...	d.	5	0	d.	5 0
Apps, Mrs. L. C.	...	...	...	d.	1	0 0	d.	1 0 0
Archer, Lt.-Col. G. L.	...	...	...	d.	10	6	...	...
Archer, Prof. R. L.	...	...	...	s.	2	10 0	s.	2 10 0
Archbould, R. S.	...	...	...	...	...	...	d.	10 0
Argles, Mr. and Lady Sibell	...	...	...	d.	2	2 0	...	...
Arkwright, Lady	...	...	...	d.	1	0 0	d.	1 0 0

					1947.		1948.	
					£ s. d.		£ s. d.	
Armagh, His Grace the Archbishop of	d.	1	0	0	d.	1	0	0
Armitage, Miss A. S.	d.	1	0	0	d.	1	0	0
Armitage, F.	s.	10	0		s.	10	0	
Armes, Rev. J. C.					d.	5	0	
Armour, Rev. W.	s.	10	0		s.	10	0	
Armstrong, Miss C. M.					d.	1	1	0
Arnold, A. W.	d.	2	2	0				
Ditto	s.	2	0	0	s.	2	0	0
Arnold, Rev. C. N.	s.	5	0		s.	5	0	
Ditto					d.	8	0	
Arnold, Mrs.	d.	4	0		d.	4	0	
Ditto	d.	1	0	0	d.	4	0	
Arnott, Mrs. E. M.					d.	1	0	0
Arundel, Mrs.	d.	1	0		d.	1	0	
Ashby, Miss	d.	2	6					
Ashby, The Misses	s.	2	0	0	s.	2	0	0
Ashby, Mrs. Corbett	d.	10	0		d.	10	0	
Ashby, Rev. L.	d.	1	0	0	d.	10	0	
Ashcombe, Lord P. C.	d.	2	2	0				
Ashhurst, Mrs.					s.	10	6	
Ashworth, Miss	d.	5	0		d.	5	0	
Assheton, Miss	d.	5	0		d.	5	0	
Astley, Miss	d.	10	0		d.	10	0	
Astor, Hon. J. J.	d.	10	0	0				
Athawes, W. F.					d.	1	1	0
Athill, Miss C. A.	s.	2	2	0	s.	2	2	0
Atkins, Miss A.					d.	10	0	
Atkinson, Miss C. E.	d.	10	0					
Atkinson, Miss F. H.	s.	5	0		s.	5	0	
Ditto					d.	5	0	
Auden, F. Lewis	d.	15	0		d.	2	6	
Aughinelli, Mrs.	d.	1	1	0				
Austen-Leigh, Miss D.					s.	10	6	
Austin, Miss D. H.	d.	2	6		d.	2	6	
Austin, Mrs.	d.	7	6		d.	10	0	
Aylmer, Mrs.	d.	2	6		d.	5	0	
Baber, Rev. L. C.	d.	3	0					
Bacon, Mrs. Alban	s.	1	1	0	s.	1	1	0
Badnall, Mrs.	d.	1	1	0				
Bagnall, Rev. E. J. T.	s.	5	0		s.	5	0	
Bagott, Rev. A. T.	s.	10	0		s.	10	0	
Bagshawe, Sir Arthur	s.	2	2	0	s.	2	2	0
Bailey, Miss A.	s.	5	0		s.	5	0	
Baillie-Grohman, Vice-Admiral T.	d.	1	0	0	d.	1	1	0
Baily, Miss C. E.	d.	10	0		s.	5	0	
Baily, Mrs. C. M.	d.	1	1	0	d.	1	1	0
Baker, Miss C.					d.	5	0	
Baker, Miss O. K. Lloyd					d.	1	1	0
Balding, Mr. & Mrs. B. T.	s.	5	5	0	s.	5	5	0
Baldwin, Mrs. M. E.	d.	1	0	0				
Balfour-Browne, Miss	s.	3	3	0	s.	3	3	0
Balfour-Jones, Mrs.	d.	3	6					

					1947.			1948.			
					£	s.	d.	£	s.	d.	
Ball, Miss F. H.	s.	3	3	0	s.	3	3	0
Ball, Mrs. Herbert				s.	10	6	
Ballard, Miss A.				s.	2	6	
Bamford, Miss	d.		5	0	d.	5	0	
Bandinel, Miss J. M.				d.	7	0	
Banham, Miss L. F.	d.	1	0	0				
Bankes, Mrs. E. N.				d.	1	1	0
Banks, Mrs.	s.	2	2	0				
Banks, John				d.	5	0	
Banyard, R.	d.	1	1	0	d.	1	1	0
Barclay, Major M. E.	s.	1	1	0	s.	1	1	0
Barclay, Miss M. I. N.	s.	5	0	0				
Barclay, Mrs. Theodore				d.	10	0	
Barham, Col. A. S.	s.	5	0	0	s.	5	5	0
Barker, Rev. A. P. B.	s.	1	0	0	s.	1	0	0
Barker, Miss Ella A.	d.		10	0	d.	10	0	
Barker, Mrs. S.	d.	1	1	0	d.	1	1	0
Barling, Mrs. S. G.				d.	1	1	0
Barlow, Miss H.	d.		10	0	d.	10	0	
Barnes, A. Kentish,	d.	2	0	0	d.	2	0	0
Barnes, Mrs. E.	s.		2	6	s.	2	6	
Barnes, Miss H. D.				s.	2	2	0
Barnwell, Miss G. L.	d.		5	0				
Barons, Miss K.	d.		2	6				
Barr, John	d.	1	0	0				
Barrs, C. E.	d.		2	0	d.	2	6	
Barratt, Miss F. M.	s.	5	5	0	s.	5	5	0
Barrett, Miss				d.	5	0	
Barrett, Mrs. A. G.	d.	2	2	0	d.	2	2	0
Barreyman, Miss F. T.	d.		7	6	d.	7	6	
Barrington, Mr. & Mrs. G.	s.		15	0	s.	15	0	
Barrow, Mrs.	d.		5	0				
Bartelot, Miss E. G.	d.		5	0				
Bartlett, Rev. W.	s.		2	6	s.	10	0	
Bartley, Mrs. D. C.	d.		5	0	d.	2	0	
Barton, Mrs.				d.	5	0	
Barton, H. C.	s.		5	0				
Barton, Hy. F.	s.		2	6				
Barwell-Ewins, Mrs. D. M.	d.	2	2	0	d.	1	1	0
Bassey Pte. B. E.	s.		1	0				
Bastard, The Misses G. P. & C. B.	d.		10	0				
Batchelor, A. W.				d.	10	0	
Bathurst, Miss D.	d.		7	6	d.	7	6	
Batson, Miss	d.	1	0	0	d.	1	0	0
Baumer, Miss E. M.	d.	1	1	0				
Bax, Mrs.				s.	1	0	0
Bayley-Brown, Philip	d.	1	0	0				
Beach, J. N.	d.	1	0	0				
Beach, Capt. W. G. H.				d.	5	0	0
Beale, Miss M. E.	d.	1	1	0	d.	1	0	0
Beale-Brown, Brig-Gen.	s.		10	0	s.	10	0	
Beatley, Miss	d.		5	0	d.	5	0	
Beattie, Dr. Charles J.	d.	1	0	0	d.	1	0	0

					1947.		1948.	
					£	s.	d.	£ s. d.
Beaufort, The Very Rev. ...	...	...	...	...				d. 1 0 0
Beavan, Miss E. G. ...	...	...	...	s.	5	0		s. 5 0
Beazley, Mrs. ...	...	...	...	d.	2	0	0	
Beck, Lady E. M. ...	...	...	...	d.	1	1	0	d. 1 1 0
Beck, Mrs. Jessie ...	...	...	...	d.	1	0	0	d. 1 0 0
Beck, Miss M. J. ...	...	...	...	s.	10	0		
Bedford, Rev. A. W. ...	...	...	...					s. 10 0
Bedford, Miss E. A. ...	...	...	...					d. 1 1 0
Beharrell, J.P., J. ...	...	...	...	d.	1	1	0	
Bell, Lady ...	...	...	...					d. 2 2 0
Bell, Hon. Mrs. ...	...	...	...	d.	1	0	0	d. 1 0 0
Bellhouse, Miss ...	...	...	...					d. 2 6
Bendix, Mrs. A. & Mrs. K. Webb	...	...	...	d.	10	0		d. 1 0 0
Benecke, Miss M. D. M. ...	...	...	...	s.	5	0	0	
Bennett, Mrs. ...	...	...	...	d.	1	0	0	d. 1 0 0
Bennett, A. T. ...	...	...	...	d.	10	0		
Bennett, C. F. ...	...	...	...					d. 1 0 0
Bennett, Rev. G. A. ...	...	...	...	d.	1	0	0	d. 1 0 0
Bennett, G. S. ...	...	...	...	d.	2	6		d. 2 6
Bennett, Mr. & Mrs. H. Clifford	...	...	...					d. 5 0
Bennett, Miss J. ...	...	...	...	d.	5	0		
Bennett, M. J. ...	...	...	...	s.	1	0	0	s. 1 0 0
Benson, Miss M. ...	...	...	...	s.	10	0		s. 10 0
Bent, Mrs. ...	...	...	...					d. 5 0
Bentall, Mrs. E. E. ...	...	...	...	s.	10	0		s. 10 0
Benwell, Miss. F. ...	...	...	...	d.	10	0		
Beresford, Mrs. L. C. ...	...	...	...					d. 1 1 0
Bernard, Hon. Charles ...	...	...	...					d. 1 1 0
Berridge, Miss E. M. ...	...	...	...	s.	10	0		
Best, Miss C. E. ...	...	...	...	s.	5	0		s. 5 0
Best-Dalison, Rev. E. ...	...	...	...	d.	10	0		d. 10 0
Bethune, Mrs. ...	...	...	...	d.	10	0		d. 10 0
Bevan, Miss A. M. ...	...	...	...	s.	2	2	0	s. 2 2 0
Ditto ...	...	...	...	d.	5	0	0	d. 1 0 0
Bevan, Rev. C. O. ...	...	...	...	s.	5	0		s. 5 0
Bevan, Miss G. M. ...	...	...	...	d.	10	0		
Bevan, Miss M. C. ...	...	...	...					d. 1 0 0
Bewers, Mrs. ...	...	...	...					d. 2 9
Bickersteth, Miss ...	...	...	...	s.	3	3	0	
Biddulph, Brig-Gen. H. ...	...	...	...	d.	5	0		d. 5 0
Biden, Miss E. M. ...	...	...	...					s. 1 5 0
Bigg, Mrs. ...	...	...	...					d. 5 0
Bigg, Miss G. E. ...	...	...	...	d.	2	6		d. 5 0
Bigg, Mrs. R. ...	...	...	...					d. 10 0
Biggs, Miss G. D. ...	...	...	...	s.	1	1	0	s. 2 2 0
Birch, Mrs. L. ...	...	...	...	s.	2	2	0	s. 4 0 0
Birdwood, Mrs. ...	...	...	...	s.	10	0		s. 10 0
Birkbeck, Mrs. E. ...	...	...	...					d. 3 0 0
Birley, Mr. & Mrs. ...	...	...	...	d.	1	0	0	d. 1 0 0
Bishop, Mrs. C. E. ...	...	...	...	s.	3	6		s. 3 6
Black, Miss M. G. ...	...	...	...	d.	10	0		
Black, Miss R. C. ...	...	...	...					d. 1 0 0
Blacker, Mrs. ...	...	...	...	s.	10	0		

				1947.		1948.	
				£	s. d.	£	s. d.
Blackden, Miss A. M.	...	...	...	d.		10	6
Blackmore, Mrs.	...	...	s.	2	6	s.	2 6
Blackwell, Mrs.	...	...	d.	10	0	d.	10 0
Blackwood, Rev. H.	...	...	d.	5	0		
Bladon, J. M.	...	...	s.	3	16 5	s.	3 16 5
Blakeley, Miss G. M.	...	...				d.	12 0
Blakeston, Mrs. H. E.	...	...	d.	10	0	d.	10 0
Blencowe, R. S.	...	...	d.	1	0 0	d.	1 0 0
Blest, Mrs. G. E.	...	...	d.	5	0	d.	5 0
Blest, Mrs.	...	...	s.	10	0	s.	10 0
Bloomfield, Rev. H.	...	...	s.	5	0	s.	5 0
Blosse, Lady Lynch	...	...	d.	1	0 0	d.	1 0 0
Blyth, Mrs.	...	...	s.	2	6	s.	2 6
Boddam, Miss	...	...	d.	5	0	d.	10 0
Boileau, Miss D. K.	...	...	d.	2	6	d.	3 6
Bolton, Miss E. H.	...	...				d.	2 0 0
Bolton, Mrs. G.	...	...	d.	2	6		
Bond, Major-Gen. R. L.	...	...	d.	2	2 0		
Bonsor, Major D. V.	...	...	d.	20	0 0		
Boone, Mrs. M. G. J.	...	...	d.	5	0	d.	10 0
Boorne, J.	...	...	d.	10	0	d.	10 0
Booth, Miss Margaret	...	...	s.	10	0	s.	7 0
Borman, J. Staines	...	...	d.	1	1 0		
Borradale, Major C. H. A.	...	...	s.	2	2 0	s.	2 2 0
Boucher, Rear-Admiral Maitland W.	...	...	d.	2	0 0	d.	2 0 0
Boucher-James, Miss C.	...	...	d.	5	0 0		
Boult, Mrs. A. J.	...	...	s.	1	0 0	s.	1 0 0
Boulton, Rev. C. E.	...	...	s.	2	6	s.	10 0
Boulton, Rev. Canon T. S.	...	...	s.	2	6	s.	2 6
Bourne, Miss A.	...	...	d.	2	6		
Bourne-May, Mrs.	...	...	d.	2	0 0		
Bowden-Pickstock, Rev. G.	...	...				d.	2 6
Bowen, Mrs.	...	...				d.	2 6
Bower, G. W.	...	...				d.	10 6
Bowker, Miss C. L.	...	...				d.	10 0
Bowlby, Lady Maria	...	...	d.	10	0		
Bowles, Rev. J. E.	...	...	d.	5	0	d.	5 0
Bowly, Miss	...	...	s.	2	6	s.	2 6
Bowman, Miss E. E.	...	...	d.	2	0		
Bowman Miss	...	...				d.	2 6
Boxer, Capt. H. M.	...	...	d.	10	0	d.	10 0
Boxwell, Mrs.	...	...	d.	10	0	d.	1 0 0
Boyd, Mrs.	...	...	d.	2	2 0		
Bôyd, Miss	...	...	d.	1	0 0		
Boyd, Miss M.	...	...	d.	2	6	d.	2 6
Boyd, Miss Mary T.	...	...	s.	10	0	s.	10 0
Boyle, Mrs.	...	...	s.	5	0	s.	5 0
Boyle, Hon. Frederick	...	...	d.	1	0 0	d.	1 0 0
Braby, I.	...	...	d.	2	2 0	d.	2 2 0
Braby, Newton	...	...				s.	1 0 0
Bracken, Miss Grace H.	...	...	d.	10	0	d.	10 0
Brackenbury, Mrs. C.	...	...	d.	1	1 0	d.	1 1 0
Brackenbury, Rev. T.	...	...				s.	2 6

					1947.			1948.			
					£	s.	d.	£	s.	d.	
Bradley, Mrs. J. S. S.	...	...	...	d.	1	0	0			
Brady, Miss M.	...	...	...	s.	10	0		s.	10	0
Bradford, The Bishop of	...	...	...	s.	5	0		s.	5	0
Bradley, Mrs.	...	...	...	s.	10	6				
Bradshaw, Mrs.	d.	2	2	0	d.	2	2	0
Bramwell, W.	...	...	...	s.	1	0	0			
Brandon, Mrs. A.	...	...	...	s.	15	0		s.	15	0
Bray, Commdr. & Mrs. J. E.	d.	1	0	0	d.	1	0	0
Brayley, Miss E. M.					d.	1	0	0
Brazier, Miss M. B.	...	...	...	s.	5	0		s.	5	0
Bredin, Mrs. Lucy M.	...	...	...	d.	2	2	0			
Brewer, Charles	...	...	...					d.	10	0
Bridge, Mrs. R. T.	...	...	...	s.	10	0		s.	10	0
Brier, The Misses	...	...	...	d.	5	0				
Briggs, Capt. E. F.					d.	2	2	0
Bright, Miss	...	...	...	s.	5	0		s.	5	0
Brims, Dr. Donald	d.	10	0	0	d.	10	0	0
Brind, Miss J. M.	...	...	...	d.	2	6		d.	2	6
Brinsley-Richards, Mrs. (the late)	...	...	...	d.	1	10	0	d.	10	0
Brock, Miss C. E.	d.	1	1	0	d.	1	1	0
Brocklehurst, Miss M.	...	...	...	d.	1	1	0			
Brodie, Miss M. B.	...	...	...					d.	10	0
Brook, Mrs.	...	...	...	d.	2	6				
Brooke, C. B.					d.	3	0	0
Brookes, Rev. Canon J.					d.	1	0	0
Brooks, Mr. & Mrs. Clive	d.	1	0	0	d.	1	0	0
Broughton, Herbert M.	...	...	...	s.	1	1	0			
Browell, Rev. F. J.	...	...	...	s.	10	0		s.	5	0
Brown, Mrs. C.	s.	1	1	0	s.	1	1	0
Brown, Miss E. B.	d.	1	0	0	d.	2	0	0
Brown, F.	d.	5	0	0	d.	5	0	0
Brown, Sir Frank H.	...	...	...	d.	10	0		d.	10	0
Brown, Mrs. Harold	d.	1	1	0	d.	1	1	0
Brown, Ald. J. Harold	...	...	...					d.	10	0
Brown, Sydney	...	...	...	s.	2	6		s.	2	6
Brown, Mrs. S.	...	...	...	d.	5	0				
Browne, Mrs. A. A.	d.	1	0	0	d.	1	0	0
Browne, Miss C.	...	...	...	d.	1	0	0			
Browne, Miss E. K.	...	...	...	d.	10	0		d.	10	0
Browning, Mrs. E. M.	...	...	...	d.	5	0				
Ditto	...	...	...	s.	5	0				
Browning, Surg.-Commander H. A.	...	...	...	d.	7	6		d.	7	6
Browse, Mrs.	...	...	...	d.	5	0		d.	5	0
Bruce, Mrs. S.	...	...	...	d.	1	1	0			
Bryan, Miss	...	...	...					d.	10	0
Buchanan, A.	...	...	...	d.	10	0				
Buchanan, Mrs.	...	...	...	s.	10	6		s.	10	6
Buchanan, Rev. B. R.	d.	1	1	0	d.	1	1	0
Buchanan, Major Sir Charles					d.	1	0	0
Buchanan, J. Gray, J.P.	s.	1	1	0	s.	1	1	0
Buckle, Miss I. R.	...	...	...	d.	5	0		d.	5	0
Bucknall, Miss L. L.	...	...	...	s.	2	6		s.	2	6
Budd, A. M. L.	...	...	...	d.	5	0		d.	5	0

					1947.			1948.		
					£	s.	d.	£	s.	d.
Bulkley, George	...	...	...	d.		5	0			
Bull, Rev. A. B.	...	...	...	d.		2	6	d.	2	6
Bullen, Miss L. M.	...	...	...	d.	1	1	0			
Buller, Miss de Courcey	...	...	...	d.		10	0	d.	10	0
Bullock, The Misses	...	...	...	d.		5	0	d.	5	0
Bullock, Rev. Dr. F. W. B.	...	...	...	s.	5	0	0	s.	5	0
Bullock, Mrs. Roger	...	...	...					d.	1	1
Bulwer, Mrs.	...	...	...					d.	1	0
Bumpus, Stanley G.	...	...	...			10	6	d.	10	6
Burdon, Sir Ernest, K.C.I.E., C.S.I., LL.D.	...	...	...					d.	5	0
Burdon, John H.	...	...	...					d.	10	6
Burgess, Miss Winifred C.	...	...	d.		2	6		d.	2	6
Burn, Lady	...	...	...					d.	1	0
Burn-Murdock, Lady	...	...	...					d.	1	0
Burn-Murdock, Dr. H., LL.D.	...	...	s.		1	0	0	s.	1	0
Burnett, Mrs.	...	...	...					d.	1	0
Burnett, Mrs. A. H.	...	...	d.		10	0		d.	10	0
Burnett, Rev. Canon C. R.	...	...	s.		1	0	0	s.	1	0
Burnley, Miss	...	...	...					d.	2	6
Burnley, Rev. W. F. E.	...	...	...					d.	5	0
Burrows, Mrs.	...	...	s.		1	1	0	s.	1	1
Burrows, Miss E.	...	...	s.		1	0	0	s.	1	0
Burrows, Ernest	...	...	d.		1	0	0			
Burton, L. B.	...	...	d.		2	6		d.	2	6
Bushby, Miss H. N.	...	...	d.		10	0		d.	10	0
Bushell, Rev. H.	...	...	d.		2	2	0			
Butler, Mrs.	...	...	d.		1	0	0			
Butler, Miss E. C. M.	...	...						d.	2	6
Butler, Mrs. R.	...	...						d.	1	0
Byass, Col. H. N.	...	...	d.		5	0	0			
Byers, Miss M. T.	...	...	s.		3	0	0	d.	1	10
Byers-Jones, Rev. G. W.	...	...	d.		10	0				
Byford, N. P.	...	...	d.		5	0		d.	5	0
Byng-Johnson, Mrs. & Family	...	...						d.	5	0
Byrom, C. R., C.V.O., O.B.E.	...	...	d.		1	1	0	d.	1	1
Cadbury, Mrs. Richard	...	...	s.		2	10	0			
Cadman, Rev. C. W. M.	...	...	s.		10	6		s.	10	6
Caffyn, S. M.	...	...	d.		1	1	0	d.	1	1
Calvert, Miss K. M.	...	...	s.		5	0		s.	5	0
Cameron, Mrs. F. E.	...	...	d.		5	0		d.	5	0
Campbell, Mrs.	...	...	d.		1	0	0	d.	1	0
Campbell, Rev. F. G. D.	...	...						d.	5	0
Campion, Miss	...	...	d.		2	6				
Capes, Miss	...	...						d.	2	0
Cape, Miss Ethel	...	...						d.	10	0
Capron, Mrs.	...	...	d.		2	6		d.	2	6
Capron, Miss Clare I.	...	...	s.		10	0		s.	1	0
Cardew, Hon. Mrs.	...	...	d.		10	0		d.	10	0
Carey, Miss L. A.	...	...						d.	5	0
Carleton, Mrs.	...	...	d.		10	0				
Carothers, S. D.	...	...	d.		10	0		d.	10	6

						1947.		1948.	
						£	s. d.	£	s. d.
Carpenter-Garnier, The Misses	...	...	...	s.		1	1 0	s.	1 1 0
Carpenter, Rev. J. W.	...	...	...	s.		5	0	s.	6 0
Carpenter, Very Rev. S. C.	...	...	...					s.	1 1 0
Carr, Miss	...	...	...					s.	2 6
Carr, Miss D. M.	...	...	...	d.		2	6	d.	2 6
Carr, Mrs.	...	...	...	s.		5	0	s.	5 0
Carr, Rev. Canon L. C.	...	...	...			5	0		
Carryer, Mrs. C. B. (Thankoffering)	...	...	...	d.	1	0 0			
Carter, Miss J. E.	...	...	...	d.		5	0		
Cartwright, E. H.	...	...	...	s.	1	1 0		s.	1 1 0
Castleman, Miss G.	...	...	...	s.		5	0	s.	5 0
Catterall, Mrs.	...	...	...	d.	1	0 0		d.	1 0 0
Causar, Walter B.	...	...	...	d.	1	1 0		d.	1 1 0
Causton, Rev. G. E. B.	...	...	...	d.		10	0	d.	10 0
Causton, Mrs. P. C.	...	...	...					d.	1 1 0
Cavan-Irving, Mrs.	...	...	...					d.	1 0 0
Cayley, Lady	...	...	...	d.	2	0 0		d.	2 0 0
Cazalet, Mrs. E. M.	...	...	...					d.	1 1 0
C. E.	...	...	...	s.	2	2 0		s.	3 3 0
Chadwick, Rev. A. S.	...	...	...	d.		2	6	d.	2 0
Chaffey, Miss A. M.	...	...	...	d.		5	0	d.	5 0
Chaldecott, Mrs. E. B.	...	...	...					d.	10 0
Challacombe, Rev. Canon W. A.	...	...	...	d.		5	0	d.	5 0
Challinor, Lt.-Col. W. F.	...	...	...	d.	1	0 0		d.	1 0 0
Chalmers, Lady	...	...	...					d.	1 1 0
Chamberlain, Miss E. M.	...	...	...					d.	10 0
Chambers, The Misses	...	...	...	s.		5	0	s.	10 0
Chambers, Miss A. M.	...	...	...	s.		10	0	s.	10 0
Chambers, Miss B.	...	...	...	d.		10	0		
Chambers, Deaconess M.	...	...	...	d.		10	6	d.	10 6
Chambré, The Misses	...	...	...					d.	1 0 0
Chance, Miss	...	...	...	d.		10	0	d.	10 0
Chance, Miss G.	...	...	...	d.	2	2 0			
Chance, Mrs. M. K.	...	...	...	s.	2	0 0		s.	2 0 0
Chandler, Miss E. H.	...	...	...	d.		2	6	d.	2 6
Chany, Miss	...	...	...					d.	1 0 0
Charles, Miss A.	...	...	...	d.		2	6	d.	2 6
Charles, Colonel S. F.	...	...	...	d.	5	0 0			
Charlton, Mrs.	...	...	...			10	0		
Chavasse, Rev. S. E.	...	...	...	s.		10	6	s.	10 6
Cheatle, Miss	...	...	...	s.		10	0	s.	10 0
Chester, Mrs.	...	...	...	d.	1	0 0		d.	1 0 0
Chichester, Henry	...	...	...					d.	2 6
Cignell, Miss M. E.	...	...	...	s.	1	1 0		s.	1 1 0
Chilcott, Mrs. M. J.	...	...	...	s.		10	0	s.	10 0
Chipchase, A.	...	...	...	s.		10	0	s.	10 0
Cholmondeley, Lady Aline	...	...	...	d.	3	0 0		d.	3 0 0
Cholmondeley, Rev. C. F.	...	...	...	s.	1	0 0		s.	1 0 0
Chorley, Mrs.	...	...	...	d.		2	6	d.	2 6
Christy, Mrs. H. E.	...	...	...					d.	5 0 0
Church Times, Readers of	...	...	...	d.	1	0 0			
Churchill, Comm. K.	...	...	...					d.	1 1 0
Chute, Rev. J. C.	...	...	...	s.	2	0 0		s.	2 0 0

				1947.		1948.	
				£	s. d.	£	s. d.
Clapperton, Miss E. Nelson	...	...				d.	1 1 0
Clapperton, Mrs. Jessie A.	...	..				d.	2 0 0
Clare, The Misses	...	...	d.	5	0	d.	5 0
Clare, Miss E.	...	...				d.	1 0 0
Clark, Mrs. Amy	...	...	d.	2	0 0		
Clarke, Mrs. Gordon	...	...	s.	10	6	s.	10 6
Clark, Mrs. H. J.	...	...	d.	4	0	d.	4 0
Clark, Miss H. M.	...	...				d.	10 0 0
Clarke, Miss Joan	...	...				d.	2 0
Clark, Oswald	...	...				d.	8 0
Clarke, Miss D.	...	...				s.	10 0
Clarke, Mrs. E. M.	...	...	d.	2	10 0		
Clarke, Lt.-Col. M. F.	...	...				s.	2 0 0
Clarke, Miss M. M.	...	...	d.	3	0	d.	3 0
Clarke, S. Graham	...	...				d.	10 0
Clauson, Lady Mary	...	...	d.	1	1 0	d.	1 0 0
Clay, Lt.-Col. Ernest C.	...	...	d.	2	2 0	d.	2 2 0
Clayton, Mrs. Forrester	...	...	d.	1	1 0	d.	1 1 0
Clayton, Miss M. H.	...	...				d.	7 0
Cleaver, C. Leslie	...	...	s.	2	2 0	s.	2 2 0
Cleeve, Mrs.	...	...	d.	1	0 0	d.	1 0 0
Cleeve, R. F.	...	...	d.	10	0		
Cleland, Mrs. N.	...	...	d.	1	0 0		
Clinton, Miss	...	...				d.	2 6
Clive, Lt.-Col. C. G. Windsor	...	...	d.	1	0 0	d.	1 0 0
Close-Brooks, Miss L.	...	...				d.	10 0
Clough, W. G.	...	...	s.	10	0	s.	10 0
Clowes, Miss M.	...	...	s.	5	0	s.	5 0
Coates, Miss Mary V.	...	...	s.	1	0 0	s.	1 0 0
Coates, S. H.	...	...	d.	10	6	d.	10 6
Cobb, L. Munro	...	...	d.	1	0 0	d.	1 0 0
Cobbold, Lady	...	...	d.	10	0		
Cockburn, Mrs. J. H.	...	...				d.	1 0 0
Cocks, Rev. F. R.	...	...	s.	1	1 0	s.	1 1 0
Coffin, Major-Gen. Clifford	...	...	s.	10	0	s.	10 0
Coldray, Mrs. F. M.	...	...				d.	1 0 0
Cole, Miss E. G.	...	...	s.	2	9 6	s.	2 10 0
Cole, Lowry	...	...				d.	5 0 0
Cole, T. C. Butler	...	...				d.	2 0 0
Coles, Miss	...	...	d.	2	6	d.	2 6
Collett, Rev. S.	...	...	s.	10	0	s.	10 0
Collier, Mr. & Mrs. C. P. R.	...	...				d.	1 10 0
Collier, E. B.	...	...	s.	2	0 0	s.	2 0 0
Collier, Miss W. M.	...	...	d.	3	3 0	d.	2 2 0
Collison, H.	...	...	d.	1	0 0	d.	1 0 0
Collison, Miss W. Mercy	...	...	d.	1	5 0	d.	1 5 0
Collum, Mrs.	...	...	s.	10	0	s.	10 0
Compton, H. R.	...	...	d.	1	1 0	d.	2 0 0
Condруп, S.	...	...	s.	6	6 0	s.	3 3 0
Connal, Mrs. M.	...	...				d.	10 0
Constantine, Mrs. Joseph	...	...				d.	1 0 0
Cook, Miss A. G.	...	...	d.	10	0	d.	10 0
Cook, Miss M.	...	...	d.	3	6		

						1947.	1948.
						£ s. d.	£ s. d.
Cook, Miss J. L.	...	...	...	...	d.	1 1 0	
Cooper, Hon. Lady	...	...	...	...			d. 1 0 0
Cooper, Miss E. M.	...	...	...	...	s.	10 6	s. 10 6
Cooper, Miss F. M.	...	...	...	...	s.	10 0	
Cooper, Mrs. John	...	...	...	...	d.	1 0 0	d. 1 0 0
Corbett, Miss E.	...	...	...	...	d.	2 6	d. 2 6
Cordeux, Miss ...	...	...	...	...	s.	10 6	s. 2 2 0
Cordner, George J.	...	...	...	...	d.	5 0	d. 5 0
Corfield, Hon. Mrs., O.B.E.	...	...	...	...	s.	5 0	s. 5 0
Corlett, Mrs. & Mrs. Halliday	...	...	...	...	d.	5 0	d. 5 0
Corlett, Mrs. & Miss E. M. Wrighton	...	...	...	...	d.	1 10 0	d. 1 5 0
Costeker, Miss E. P.	...	...	...	...	s.	1 1 0	s. 1 0 0
Cotes-Preedy, Mrs. A. M.	...	...	...	...	s.	5 0	s. 5 0
Cottam, Rev. F.	...	...	...	...	s.	5 0	s. 5 0
Cottam, Miss H. M.	...	...	...	...			d. 2 6
Cotton, Miss M. Aldrich	...	...	...	...			d. 1 1 0
Coulthurst, Miss. E.	...	...	...	...	d.	10 0	d. 1 0 0
Couper, Mrs. S. W.	...	...	...	...	s.	1 1 0	s. 1 1 0
Cowie, Miss Anne E.	...	...	...	...	d.	5 0	d. 5 0
Cradick, Miss Ruth	...	...	...	...			d. 7 6
Craig, Lady, M. B. E.	...	...	...	...			d. 1 1 0
Craig, Miss I. McC.	...	...	...	...	s.	10 0	s. 1 0 0
Cramphorn, Miss E. M.	...	...	...	...	s.	5 0	s. 10 0
Crane, Very Rev. Dr. D. H. S.	...	...	...	...	s.	1 1 0	s. 1 1 0
Crane, Rev. R. B.	...	...	...	...			d. 5 0
Crawford, Capt. A. C.	...	...	...	...	d.	10 0	d. 10 0
Crawfurd, Mrs. C. H. Payne	...	...	...	...			s. 10 0
Crawley, Rev. Canon A. S.	...	...	...	...	s.	1 1 0	s. 1 1 0
Crawshay, Mrs. C. E.	...	...	...	...	s.	2 2 0	s. 1 1 0
Cremer, Mrs. W. H.	...	...	...	...			d. 1 0 0
Crew, Frank A.	...	...	...	...	d.	1 0 0	
Crewdson, Mrs. F. W.	...	...	...	...	d.	10 0	
Cripwell, Miss E. E.	...	...	...	...	d.	2 6	d. 2 6
Croft, Mrs.	...	...	...	...	d.	1 1 0	
Crompton, Miss D.	...	...	...	...			d. 1 1 0
Crookenden, Mrs. E. M.	...	...	...	...	d.	1 0 0	d. 1 0 0
Crosbie, Brig.-Gen. J. D.	...	...	...	...	d.	2 2 0	
Cross, Miss E. M.	...	...	...	...	d.	10 0	
Crowdy, Miss L.	...	...	...	...			d. 5 0
Crowley, Miss G. M.	...	...	...	...	s.	10 6	s. 10 6
Culver, Miss E. L.	...	...	...	...	s.	10 0	s. 10 0
							d. 1 0 0
Culver, Miss M. B.	...	...	...	...	s.	10 0	s. 1 10 0
Cuming,, Mrs.	...	...	...	...	d.	1 0 0	
Cunliffe-Lister, Hon. Edith	...	...	...	...			d. 2 2 0
Cunningham, Mrs. I. M. D.	...	...	...	...	d.	1 0 0	
Cunningham, William	...	...	...	...	d.	2 2 0	d. 2 2 0
Currie, Miss V. & Mrs. Fleming	...	...	...	...	d.	2 2 0	d. 2 2 0
Curtis, Mrs. C. R.	...	...	...	...			s. 1 1 0
Curtis, Miss F. L. C.	...	...	...	...	s.	2 0 0	
Cuthbertson, Mrs.	...	...	...	...	d.	2 2 0	d. 2 2 0

					1947.			1948.			
					£	s.	d.	£	s.	d.	
Dallay, Miss C.	...	...	...	s.	5	0		s.	5	0
Dalrymple, Miss Helen	...	...	...	d.	2	6				
Dalston, Miss	d.	1	0	0	d.	1	0	0
Dalton, Miss A.	...	...	...	s.	1	0		s.	1	0
Dalzell-Walton, Mrs. G.	...	...	...	d.	1	1	0	d.	10	6
Dangar, Mrs.	...	...	...	d.	15	0		d.	15	0
Daniel, Miss D....	...	...	...	d.	1	0		d.	1	0
Daniel, Miss E. Morton	...	...	...	s.	5	0		s.	5	0
Daniell, Mrs. de Courey	s.	1	0	0	s.	1	1	0
Daniels, Miss P. M.	...	...	...	s.	10	0		s.	10	0
Dashwood, C.	...	...	...	s.	10	0		s.	10	0
Dashwood, Miss T.	...	...	...	s.	5	0		s.	5	0
Daubney, Miss D. H.	...	...	...	d.	26	0	0			
Daughlish, Miss D. N.	...	...	...					d.	5	0
Davenport, Rev T. H.	...	...	...	d.	10	6		d.	10	6
Davies, Mrs.	...	...	...	d.	5	0		d.	5	0
Davies, The Misses	...	...	...	d.	10	0		d.	10	0
Davies, Very Rev. Arthur, D.Litt.	s.	1	0	0	s.	1	0	0
Davies, Mrs. Clive					d.	2	0	0
Davies, Miss Elizabeth	...	...	...	d.	10	6				
Davies, Mrs. G. R.	s.	1	10	0	s.	1	10	0
Davies, H. J.	...	...	...	d.	5	0		d.	5	0
Davies, Rev. H. L.	...	...	...	d.	2	6		d.	2	6
Davies, Miss M. C.	...	...	...	d.	12	0				
Davis, Miss B. M.	...	...	...	d.	2	6				
Davis, Miss G. H.	...	...	...	d.	5	0		d.	5	0
Davis, Miss M.	...	...	...	s.	10	0		s.	10	0
Davis, Mrs. V.	...	...	...	d.	5	0		d.	5	0
Daws, Miss	...	...	...	s.	2	6				
Dawson, Mrs.	...	...	...	s.	1	0	0			
Dawson, Mrs. C.	d.	3	3	0	d.	3	3	0
Dawson, Miss M.	d.	1	0	0	d.	1	0	0
Day, Miss E. A.	s.	5	0	0	s.	5	0	0
Day, Sam	...	...	...					d.	10	0
Day, Mrs. H. F.	...	...	...	d.	1	0	0			
Day-Lewis, Mrs. M.	...	...	...	d.	10	0		d.	10	0
Deane, Miss E.	...	...	...					d.	10	0
de Burgh, Mrs. Charles	...	...	...	d.	5	0	0			
de Buriatte, Miss C. T.	...	...	...	d.	1	5	0	d.	5	0
de Candole, Rev. H. H. V.	s.	3	16	5	s.	4	1	10
de Knoop, Mrs. E.	...	...	...	d.	10	0		d.	10	0
de Lacy, E. Byron	...	...	...	d.	2	6		d.	2	6
Delap, Miss I. S.	...	...	...	d.	2	0	0	d.	9	0
Delay, Frank					d.	1	1	0
Denne, Major R. A.	...	...	...	d.	1	1	0			
Denning, Miss	...	...	...	d.	2	6		d.	2	6
Denny, Mrs. H.					d.	5	0	0
de Quincey, Rev. A.	...	...	...					d.	10	0
de Rougemont, Brig.-Gen. C. H.					d.	1	1	0
Despencer-Robertson, Miss K.	d.	12	6		d.	1	1	0
Deverell, Miss A. L.	...	...	...	d.	2	6		d.	2	6
Dewar, Miss J. C.	...	...	...	d.	5	0		d.	10	0

				1947.			1948.		
				£ s. d.			£ s. d.		
Dewey, Rev. Sub-Dean Sir Stanley D.,									
Bt. (the late)	s.	1	0	0	s.	1	0	0	
de Yarburch-Bateson, Hon. Hylde	d.	1	0	0	d.	15	0		
Deykin, Miss G. H.	d.	2	2	0	d.	1	1	0	
Dickenson, Mrs. W. F.	s.	1	0	0	s.	1	0	0	
Dickson, Mrs.					d.	2	6		
Diggle, Rev. C. E.	s.	10	6		s.	10	6		
Dines, J. S.	s.	2	10	0	s.	2	10	0	
Disbrowe-Wise, Mrs.					d.	10	0		
Dixon, Mrs. Gordon	d.	5	0		d.	5	0		
Dixon, W. S.	d.	10	0		d.	10	0		
Dobie, Douglas	d.	10	0		d.	10	0		
Dobson, Mrs.					d.	10	6		
Dolby, Lady Edythe W.					d.	1	1	0	
Domville, Miss	d.	5	0		d.	5	0		
Don, Mrs.	s.	1	0	0	s.	1	0	0	
Donovan, Mrs. F. A.	d.	5	0		d.	10	0		
Douglas, Mrs.	d.	1	0	0	d.	1	0	0	
Douglas, A. A.	s.	5	5	0	s.	5	5	0	
Douglas, Mr. & Miss	d.	1	0	0	d.	1	0	0	
Dowding, Vice-Admiral Sir Arthur	d.	2	0	0					
Doyne, Mrs.	d.	10	0		d.	10	0		
Downie, H. F.					d.	2	2	0	
Drake, Miss N. A. J.	s.	10	0		s.	1	0	0	
Drawbridge, Miss F. N.	d.	2	6		d.	2	6		
Dray, Mrs. C. E.	s.	2	0	0	s.	2	0	0	
Drew, Mrs. John M.					d.	5	0		
Drury, Mrs.	d.	10	0		d.	10	0		
Drury, Mrs. E. A.	d.	10	0						
Dublin, His Grace The Archbishop of	s.	1	0	0	s.	1	0	0	
Du Buisson, Mrs.	d.	5	0		d.	7	6		
Duke, Mrs.	d.	2	0		d.	5	0		
Duncan, Miss M. E.					d.	10	0		
Duncanson, Mrs. V.	d.	1	0	0	d.	1	0	0	
Dundas, Mrs.	d.	5	0						
Dunlop, Mrs. C. M.	d.	10	0	0	d.	1	1	0	
Dunn, Miss	d.	5	0		d.	5	0		
Dunn, Miss F.	s.	5	0		s.	5	0		
Dunn, Miss P.	d.	2	6						
Dunne, Miss F. K.	d.	5	0						
Dupont, A. W.	s.	1	0	0	s.	1	0	0	
Eales, W. F.	d.	7	6						
E. A. P.					d.	1	0	0	
Earle, Miss E.					d.	2	6		
Earle, Mrs. John	d.	1	0	0	d.	1	0	0	
Easten, Mrs.	s.	10	0		s.	15	0		
Eastwood, Arthur	s.	2	2	0	s.	2	2	0	
Eddis, Lady Yolande	d.	1	1	0					
Eddison, The Misses	d.	2	6		d.	2	6		
Edmonds, Miss M. E.	d.	1	0	0	d.	1	0	0	
Edmunds, Rev. C. H.					d.	1	1	0	
Edward, Mrs. C.	d.	10	0						

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					£	s. d.	£	s. d.
Edwards, Rev. E. D.	s.	2	6	s.	2 6
Edwards, Mrs. F. G.	s.	10	0	s.	10 0
Egar, Miss E. M.	d.	1	0 0	d.	1 0 0
Egerton, Lady Rachel	d.	1	1 0		
Egre, Mrs. Clare E. ...	...	...	...	d.	5	0		
Ehrmann, Rev. L. E. A. ...	...	...	...	s.	2	6	s.	2 6
Ehrmann, Mrs. L. E. A. ...	...	...	...	s.	2	6	s.	2 6
Ekarika, D. U. ...	...	...	...	s.	2	0		
Ekpo, W. A. E. ...	...	...	...	d.	1	1 0		
Elgood, Sir F. M. (the late) ...	...	...	...	s.	1	1 0		
Ellin, Mrs. ...	...	...	...	s.	1	1 0		
Elliot, Miss A. A. ...	...	...	...	d.	2	6	d.	2 6
Elliot, Mrs. C. H. ...	...	...	...	d.	1	0 0	d.	1 0 0
Elliot-Smith, The Misses G. & D. ...	...	...	...	d.	15	0	d.	15 0
Elliot, Rev. J. S. ...	...	...	...	d.	10	0		
Elliott, Mrs. A. F. ...	...	...	...				s.	2 6
Ellis, Miss A. J. ...	...	...	...	d.	1	0 0	d.	1 0 0
Ellis, Miss H. M. ...	...	...	...	d.	4	6	d.	8 0
Ellison, Miss M. I. ...	...	...	...				s.	5 0
Elphick, H. L. ...	...	...	...				d.	1 0 0
Elsee, Miss G. ...	...	...	...	s.	1	1 0	d.	1 1 0
Elvery, Miss E. K. ...	...	...	...				d.	1 0 0
Elwell, Miss G. ...	...	...	...	s.	10	0 0	s.	10 0 0
Elwes, Harold T. ...	...	...	...	s.	10	0	s.	10 0
E. M. B. ...	...	...	...	s.	5	0	s.	5 0
Emery, E. J. ...	...	...	...	d.	10	0	d.	10 0
Engstrom, Miss E. D. ...	...	...	...				s.	1 1 0
Erck, Miss C. ...	...	...	...	s.	5	0	s.	5 0
Erck, Miss M. E. ...	...	...	...	s.	5	0	s.	5 0
Erskine, Lady Constance ...	...	...	...	d.	1	0 0	d.	1 0 0
Erskine, Lady Maud ...	...	...	...	d.	1	1 0	d.	1 1 0
Escott, Miss E. M. ...	...	...	...	s.	2	0 0	s.	2 2 0
Escott, W. F. ...	...	...	...	d.	2	0		
Essex, Mrs. H. M. ...	...	...	...	d.	10	0		
Evans, Miss ...	...	...	...				d.	5 0
Evans, Mrs. Cicely ...	...	...	...				s.	2 6
Evans, Miss C. J. ...	...	...	...				d.	2 6
Evans, Mrs. J. M. ...	...	...	...	d.	1	1 0	d.	1 1 0
Evans, Miss J. R. ...	...	...	...	s.	2	6	s.	2 6
Evans, Rev. M. G. ...	...	...	...	s.	1	0 0	s.	1 0 0
Evans, W. ...	...	...	...	d.	2	2 0	d.	2 2 0
Evelyn, Miss ...	...	...	...				d.	1 0 0
Evers, G. V. ...	...	...	...				d.	2 2 0
Evershed, Rev. F. T. P. ...	...	...	...	s.	2	2 0	s.	2 2 0
Everson, Rev. H. R. ...	...	...	...	d.	10	6	d.	10 6
Ewart, Miss ...	...	...	...				d.	3 0 0
Eyre, Mrs. Clare E. ...	...	...	...				d.	5 0
Fagan, Rev. Canon E. F. ...	...	...	...	s.	11	0	s.	11 0
Fagan, Mrs. E. R. ...	...	...	...	s.	1	0 0	s.	1 0 0
Fair, Mrs. A. E. B.	d.	2	2 0	d.	2 2 0
Fairbrother, Miss C.	d.	1	1 0	d.	2 2 0
Fairclough, Miss M.	s.	2	6	s.	2 6

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					£	s.	d.	£	s.	d.	
Fairhaven, Rt. Hon. Lord	d.	5	0	0	d.	5	0	0
Faithfull-Davies, Miss C.	s.	1	1	0	s.	2	2	0
Falkner, Mrs.	d.	1	1	0
Fane, Mrs. F.	d.	5	0	0
Fanshawe, Miss Anne	d.	4	0	0	d.	1	0	0
Farrar, Miss C. L.	d.	1	1	0	...	...	...	...
Farrer, Miss N. M.	d.	5	0	0	d.	5	0	0
Fawcett, Miss E. A.	d.	10	6	...	...	...	...	...
Featherstone, E. W.	s.	1	0	0	s.	1	0	0
Feilden, Miss V. M. & the Misses
Troughton	s.	7	0	...	s.	7	0	...
	s.	3	0	...	s.	3	0	...
Feneira, Mrs. B.	s.	5	0	...	...	...	...	...
Fenwick, Miss C.	s.	1	1	0	s.	1	1	0
Field, Miss. A. W.	d.	1	1	0	...	...	...	...
Field, Rev. E. L.	s.	1	1	0	s.	1	1	0
Filleul, Rev. P. W. G.	d.	1	0	0	d.	1	0	0
Fillingham, Miss	s.	5	0	...	s.	5	0	...
Finch, Miss K. J. H.	d.	3	0	0	...	...	...	...
Finch-Smith, Mrs.	d.	1	1	0	d.	1	1	0
Findell, W. H.	d.	5	0	...
Findlay, Lady Sybil	d.	1	0	0	d.	1	0	0
Fisher, Miss	d.	5	0	...	...	...	...	...
Fisher, Rev. A. J.	d.	1	0	0	d.	1	0	0
Fisher, Miss F. G.	s.	2	6	...	...	...	...	...
Fisher, Mrs. S. J.	d.	2	6	...	d.	2	6	...
Fishwick, Charles	s.	1	0	0	s.	1	0	0
Fitzgerald, Mrs.	d.	5	0	...
Fitzgerald, Miss D.	d.	1	0	0	...	...	...	...
Fitzherbert, Miss H.	d.	10	0	...	d.	10	0	...
Fitzmaurice, Mrs.	d.	2	2	0	d.	2	2	0
Fleet, Miss F. M.	d.	3	3	0
Fleming, Mrs. E. M.	d.	5	0	0
Fletcher, Miss A.	d.	1	0	0	...	...	...	...
Fletcher, Miss E. B.	d.	1	0	0	d.	2	0	0
Fletcher, Miss M.	d.	10	0	...
Fletcher, Major P. C., M.C.	s.	2	2	0	d.	2	2	0
Fletcher, Miss S. L. M.	d.	1	0	0
Fletcher, W.	d.	10	6	...	d.	10	6	...
Floyd, Miss G. C.	d.	5	0	...	d.	10	0	...
Forbes, Mrs.	d.	10	0	...	...	...	...	...
Ford, Mrs. F.	d.	2	6	...	d.	2	6	...
Ford, Mrs. J. C.	d.	1	0	0
Forder, B. C.	d.	1	1	0	d.	1	1	0
Forrest, Mrs.	s.	5	0	...	...	...	...	...
Forrest, Hon. Mrs.	d.	1	1	0
Forster, Mrs.	d.	5	0	...
Forster, S. J.	d.	1	0	0
Foster, Miss M. C.	d.	1	1	0
Foster, Col. Sir W. G.	d.	1	0	0	...	...	...	...
Fowler, Mrs.	d.	10	0	...	d.	10	0	...
Fox, Miss Jessie	d.	1	0	0
Fox, Mrs. J. H.	d.	2	2	0	d.	2	2	0

						1947.			1948.					
						£	s.	d.	£	s.	d.			
Fox, Miss K. F.	s.	2	2	0	s.	2	2	0		
Fox, Miss L. K.	d.		5	0	d.		5	0		
Fraser, Mrs.	s.	1	0	0	s.	1	0	0		
Fraser, Miss Janet	s.		5	0	s.		5	0		
Freeman, C. E.	d.	2	2	0	d.	2	2	0		
Freeman, Rev. Preb. H.					s.		5	0		
French, Miss A.	d.	2	2	0	d.	3	3	0		
French, Miss A. C. & Deaconess					s.		5	0		
French, Mr. & Mrs. G. M.	d.			5	0	d.		2	6		
French, Deaconess K. H.	d.			10	0	d.		1	0	0	
Fripp, Lady					d.		2	2	0	
Froom, Lady					d.		1	1	0	
Frost, Miss A. E.	d.			5	0	d.		5	0		
Fry, Rev. Canon C. Middleton, M.B.E.	s.	2	2	0		s.	2	2	0		
Fryer, Miss E.	d.			10	0	d.		10	0		
Fuller, Miss	d.			7	0	d.		7	0		
Funge, E.	d.			5	0	d.		5	0		
Gahan, Mrs. F. G. Townsend	d.			5	0	0					
Galbraith, Lt.-Col., J.P., D.L., O.B.E.	s.	2	0	0		s.	2	2	0		
Galway, Lt.-Col. Sir Henry	d.			10	0	d.		10	0		
Gamble, Mrs.	d.			1	0	0	d.		1	0	0
Gamble, J. A.	d.			5	0						
Games, Miss M.	d.			1	0	0	d.		1	0	0
Gardner, Miss E. M.	d.			10	0	d.		10	0		
Gardner, Miss Grace					d.		1	1	0	
Gardner, Mrs. I. M.	d.			1	1	0	d.		1	1	0
Gardner, Miss R. S.					d.		1	0	0	
Garnier, Miss G. R.	d.			1	0	0	d.		1	0	0
Garton, Miss D.	d.			2	6	d.		2	6		
Geldart, Rev. H. W. C.	d.			5	0	d.		5	0		
Gentleman, Mrs. Olive					d.		3	0	0	
George, Miss	s.			1	1	0	s.		1	1	0
George, Rev. E. J.	s.			1	0	0	s.		1	0	0
George, A. Otway					d.		10	0		
Germon, Miss C. (the late)					s.		1	6		
Gibb, Miss A. M.	s.			5	0	s.		5	0		
Gibbes, Mrs.	s.			1	1	0					
Gibbons, Miss Margaret					d.		5	0	0	
Gibbs, Rev. A. E.	d.			6	6						
Gibbs, Victor G.	d.			10	6	d.		10	6		
Gibbs, Hon. Catherine					d.		1	1	0	
Gibbs, Hon. Mildred					s.		1	1	0	
Gibson, Mrs. A. S.	d.			10	0						
Gibson, Miss C. U.					d.		1	1	0	
Gibson, Miss M.	d.			10	0						
Gilbert, A. D.	d.			1	1	0	d.		1	1	0
Gilby, Miss D.					d.		1	0	0	
Giles, Miss	d.			1	0	0					
Gill, Miss F.	s.			5	0						
Gill, Rev. R. J. S.	s.			2	2	0					
Gilliat, Miss	s.			12	6	s.		12	6		
Gilliat, Miss K.	d.			5	0	d.		5	0		

					1947.		1948.	
					£	s. d.	£	s. d.
Gillott, Miss M.	...	...	...	s.	10	0	s.	10 0
Gilman-White, G. G.	...	...	...				d.	1 0 0
Girvan, Mrs.	...	...	...				d.	5 0
Glazebrook, Lady	...	...	...	s.	5	0	s.	5 0
Glenday, Rev. Edward A.	...	...	...	s.	5	0	s.	5 0
Glyn, Rev. A. P.	...	...	...	s.	1	1 0	s.	1 1 0
Glynn, Miss	...	...	...				d.	1 0 0
Goddard, Miss	...	...	...	d.	5	0	d.	10 0
Godden, Mrs.	...	...	...	d.	10	0	d.	10 0
Goddard, Stanley J., J.P.	...	...	...	d.	1	1 0		
Godley, Miss F. E.	.....	...	...	s.	1	1 0	s.	1 1 0
Godman, Col. John	...	...	...	d.	10	0		
Godsell, Miss L.	...	...	...				d.	10 0
Gold, C.	...	...	...	d.	2	2 0	d.	2 2 0
Golder, J. J.	...	...	...	s.	10	0	s.	10 0
Golding, Miss S.	...	...	...	s.	2	6	s.	5 0
Goldsmith, Miss F. M.	...	...	...	d.	10	0	d.	1 0 0
Good, Miss M. E.	...	...	...	d.	1	0 0	d.	1 0 0
Goodban, Miss W.	...	...	...	d.	12	6	d.	2 6
Goode, Miss E.	...	...	...	d.	1	1 0	d.	1 1 0
Goodhart, Gavin C.	...	...	...	d.	1	0 0		
Gooding, Mrs. A.	...	...	...				d.	5 0
Goodman, Miss E. E.	...	...	...	s.	10	0	s.	10 0
Gordon, Miss E. F.	...	...	...	d.	2	2 0	d.	2 2 0
Gordon, Miss L. M.	...	...	...	s.	10	0	s.	10 0
Gore-Brown, Lady	...	...	...	s.	2	2 0		
Gosden, Mrs. Percival	...	...	...				d.	1 0 0
Gosling, Miss E. G.	...	...	...	d.	3	0 0		
Gould, Miss Mabel	...	...	...	d.	1	1 0	d.	1 0 0
Graeme, Miss	...	...	...	d.	5	0		
Graham, Hugh	...	...	...	s.	1	11 6	s.	1 11 6
Graham, Mrs. K. Hamilton	...	...	...	d.	1	0 0	d.	1 0 0
Graham, Rev. T. W.	...	...	...	s.	10	0		
Grahame, Miss H. K.	...	...	...				d.	10 6
Grant, Eng. Rear-Admiral A.R., C.B.E.	...	...	...	s.	1	0 0	s.	1 0 0
Grant, Miss C. E.	...	...	...	s.	10	0	s.	10 0
Grant, Miss J. A.	...	...	...				d.	1 1 0
Grant, Mrs. Margaret	...	...	...				d.	1 1 0
Grant, Lt.-Col. N. H.	...	...	...	s.	1	1 0		
Grapel, Miss	...	...	...				d.	10 0
Gray, Mrs.	...	...	...	d.	10	0	d.	10 0
Gray, Miss F.	...	...	...	d.	5	0	d.	2 6
Gray, Sir Harold	...	...	...	s.	2	0 0	s.	2 0 0
Greatrex, Mrs. E. A.	...	...	...				d.	1 0 0
Green, Mrs.	...	...	...	d.	1	0 0	d.	10 0
Green, Mrs.	...	...	...	s.	9	1	s.	9 1
Green, Mrs. F. S.	...	...	...	d.	1	0 0		
Green, Mrs. G. L.	...	...	...	d.	10	0		
Green, Rev. H. T.	...	...	...				d.	2 6
Green, Rev. J. H. H.	...	...	...	s.	2	0 0	s.	2 2 0
Green, Rev. L. H. H.	...	...	...				d.	1 1 0
Greene, F. A.	...	...	...	s.	1	1 0	s.	1 1 0
Greenfield, C. H.	...	...	...				d.	1 0 0

					1947.		1948.	
					£	s. d.	£	s. d.
Greenland, Alfred	...	...	...	s.	2	0 0	s.	2 0 0
Greenwell, Lady	...	...	...				s.	2 2 0
Gregg, The Misses	...	...	...	s.	1	10 0		
Gretton, Miss C. R.	...	...	...	s.		5 0		
Griffith, Miss M. G.	...	...	...	d.		10 0	d.	10 0
Griffith, R. C.	...	...	...				d.	1 0 0
Griffiths, Mrs. G. E.	...	...	...				d.	10 0
Griffiths, Miss I. G.	...	...	...	d.	1	0 0		
Griffiths, Rev. J. A. S.	...	...	...	d.		10 6	d.	10 6
Grigg, Frank	...	...	...				d.	5 0
Grigg, Miss M.	...	...	...				d.	5 0
Griggs, Mrs.	...	...	...	d.		5 0	d.	5 0
Grimes, Frank E.	...	...	...	d.	1	0 0	d.	1 0 0
Grinsted, Miss F. E.	...	...	...	d.		2 6	d.	2 6
Groome, Miss	...	...	...	d.		5 0		
Grover, Miss K. M.	...	...	...	d.		2 6		
Groves, Miss	...	...	...	s.		2 6		
Gueritte, T. J.	...	...	...	d.	1	0 0		
Hackett, Mrs. E. T.	...	...	...	d.		4 6	d.	2 6
Hackett, Thomas	...	...	...	d.		7 6	d.	7 6
Hacking, Mrs. P.	...	...	...	s.	1	0 0	s.	1 0 0
Hadden, Miss F. J.	...	...	...	d.		2 6	d.	2 6
Hadey, Miss A. G.	...	...	...	d.		5 0		
Hadow, Mrs. K.	...	...	...	d.		5 0	d.	5 0
Hadlow, P. H.	...	...	...	s.	1	0 0	s.	1 0 0
Haig, Miss	...	...	...	s.		2 6	s.	2 6
Haig, Miss E. Cotton (for Van)	...	...	...	d.	1	0 0	d.	1 0 0
Haines, Miss A. H. P.	...	...	...	s.	1	1 0	s.	2 0 0
Hale, Miss	...	...	...	s.		2 6	s.	2 6
Hall, Miss	...	...	...				d.	1 0 0
Hall, Mrs. Goodwyn	...	...	...	d.	1	1 0	d.	1 1 0
Hall, Mrs. H.	...	...	...	d.	1	0 0		
Hall, Miss M. M.	...	...	...				d.	10 0
Halley, Mrs. W. M.	...	...	...	d.	5	0 0	d.	2 2 0
Hamilton, Miss A. B.	...	...	...	d.	1	1 0	d.	1 0 0
Hamilton, Miss M. E.	...	...	...				d.	10 0
Hammond, Mrs. I.	...	...	...	d.	2	2 0	d.	2 2 0
Hampton, Mrs. M. L.	...	...	...				d.	2 2 0
Hamshaw, Miss Sybil	...	...	...				d.	2 2 0
Hanbidge, Miss M.	...	...	...	s.		10 0	s.	10 0
Hancock, Miss F.	...	...	...	d.		2 6		
Hankey, Lady	...	...	...				d.	1 0 0
Hanson, Rev. E.	...	...	...	s.		2 6		
Harding, Mrs. R.	...	...	...				d.	1 0 0
Hardy, Lt.-Commander H. R.	...	...	...	d.	2	0 0		
Hare, Miss D. J.	...	...	...				d.	4 0
Harford, Mrs.	...	...	...	d.		10 0		
Harker, Rev. H. A.	...	...	...				d.	1 0 0
Harlech, Rt. Hon. Lady	...	...	...				d.	2 2 0
Harlock, Miss G.	...	...	...				d.	2 6
Harman, Rev. Canon S. H. P.	...	...	...	d.	1	0 0	d.	1 0 0
Harradine, Miss	...	...	...				d.	5 0

					1947.			1948.			
					£	s.	d.		£	s.	d.
Harries, Rev. G. H.	...	...	...	s.	1	0	0	s.	1	0	0
Harris, The Misses	...	...	...	d.		5	0	d.		5	0
Harris, Miss D. C.	...	...	...	...				d.	1	0	0
Harris, Miss G. E.	...	...	...	...				d.		10	0
Harris-St. John, Mrs.	...	...	...	...				s.	5	0	0
Harris, Miss M. E.	...	...	...	...				d.		10	0
Harrison, Mrs. A. H.	...	...	...	d.	2	2	0	d.	2	2	0
Harrison, Rev. Frank I.	...	...	...	s.		5	0	s.		5	0
Harrison, Mrs. Wrightman	...	...	...	d.	5	5	0	d.	5	5	0
Hart, Mrs. E. G.	...	...	...	d.		5	0	d.		5	0
Hart, The Misses H. M. & J. K.	...	...	...	...				d.		10	0
Hart, Hugh W.	...	...	...	d.		10	0				
Harte, Miss	...	...	...	d.		5	0	d.		5	0
Hartley, Miss E. M.	...	...	...	d.	3	3	0	d.	2	2	0
Harty, Mrs.	...	...	...	d.		5	0	d.		10	0
Hartzthorne, Mrs. N. A. G.	...	...	...	s.	2	2	0	s.	2	2	0
Harvest, Miss J	...	...	...	...				s.	1	1	0
Harvey, Miss	...	...	...	s.	1	0	0	s.	1	0	0
Harvey, Mrs. A. F. B.	...	...	...	s.	3	16	5	s.	3	16	5
Haslewood, Miss	...	...	...	d.		2	6				
Haswell, Miss W. N.	...	...	...	d.		5	0	d.		2	6
Hatchell, Mrs.	...	...	...	d.	1	0	0	d.	1	0	0
Havard, The Misses E. & M	...	...	...	d.				d.		5	0
Hawes, Miss M. U.	...	...	...	...				d.		5	0
Hawke, Lady	...	...	...	d.	1	0	0	d.	1	0	0
Hawkes, Mrs. Penrose	...	...	...	d.		5	0	d.		5	0
Hawkins, Miss L.	...	...	...	...				d.	2	0	0
Hawley, Lady	...	...	...	d.		5	0	d.		5	0
Hay, Nurse M. E. T.	...	...	...	s.		5	0	s.		5	0
Ditto	...	...	...	d.		5	0				
Hay-Anderson, Mrs.	...	...	...	d.		5	0				
Haycock, Miss G. E.	...	...	...	s.	1	0	0				
Hayes, Rex. Canon & Mrs.	...	...	...	...				d.		10	0
Hayes, Mrs. L.	...	...	...	d.	1	0	0				
Hayman, Miss	...	...	...	...				s.		10	0
Haynes, Rev. W. B.	...	...	...	...				d.	1	1	0
Haythornthwaite, Mrs.	...	...	...	d.	1	0	0				
Hayward, Miss E. R.	...	...	...	d.		5	0				
Hayward, Mrs. E. S.	...	...	...	d.	1	0	0	d.	2	0	0
Hayward, Sir Maurice H. W.	...	...	...	d.	1	1	0	d.	1	1	0
Hazledine, Mrs.	...	...	...	s.		10	0	s.		10	0
						10	0				
Hazlett, Miss M. G.	...	...	...	s.		6	0				
Headington, Mrs. J.	...	...	...	s.		5	0	s.		5	0
Headlam, Rev. Canon Morley	...	...	...	s.		10	0	s.		10	0
Healey, Miss B. S.	...	...	...	d.		10	0	d.	1	1	0
Heathcote, Miss E.	...	...	...	...				s.		2	6
Heaton, Miss C. E.	...	...	...	s.	1	0	0	s.	1	0	0
Heaton, Miss E. M.	...	...	...	s.		10	0	s.		10	0
Heaton, Rev. T. B.	...	...	...	...				s.		10	6
Heawood, Prof. P. J.	...	...	...	s.	1	0	0	s.	2	0	0
Hebbert, Col. H. E.	...	...	...	s.	2	0	0	s.	2	0	0
Hebblethwaite, Miss C.	...	...	...	d.		2	6	d.		2	6

					1947.			1948.		
					£	s.	d.	£	s.	d.
Hedley, Mrs. Hunt	...	...	...	s.		5	0	s.		5 0
Heiser, Rev. F. B.	...	...	...	s.		10	0	s.		10 0
Hemmant, Miss A.	...	...	...	d.		5	0	d.		10 0
Hemstock, A.	...	...	...	d.		5	0	d.		5 0
Henderson, Frank	...	...	...	d.		1	0 0	d.	2	0 0
Hensley, Egerton	...	...	...	d.		1	0 0	d.		10 0
Henty-Summers, Miss A. C. M.	...	...	...	s.		10	6	s.		10 6
Henty-Summers, Rev. W. E.	...	...	...	s.		10	6	s.		10 6
Henwood, Rev. A. D.	...	...	...	s.	2	2	0			
Henwood, J. E.	...	...	...	d.		5	0		5	0
Hepworth, Miss I. M. L.	...	...	...	d.		5	0	d.		5 0
Herbert, Mrs. C.	...	...	...					s.		10 0
Herbert, J. W.	...	...	...					d.		5 0
Herbert, Lady Magdalen	...	...	...	d.	1	0	0	d.	1	0 0
Herbert, Miss M. M.	...	...	...	s.	1	10	0	s.	2	0 0
Herdman, Miss G. F.	...	...	...	d.	1	0	0	d.	1	0 0
Heseltine, Miss J.	...	...	...	d.		5	0	d.		10 0
Hewett, Miss	...	...	...	d.		10	0			
Hewett, Mrs. B.	...	...	...	d.		2	6	d.		2 6
Hewitt, Miss V.	...	...	...	d.	1	0	0	d.	1	0 0
Hewitt, Miss A. L.	...	...	...	d.		3	0	d.		3 0
Hewson, Miss L. M.	...	...	...	s.	1	1	0	s.	1	1 0
Heywood, Miss E. A.	...	...	...	s.	2	0	0	s.	1	0 0
Ditto	...	...	...					d.	1	0 0
Heywood, Miss E.	...	...	...					d.		5 0
Hibbert, Miss A. H.	...	...	...	d.	10	0	0	d.	10	0 0
Hichens, Rev. J. O. (for Van)	...	...	...	s.		5	0	s.		5 0
Ditto	...	...	...	d.		10	0			
Hickes, Mrs. T. D.	...	...	...	d.	1	0	0	d.	1	0 0
Hickman, Mrs. M. C.	...	...	...	s.		10	0	s.		10 0
Hicks, A. M.	...	...	...	d.		2	6	d.		2 6
Hicks, Miss M.	...	...	...					d.	2	0 0
Higginson, J. H., B.Sc.	...	...	...	s.	1	1	0	s.	1	1 0
Highton, D. Clifford	...	...	...	s.	3	3	0	s.	3	3 0
Hill, Miss C. L.	...	...	...					d.	2	10 0
Hill, Miss C. M.	...	...	...	d.	1	1	0	d.	1	1 0
Hill, Miss J. G.	...	...	...	d.	2	2	0			
Hill-Snook, Alderman R. G.	...	...	...					d.	5	0 0
Hills, Mrs.	...	...	...	s.		2	6	s.		2 6
Hills, Miss M.	...	...	...					d.		10 0
Hilton, Mrs. R.	...	...	...	d.		2	6	d.		2 6
Hinde, Mrs.	...	...	...	s.		5	0	s.		5 0
Hindley, R. T.	...	...	...	s.	2	0	0	s.	2	0 0
Hipwell, Miss T. M.	...	...	...	d.		2	6	d.		2 6
Hitchcock, Mrs. B. D.	...	...	...	d.	1	1	0			
Hoare, Mrs. H. J.	...	...	...	s.	1	0	0	s.	1	0 0
Hoare, The Misses	...	...	...	s.		2	6	s.		2 6
Hobson, Miss	...	...	...	d.		10	0	d.		10 0
Hodges, Miss	...	...	...	d.	1	0	0			
Hodges, Rev. E. C.	...	...	...	d.	2	2	0	d.	2	2 0
Hodgson, Mrs. U.	...	...	...	d.		10	0			
Hodson, Rev. Canon M. O.	...	...	...	d.		10	0			
Hogg, S. R.	...	...	...	d.		5	0	d.		5 0

						1947.		1948.	
						£	s. d.	£	s. d.
Holdsworth, Mrs.	...	...	...	...	d.	2	0	d.	2 0
Hole, Miss G. M.	...	...	...	...	d.	10	0	d.	10 0
Holland, Miss M.	...	...	...	...	d.	1	0 0		
Holland, Mrs. N. S.	...	...	...	...	d.	10	6	d.	10 6
Holland, Rev. W. E. S.	...	...	...	...	s.	5	0	s.	5 0
Hollis, Mrs. A. E.	...	...	...	...	d.	1	0 0	d.	1 0 0
Hollond, F. Egbert	...	...	...	...	d.	5	0 0	d.	10 0 0
Holmes, The Misses	...	...	...	...	d.	2	6	d.	10 0
Holmes, Miss I. L.	...	...	...	...				d.	1 0 0
Holmes, Walter	...	...	...	...	s.	1	1 0	s.	1 1 0
Home, Lady	...	...	...	...	s.	1	10 0	s.	1 10 0
Hooker, Mr. & Mrs. H. J.	...	...	...	...				d.	1 10 0
Hooper, A. Norman, M.D., F.R.C.S.	...	...	...	...	d.	1	1 0		
Hooper, Mrs.	...	...	...	...	s.	5	0	s.	5 0
Hooton, The Misses	...	...	...	...	d.	5	0	d.	5 0
Hope, Mrs.	...	...	...	...	d.	1	0 0		
Hope, Mrs.	...	...	...	...				s.	5 0
Hope, Mrs. V. M.	...	...	...	...	d.	1	0 0		
Hordern, Rt. Rev. Hugh	...	...	...	...				d.	1 1 0
Horn, A. Davis	...	...	...	...				d.	1 1 0
Horsey, Mrs. E.	...	...	...	...	d.	10	0		
Hough, Mrs. E.	...	...	...	...	d.	10	0		
House, C. W.	...	...	...	...	s.	1	1 0	s.	1 1 0
Houlston, E. B.	...	...	...	...	d.	2	2 0		
Hounsfield, Miss M. I.	...	...	...	...	d.	1	1 0	d.	1 1 0
Houseman, Miss E. G.	...	...	...	...	d.	5	0	d.	5 0
Howard, Mrs. (subs. for 4 years)	...	...	...	...	s.	2	0 0		
Howard, Mrs.	...	...	...	...	d.	10	0	d.	10 0
Howard, H. B.	...	...	...	...				d.	10 0
Howard, H. R.	...	...	...	...	d.	2	2 0	d.	2 2 0
Howard, The Misses M. & B.	...	...	...	...	s.	1	1 0	s.	1 1 0
Ditto	...	...	...	...	d.	1	1 0	d.	1 1 0
Howe, R. F.	...	...	...	...	d.	5	0	d.	5 0
Hubble, H. E.	...	...	...	...	d.	10	0	d.	10 0
Huggins, Mrs. M. I.	...	...	...	...				d.	2 0 0
Hughes, Miss A. B.	...	...	...	...				d.	2 6
Hughes, Miss M. H.	...	...	...	...	d.	2	6	d.	2 6
Hulbert-Powell, Rev. Canon	...	...	...	...	s.	10	0	s.	10 0
Hull, Miss A. E.	...	...	...	...	d.	2	0	d.	2 6
Hull, Miss K. E.	...	...	...	...				s.	10 0
Hulland, Miss M. B.	...	...	...	...	s.	10	0	s.	10 0
Hume, Miss C.	...	...	...	...				d.	20 0 0
Humphrey, Miss E.	...	...	...	...	s.	1	0 0	s.	1 0 0
Hunt, Fredk. H.	...	...	...	...	s.	1	0 0	s.	1 0 0
Hunt, Miss G.	...	...	...	...	d.	10	0	d.	10 0
Hunt, Dr. Ursula	...	...	...	...				d.	10 0 0
Hunter, Miss A. B.	...	...	...	...	d.	1	0 0	d.	1 0 0
Hunter, Miss M. C.	...	...	...	...	s.	2	10 0	s.	4 0 0
Hunting, Mrs.	...	...	...	...	d.	1	0 0	d.	1 0 0
Huntingford, Miss Mary	...	...	...	...				d.	1 0 0
Hurley, Mrs. Stanley	...	...	...	...	s.	1	1 0	s.	2 0 0
Hussey, Mrs. Christian E. J.	...	...	...	...				d.	5 0
Hussey, Rev. J. W. A.	...	...	...	...	d.	2	6		

						1947.		1948.	
						£	s. d.	£	s. d.
Hutchings, Miss A.	...	...	...	...	s.	10	0	s.	10 0
Hutchings, Mrs. G.	...	...	...	...	d.			d.	5 0
Hutton, Mrs. C. H.	...	...	...	...	s.	2	0 0	s.	2 0 0
H. W. K.	...	...	...	...	s.	1	1 0	s.	1 1 0
Hyde, Mrs. Fitzwilliams	...	...	...	...	d.	1	1 0		
Hyatt-Woolf, Mrs. J. P.	...	...	...	...	d.	1	1 0		
Idubor, Peter O.	...	...	...	...	s.	1	0		
Iliffe, Lady	...	...	...	...				s.	5 0 0
Ingard, Major E. T.	...	...	...	...	d.	5	0	d.	5 0
Inglefield, Capt. G. S.	...	...	...	...	d.	2	2 0	d.	2 2 0
Ingpen, Mrs.	...	...	...	...	d.	2	6		
Insoll, Mrs. E. N.	...	...	...	...	d.	1	0 0	d.	10 0
Iremonger, Miss G. E.	...	...	...	...	d.	1	0		
Ives, Rev. W. E.	...	...	...	...	s.	10	0	s.	10 0
Iveson, Mrs. M. F.	...	...	...	...	d.	1	1 0	d.	1 1 0
Izard, Miss	...	...	...	...				d.	5 0
Jackson, C. A. C.	...	...	...	...	d.	1	1 0	d.	1 1 0
Jackson, Rev. L. W.	...	...	...	...	d.	2	6	d.	2 6
Jackson, T. A. G.	...	...	...	...	d.			d.	1 0
Jago, W. Henry	...	...	...	...	d.	1	0 0	d.	1 0 0
James, Mrs. Ellen	...	...	...	...	d.	1	1		
Jameson, W. K.	...	...	...	...	d.	1	0 0	d.	1 0 0
Janson, Miss D.	...	...	...	...	s.	10	0	s.	10 0
Janatt, Miss E. C.	...	...	...	...	d.	10	0	d.	10 0
Jeeves, Rev. Leonard L.	...	...	...	...	s.	7	6	s.	7 6
Jefferies, Miss M.	...	...	...	...	d.	10	0	d.	10 0
Jefferson, R.	...	...	...	...	d.	5	0	d.	5 0
Jeffrey, Miss Mahala	...	...	...	...	d.	2	6	d.	2 6
Jeffrey, The Misses J. & E.	...	...	...	...	s.	10	0	s.	10 0
Jelf, Mrs.	...	...	...	...	d.	2	2 0	d.	2 2 0
Jenkins, Mrs.	...	...	...	...	d.	10	0		
Jenkins, Miss C.	...	...	...	...	d.	10	0	d.	10 0
Jenkinson, Miss M.	...	...	...	...	d.			d.	1 0
Jenkyms, Miss D. E.	...	...	...	...	s.	1	0 0	s.	1 0 0
Jenyns, Mrs.	...	...	...	...	d.	1	1 0	d.	1 0 0
Jerram, Mrs.	...	...	...	...	d.	2	0 0	d.	2 0 0
Jervis, Mrs. Parker	...	...	...	...				d.	1 1 0
Jesse, Miss	...	...	...	...	s.	7	6		
Jessop, Miss H. M.	...	...	...	...	d.	2	2 0	d.	1 1 0
Jessop, J. W.	...	...	...	...	d.	1	1 0	d.	1 1 0
Jewsbury, Miss	...	...	...	...	d.	5	0		
Jobson, J. O.	...	...	...	...				d.	10 0
Johnson, Miss K. A. S.	...	...	...	...	d.	1	0 0	d.	2 0 0
Johnson, Mrs. C. E.	...	...	...	...	d.			d.	1 0 0
Johnson, The Misses E. & D.	...	...	...	...	d.	10	0	d.	1 0 0
Johnson, Mrs. M. B.	...	...	...	...	d.	2	6		
Johnson, H.	...	...	...	...	s.	10	0		
Johnson, Mrs.	...	...	...	...	d.	10	0	d.	1 0 0
Johnson, Miss R. T.	...	...	...	...	d.	10	0		
Johnson, Miss Wulfrun	...	...	...	...	d.	1	0	d.	1 0

					1947.			1948.		
					£	s.	d.	£	s.	d.
Johnston, Mrs. Arlington	...	...	...	s.	1	0	0			
Johnstone, Mrs. A. E.	...	...	...	d.		10	0	d.	10	0
Johnstone, Miss F. B.	...	...	...					d.	2	0
Joisey, Mrs. A.	...	...	...					d.	1	1
Jones, Rev. A.	...	...	...					d.	1	4
Jones, A. L. W.	...	...	...					d.	1	0
Jones, Dr. Arthur T.	...	...	...	d.		10	6	d.		10
Jones, F. J.	...	...	...	d.		10	0			
Jones, Miss H. M. S.	...	...	...	d.		3	0	d.		5
Jones, J. Edwards	...	...	...					d.	2	2
Jones, Rev. I. Graham	...	...	...					d.		10
Jones, Miss M. L.	...	...	...	d.	1	0	0	d.	1	0
Jones, Miss N.	...	...	...	d.		5	0			
Jones, Mrs. Peter	...	...	...					d.	1	1
Jordan, Rev. H. W.	...	...	...	s.	2	0	0	s.	2	0
Jorgensen, L.	...	...	...	d.	5	0	0			
Jory, Rev. Joseph, R.N.V.R.	...	...	...					d.	1	1
Jose, Rev. E. Salisbury	...	...	...	d.	1	1	0	d.	1	1
Joy, A. O.	...	...	...	d.	2	2	0	d.	2	2
Joy, Mrs.	...	...	...					d.		2
Kay, Mrs.	...	...	...					d.		2
Keable, R. H.	...	...	...					d.	1	1
Keelan, Miss R. M.	...	...	...	d.		1	0	d.		2
Keene, Mrs. V. Ruck	...	...	...	d.	1	0	0			
Keenly, Mrs. A. T.	...	...	...	d.		10	0			
Keith, A. B.	...	...	...	s.		10	6	s.		10
Kelham, Mrs.	...	...	...	s.	1	0	0	s.	1	0
Kember, Mrs.	...	...	...	d.		10	0			
Kemble, Miss Jessie	...	...	...	d.	2	2	0	d.	2	2
Kennedy, Rev. H.	...	...	...	d.	1	6	0	d.		5
Kent, Mrs. A. F.	...	...	...	d.		2	0	d.		2
Kenyon, Miss E. C.	...	...	...					d.		10
Kenyon-Stow, Miss F.	...	...	...	s.		11	0	s.		11
Kerr, Miss Grainger	...	...	...	d.		2	6	d.		2
Kershaw, M. E.	...	...	...					d.	1	1
Kesteven, Miss D. M.	...	...	...	d.		5	0	d.		5
Kett, Miss A.	...	...	...					s.		2
Kidson, A. F.	...	...	...					d.		10
King, Miss A. A.	...	...	...					d.	1	0
King, F. K.	...	...	...					d.		10
King, Humphrey W.	...	...	...	d.	1	0	0			
King, Miss K. L.	...	...	...	d.		5	0	d.		5
King, Lady Mabel	...	...	...	s.	1	0	0	s.	1	0
King, W. H.	...	...	...					d.		10
King-Fane, Col. W.	...	...	...	d.		10	0			
King-Harman, Lt.-Col. W. A., D.S.O.	...	...	...	d.	1	0	0	d.	1	0
Kingdon, Mrs.	...	...	...	s.		5	0	s.		5
Kingdon, E. W.	...	...	...	s.	2	2	0	s.	1	1
Kingsford, Miss B. E.	...	...	...	s.		5	0	s.		5
Kneen, W. H.	...	...	...	s.		5	0	s.		5
Knight, Miss	...	...	...	d.		2	6			
Knight, Rev. Canon C. B. Howard	...	...	...	s.		10	6	s.		10

						1947.		1948.	
						£	s. d.	£	s. d.
Knight, Rev. Canon Marcus	...	...	...	...	...	s.		1	1 0
Knott, Mrs.	...	...	...	...	...	d.	1 0 0	1	0 0
Knowles, Mrs. M. J.	...	...	...	...	...	s.	1 0 0	1	0 0
Ditto	...	...	...	...	...	d.	2 2 0		
Knox, Mrs. E. M.	...	...	...	...	...	d.	1 0 0		
Kup, Mrs. E.	...	...	...	...	...	d.	1 0 0		
Lacy, Mrs. F. H.	...	...	...	...	...	s.	10 6		
Laing, J. W.	...	...	...	...	...	s.	10 0 0	10	0 0
Lambert, Miss L. A.	...	...	...	...	...	d.	1 0 0	1	0 0
Lambert, Mrs.	...	...	...	...	...	d.		2	0 0
Lamplugh, Norman E.	...	...	...	...	...	d.			5 0
Lancaster, Miss H.	...	...	...	...	...	s.	1 1 0	1	1 0
Lancaster, Miss K.	...	...	...	...	...	s.	10 6		10 6
Landells, W.	...	...	...	...	...	d.	2 2 0	2	2 0
Lane Mrs. E. L. C.	...	...	...	...	...	d.		1	0 0
Langdon, Rev. J. A.	...	...	...	...	...	d.	6 0 0	1	0 0
Langridge, Mrs.	...	...	...	...	...	d.			10 0
Langton, Miss E. C.	...	...	...	...	...	s.	10 0		10 0
Lanyon, Miss	...	...	...	...	...	d.	1 1 0		
La Porte Payne, Rev. R. M.	...	...	...	...	...	d.		1	0 0
Last, Mrs.	...	...	...	...	...	d.			2 0
Lawford, Mrs. Vincent	...	...	...	...	...	d.			5 0
Lawrence, Miss F. J.	...	...	...	...	...	s.	10 0		10 0
Lawrie, Mrs.	...	...	...	...	...	d.			10 0
Lawry, Rev. S. J. L., R.N.V.R.	...	...	...	...	...	d.	1 0 0	1	0 0
Lazenby, Mrs.	...	...	...	...	...	d.	1 0 0	2	10 0
Leach, Mrs.	...	...	...	...	...	d.		1	1 0
Leatham, Miss F.	...	...	...	...	...	s.	2 6		2 6
Le Bouvier, Miss & Miss Hughes	...	...	...	...	...	d.		1	0 0
Lechmere, Mrs. A. H.	...	...	...	...	...	d.	10 0		10 0
Lee, Rev. R. S. N.	...	...	...	...	...	d.	10 0		10 0
Leech, Miss F. K.	...	...	...	...	...	d.	3 0 0	2	0 0
Lees, G. M.	...	...	...	...	...		10 0		
Lees, Miss G. M.	...	...	...	...	...	d.			5 0
Lees, Miss Margaret	...	...	...	...	...	d.			2 6
Lees, Major W. Hector	...	...	...	...	...	d.	1 0 0		
Lefroy, Miss	...	...	...	...	...	s.	12 6		12 6
Lefroy, Lt.-Col. & Mrs. H. P. T.	...	...	...	...	...	d.		1	1 0
Legg, Mrs. F. M.	...	...	...	...	...	d.		1	0 0
Leggett, Mrs. C. M.	...	...	...	...	...	d.	5 5 0		
Leigh, Mrs.	...	...	...	...	...	s.	1 1 0	1	1 0
Lemon, Mrs. A. E.	...	...	...	...	...	d.		1	0 0
Lepard, The Misses	...	...	...	...	...	d.	5 0		5 0
Lepard, Rev. A. G. C.	...	...	...	...	...	d.	1 1 0		
Lepard, Miss C. M.	...	...	...	...	...	d.	2 2 0		
Leslie, The Misses	...	...	...	...	...	s.	2 2 0	2	2 0
Leslie, Mrs. E. H.	...	...	...	...	...	d.	10 0		10 0
Lethbridge, Mrs. H. C. B.	...	...	...	...	...	s.	1 1 0	1	1 0
Lethbridge, Rev. H. C. B.	...	...	...	...	...	s.	1 1 0	1	1 0
Levy, Mrs.	...	...	...	...	...	d.	1 0 0	1	0 0
(In memory of Mr. Christopher)									
Lewer, G. H.	...	...	...	...	...	d.	10 6		10 6

						1947.			1948.		
						£	s.	d.	£	s.	d.
Lewin, Mrs. A.	...	...	...	...	d.		10	6	d.	10	6
Lewis, E. S.	...	...	...	...	d.	1	0	0			
Lewis, G. Dawson	...	...	...	...	d.		10	0	d.	10	0
Lewis, Norman	...	...	...	...	d.		2	6	d.	5	0
Lidbetter, The Misses K. & V.	...	...	...	...	d.		5	0	d.	2	6
Liddiatt, Miss A.	...	...	...	...	d.		5	0	d.	5	0
Lillingston, Miss K.	...	...	...	...					s.	5	0
Lindley, Hon. Miss	...	...	...	...	s.	1	0	0	s.	1	0
Ditto	...	...	...	...					d.	1	0
Lines, Mrs. W.	...	...	...	...					d.	1	1
Linsell, Miss	...	...	...	...	d.		2	6	d.	2	6
Linthwaite, Rev. F. W.	...	...	...	...	d.	1	0	0	d.	1	0
Lintott, Bernard	...	...	...	...					d.	10	6
Lister, Mr. & Mrs.	...	...	...	...	s.	1	0	0	s.	1	0
Livesey, Frank	...	...	...	...	s.	1	1	0	s.	1	1
Livesey, Miss H.	...	...	...	...	s.	1	0	0	s.	1	0
Llewellyn, Mrs. F.	...	...	...	...	d.	5	0	0	d.	1	0
Llewellyn, W. W.	...	...	...	...	s.	2	2	0	s.	2	2
Lloyd, Mrs. E. E.	...	...	...	...	s.		10	6	s.	10	6
Lloyd, Mrs. G. W.	...	...	...	...	s.		10	0			
Lloyd, Miss I. F. M.	...	...	...	...	s.		2	6	s.	2	6
Lloyd, Rev. J. H.	...	...	...	...	s.		10	6	s.	10	6
Lloyd, Brig.-Gen. S. Massey	...	...	...	...	d.		10	0	d.	10	0
Lockhart, Mrs. O. C.	...	...	...	...	s.		5	0	s.	5	0
Lomax, Rev. Canon T. L.	...	...	...	...					d.	10	0
Long, Rev. Canon B.	...	...	...	...	s.		5	0	s.	5	0
Long, Rev. Canon C. N.	...	...	...	...	s.	2	0	0	s.	1	0
Long, Rev. W. T.	...	...	...	...	d.		2	6	d.	2	6
Lord, Miss I. M.	...	...	...	...	s.		10	0	s.	10	0
Lornie, Mrs.	...	...	...	...					d.	1	0
Lorrimer, Mrs. A.	...	...	...	...	d.		2	6			
Lovett, Miss E. G.	...	...	...	...					d.	1	0
Low, J. Campbell	...	...	...	...					d.	5	0
Lowe, Miss C.	...	...	...	...	s.	1	1	0	s.	1	5
Lowe, Mrs. G. M.	...	...	...	...					d.	1	1
Lowe, Dr. J. B.	...	...	...	...					d.	2	0
Lowe, Miss M. L.	...	...	...	...					d.	10	0
Lowry, Mrs. D. F.	...	...	...	...					d.	10	0
Lowry, Lady H. M.	...	...	...	...	d.	2	2	0	d.	2	2
Lowry, Mrs. M. G. J.	...	...	...	...	d.	2	0	0			
Lowther, Hon. Mrs.	...	...	...	...	d.		10	0			
Lucas, Mrs.	...	...	...	...					d.	2	0
Luce, Miss U.	...	...	...	...	d.	1	0	0			
Luke, Miss D. B.	...	...	...	...					d.	1	0
Lundy, Miss F. E.	...	...	...	...					d.	10	0
Lyall, Dame Beatrix. J.P. (the late)	...	...	...	...	s.	5	0	0			
Lyle, Dr. H. Willoughby	...	...	...	...	d.	1	1	0	d.	1	1
Lynden-Bell, Mrs. C. P.	...	...	...	...					d.	1	1
Lynn, H. G.	...	...	...	...	d.	1	0	0			
Lyon, Mrs.	...	...	...	...					d.	10	0
Lyon, Miss A. M.	...	...	...	...	s.	1	1	0	s.	1	1
Lythall, Miss	...	...	...	...	s.		2	6	s.	5	0
Ditto	...	...	...	...	d.				d.	2	6

					1947.			1948.		
					£	s.	d.	£	s.	d.
Macbeth, Mrs. C.	...	...	...	d.	10	0				
Maccormac, Mrs.	...	...	...					s.	5	0
Macdonagh, Major B.	...	...	...	d.	10	0				
Machin, Miss D. V.	...	...	...	d.	7	6		d.	7	6
MacIlwaine, Mrs.	...	...	...	d.	10	0		d.	10	0
Macintosh, Mrs.	...	...	...	d.	2	6				
Macintyre, Miss A. M. G.	...	...	...	d.	10	0	0			
MacIntyre, Mrs. Donald	...	...	...	s.	10	0		s.	10	0
Mackenzie, M. M. Hodson	...	...	...	d.	2	0	0	d.	2	0
Macoun, C. D.	...	...	...	s.	5	0		s.	5	0
Madden, Miss K. M.	...	...	...	s.	1	10	0	s.	2	0
Ditto	...	...	...	d.	10	0				
Maddison, Miss F. E. T.	...	...	...	s.	2	6		s.	2	6
Maddox, C. F., B.A.	...	...	...	d.	5	0		d.	5	0
Madge, Mrs. A. E.	...	...	...	s.	1	0	0	s.	1	0
Maginniss, Miss M. E.	...	...	...	s.	10	0		s.	10	0
Magor, Mrs. R.	...	...	...	d.	10	0				
Maitland, Miss M.	...	...	...	d.	10	0				
Malden, Very Rev. R. H. (Dean of Wells)	...	...	...	s.	5	0		s.	5	0
Mann, Miss J.	...	...	...	d.	2	6				
Mann, Miss J.	...	...	...					d.	2	6
Mann, Mrs. S. D.	...	...	...	d.	5	0		d.	5	0
Manning, Miss Ruth	...	...	...					s.	2	6
Mansfield, Mrs.	...	...	...	d.	1	0	0			
Mantle, Miss M.	...	...	...	d.	2	6		d.	2	6
Marcon, Miss E.	...	...	...					d.	1	1
Marden, Miss	...	...	...	d.	5	0				
Margetts, Miss M.	...	...	...	s.	1	0	0	s.	1	0
Marnham, Mrs.	...	...	...	d.	10	0				
Marriott, Mrs. M. E.	...	...	...	s.	10	0		s.	10	0
Marriott, Ven. Archd. S. J.	...	...	...	s.	2	2	0			
Marsden, Miss W., O.B.E.	...	...	...	d.	10	0		d.	5	0
Marshall, Mrs.	...	...	...	s.	6	0		s.	6	0
Marshall, W.	...	...	...	s.	1	11	6	s.	2	0
Marten, Miss A. F. I.	...	...	...	s.	3	0	0	s.	3	0
Ditto	...	...	...	d.	1	0	0	d.	1	0
Marten, Ven Archd. G. H.	...	...	...					d.	1	0
Martin, The Misses	...	...	...	s.	10	0		s.	5	0
Martin, Miss A. Masson	...	...	...	s.	1	0	0	s.	1	0
Martin, H. A.	...	...	...	d.	2	6		d.	2	6
Martin, Deaconness	...	...	...	s.	10	6		s.	10	6
Martin, Miss M. E.	...	...	...	s.	3	0		s.	3	0
Ditto	...	...	...	d.	3	0				
Martin, R. H.	...	...	...	d.	2	0	0	d.	1	0
Martin, Miss T.	...	...	...	d.	3	0		d.	4	0
Martineau, Miss V.	...	...	...	s.	1	0	0	s.	2	0
Martyn, Mrs.	...	...	...	d.	2	0		d.	2	0
Martyn, Miss D.	...	...	...	s.	1	0	0	s.	2	0
Mason, Miss E. W.	...	...	...	s.	1	1	0	s.	1	1
Mason, Miss F.	...	...	...	d.	1	1	0	d.	1	1
Mason, Mrs. G.	...	...	...					d.	1	0
Matkin, Mrs.	...	...	...	s.	10	0		s.	10	0
Matteson, Miss	...	...	...	d.	2	6		d.	2	6

						1947.			1948.			
						£	s.	d.	£	s.	d.	
Matthews, C. D.	d.	1	1	0	d.	1	1	0
Matthews, Mrs. F. L. D.	s.	2	2	0	s.	2	2	0
Matthews, Mrs. L.	d.		10	0				
Matthews, Very Rev. W. R.	s.	2	2	0	s.	2	2	0
Maxham, Miss C. C.	d.		5	0	d.		3	0
Maxwell-Smith, Miss L.	s.		1	6	s.		1	6
May, Rev. E. W. L.	d.	1	1	0				
May, H. R. D.	s.	1	1	0	s.	1	1	0
May, General Sir Reginald & Lady	d.	5	0	0	d.	5	0	0
Maynard, Miss M.	d.		10	0	d.		10	0
McAndrew, Miss M.	d.		2	6	d.		2	6
McAndrew, R. L.	d.	1	0	0	d.	1	0	0
McBurney, Mrs.					d.	1	1	0
McCance, Mrs.					d.	2	0	0
McClelland, Miss Annie	d.		2	6	d.		2	6
McClintock, Mrs.	d.	1	0	0				
McCullum, Archibald	d.	1	0	0	d.	1	0	0
McFarland, Miss C. A.	d.	1	0	0				
McHugh, Mr. (per Mr. T. Haynes)	d.		5	0				
McKeown, Miss L.	d.		10	0				
McLaren, Miss	s.		5	0				
McLaren, Robert					s.	1	0	0
McLeod, Rev. H. E.	d.	1	1	0				
McMahon, Miss G. M. M. J.	d.	1	0	0	d.	1	0	0
McNaughton, Miss G.	s.		2	6				
McNeight, Miss C. R.	d.	1	1	0	d.		10	6
McNeill, Miss L.	s.		5	0	s.		5	0
McPherson, Rev. T. S.	d.		2	6	d.		2	6
McRea, Alderman Sir Charles	s.	1	1	0	s.	1	1	0
Ditto					d.	1	1	0
McVittie, Mrs. R. B., B.A.	d.	5	0	0				
Mead, Miss E. C.	d.		5	0	d.		5	0
Meade, Mrs. M.					d.		10	0
Medlicott, Mr. & Mrs.					d.	1	1	0
Meller, Mrs. C. H.	d.	1	0	0	d.		18	2
Memess, Miss Edith E.	s.		4	6				
Mensforth, H.					d.	1	1	0
Meppem, Mr. & Mrs. R.					d.		5	0
Mercer, Mrs. E.	d.		2	6	d.		2	6
Mercy, Miss B.					d.	1	0	0
Merriman, Miss J.	s.		10	0	s.		10	0
Merritt, Mrs.	d.		5	0				
Metcalfe, Miss	d.		5	0	d.		4	6
Metcalfe, Mrs. C. P.	d.		6	0	d.		6	0
Meynell, Lady Dorothy					d.	1	0	0
Micklem, Mrs. John	d.	1	1	0	d.	1	0	0
Middlemas, R.	d.		5	0	d.		5	0
Middleton, Rt. Rev. the Bishop of	s.		10	0	s.		10	0
Middleton, A. L.					d.	1	0	0
Middleton, Mrs.					d.	2	2	0
Mieville, Dr. C. G. B.	d.	1	0	0	d.	2	2	0
Milburn, Mrs. C. E.	d.		5	0	d.		5	0
Miles, Mrs.	d.		2	6	d.		2	6

					1947.			1948.			
					£	s.	d.	£	s.	d.	
Miles, Brig.-Gen. P. J.	...	...	...	s.		5	0	s.	5	0	
Millard, Mrs.	...	...	...	...	...	...	...	d.	5	0	
Miller, Miss A. M.	...	...	...	...	...	...	...	d.	5	0	
Miller, Miss E. C.	...	...	...	d.		4	0	d.	4	0	
Miller, Major F.	...	...	...	...	...	...	...	d.	4	0	
Miller, H. E.	d.	1	1	0	d.	1	1	0
Miller, Dr. H. P.	...	...	...	...	...	...	...	s.	5	0	
Miller, Mrs. P. M.	d.	5	0	0
Milligan, R.	d.	10	0	0
Millner, Henry	d.	1	0	0	d.	1	0	0
Mills, Mrs. F.	d.	1	0	0	d.	1	10	0
Mills, Rev. Canon W. R.	d.		10	0	d.		10	0
Millward, Mrs.	s.		10	0	s.		5	0
Milne, George	s.		5	3
Mimpriss, Mrs. E. R.	d.		10	0	d.	1	0	0
Mitchell, Mrs. A. C.	d.		10	0
Mitchell, Sir George	s.	1	0	0				
Mitchell, G. A.	d.	2	2	0
Mitchell, John A.	d.		5	0
Mitchell, Miss K.	d.	1	0	0
Mitchell, Mrs. R. A.	s.	1	0	0	s.	1	0	0
M. M.	d.	4	0	0	d.	4	0	0
Moberly, Rev. E. W.	s.	1	0	0	s.	1	0	0
Modera, Mrs. H. S.	d.	1	1	0	d.	1	1	0
Mole, A. C.	s.		10	0	s.		10	0
Mole, F. J.	s.		10	6	s.		10	6
Molony, Miss	d.		2	6	d.		2	6
Molyneux, Mr. & Mrs.	d.	1	0	0	d.	1	1	0
Money, Mrs. G. A.	s.	1	0	0	s.	1	0	0
Money-Kyrle, Miss V. E. A.	d.		10	0	d.		10	0
Montgomery, Miss K.	s.	1	0	0	s.	1	0	0
Ditto	d.	1	0	0				
Moon, R. O.	d.	2	2	0	d.	2	2	0
Moore, Mrs.	s.		5	0	d.		15	0
Ditto	d.		15	0				
Moore, Miss E. M.	d.		5	0	d.		7	6
Moore, Miss M. M.	d.	4	0	0	d.	3	0	0
Morgan, Miss F. L.	d.		10	0	d.	2	0	0
Morland, Mrs.	d.		10	0	d.		10	0
Morris, Mrs.	d.		5	0
Morris, Mrs. A. H.	d.		2	6
Morris, Rev. C., M.A.	s.		5	0	s.		5	0
Morris, C. H.	s.	1	0	0	s.	1	0	0
Morris, Miss J. A. M.	s.	5	0	0				
Morris, Miss M. H.	s.		10	0	s.		10	0
Mortimer, Miss D.	d.		5	0
Morton, Miss A. T.	d.		5	0	d.		5	0
Morton Rev. H. C.	d.		5	0	d.		5	0
Morton, Miss M. S.	d.	2	2	0
Morton, Mrs. Philip	d.	2	2	0	d.	2	2	0
Moss, Mrs.	d.		10	0				
Moss, Rev. C. B., D.D.	s.	1	0	0	s.	1	0	0
Moss, Mrs. Miles,	s.	2	0	0	s.	2	0	0

					1947.			1948.		
					£ s. d.			£ s. d.		
Mossop, Mr. & Mrs. Valentine	...	...	...	...	d.			d.	5	0
Mottistone, Lady	...	...	...	s.	10	6		s.	10	6
Moullin, Mrs.	...	...	...	...	s.			s.	2	0
Mounsey, Miss V. P., Brit. R.C.S.I.	...	...	...	d.	5	0				
Mozley, Mrs. J.	...	...	...	s.	5	0		s.	5	0
Mozley, Rev. Dr. J. F.	...	...	...	...	d.	1	0	d.	1	0
Munday, Miss H. A.	...	...	...	...	d.	1	0	d.	1	0
Munk, Miss M. E.	...	...	...	...	s.			s.	2	6
Munro, Mrs. E.	...	...	...	d.	5	0		d.	5	0
Munro, Miss H.	...	...	...	d.	10	0				
Murphy, H. J.	...	...	...	d.	1	10	0	d.	1	10
Murray, Mrs. (the late)	...	...	...	d.	10	0				
Murray-Browne, W.	...	...	...	s.	1	1	0	s.	1	1
Murray-Thomson, Miss	...	...	...	...	d.			d.	12	0
Murton, Miss J.	...	...	...	s.	1	1	0	s.	1	0
Ditto	...	...	...	d.	4	4	0			
Murton, Miss K.	...	...	...	s.	1	0	0	s.	1	0
Muspratt, Miss R. S.	...	...	...	d.	5	0				
Myers, Rev. Canon C.	...	...	...	s.	10	0	0			
Nall, Sir Joseph	...	...	...	d.	10	6				
Nanscawen, Miss & Miss Saint	...	...	...	...	d.			d.	1	0
Naylor, Mrs. J. E.	...	...	...	d.	2	6				
Neale, Mrs.	...	...	...	...	d.			d.	10	0
Nelson, Miss L. B.	...	...	...	d.	10	0				
Nevison, Rev. T.	...	...	...	s.	5	0				
Newcombe, Mrs.	...	...	...	...	d.			d.	5	0
Newnham, Miss E. M.	...	...	...	s.	1	1	0	s.	1	1
Newsom, Sir Clement	...	...	...	d.	1	1	0			
Nicholls, F. W.	...	...	...	s.	10	0		s.	10	0
Nicholls, Mrs.	...	...	...	...	d.			d.	10	0
Nicholson, Mrs. Hugh	...	...	...	d.	2	2	0	d.	2	2
Noel, Mrs. Montague	...	...	...	d.				s.	1	1
Norton, Mrs. F.	...	...	...	...	d.	1	1	d.	1	1
Norton-Griffiths, Gwladys Lady	...	...	...	...	d.	1	0	d.	1	0
Nosworthy, Mrs. S. H.	...	...	...	s.	10	0	0	s.	10	0
Nuth, Miss M. E.	...	...	...	d.	1	0	0	d.	1	0
Nuttall, Miss E.	...	...	...	s.	5	0		s.	5	0
Nutting, Lady	...	...	...	...	d.	1	0	d.	1	0
O'Brien, Miss	...	...	...	d.	5	0				
O'Hara, R. E.	...	...	...	...	d.			d.	10	0
Odunze, Josiah Bennett C.	...	...	...	s.	1	0				
Okon, P. A.	...	...	...	s.	1	0				
Oldham, Mrs.	...	...	...	d.	1	0	0	d.	1	0
Oliverson, Miss	...	...	...	d.	10	0		d.	10	0
Orme, John	...	...	...	...	d.	2	2	d.	2	2
Ormsby, Miss I.	...	...	...	d.	10	0				
Ditto	...	...	(for Van)	d.	5	0				
Ormsby, Miss K.	...	...	...	d.	10	0				
Ditto	...	...	(for Van)	d.	1	0	0			
Orpin, Mrs. M.	...	...	...	d.	10	0		d.	10	0
Osborne, Mrs. C.	...	...	...	...	d.	5	5	d.	5	5

						1947.	1948.
						£ s. d.	£ s. d.
Ottley, Mrs.	...	...	...	...	d.	7 0 0	
Outteridge, Thos. R.	...	...	...	...			d. 5 0
Owen, Mrs.	...	...	...	...			d. 5 0
Owen, Rev. G. P.	...	...	...	...			d. 1 1 0
Owen, W.	...	...	...	...	d.	2 6	d. 2 6
Packman, Miss A. V.	...	...	...	...			d. 2 0 0
Paddison, Lady	...	...	...	...			d. 10 0
Paget, Mrs. Grey	...	...	...	...	s.	1 0 0	s. 1 0 0
Pain, Miss A.	...	...	...	...	d.	5 0	
Pain, Mrs. Wyndham	...	...	...	...	s.	10 10 0	s. 10 10 0
Painter, Lady	...	...	...	...	d.	1 1 0	
Palgrave, Miss E. A.	...	...	...	...	s.	5 0	s. 5 0
Palgrave, Rev. F. M. F.	...	...	...	...	s.	5 0 0	s. 5 0 0
Palmer, Mrs. B. O.	...	...	...	...			d. 5 0
Panther, S. H.	...	...	...	...	d.	5 0	
Parbury, Mrs.	...	...	...	...	d.	2 0 0	d. 1 0 0
Park, Miss Mary E.	...	...	...	...	d.	5 0	d. 5 0
Parker, Miss Neville	...	...	...	...	d.	1 0 0	d. 1 1 0
Parkinson, Mrs. W. M.	...	...	...	...			d. 5 0
Parmiter, Miss A. L.	...	...	...	...	s.	10 0	s. 10 0
Parry, Rev. Loton	...	...	...	...	s.	10 0	s. 10 0
Parson, Miss C. M.	...	...	...	...			d. 2 6
Parsons, Miss E. M.	...	...	...	...			d. 2 6
Paterson, Robert	...	...	...	...			d. 1 1 0
Paton, Mr. & Mrs. J. A.	...	...	...	...	d.	1 1 0	d. 1 1 0
Paton, Mrs.	...	...	...	...			d. 3 0 0
Patrick, Miss C.	...	...	...	...	d.	5 0	d. 5 0
Patrick, Mrs. Norman	...	...	...	...			d. 1 1 0
Paul, Miss E. J.	...	...	...	...	d.	10 0	d. 5 0
Paul, Miss K.	...	...	...	...	s.	2 0 0	s. 2 0 0
Paul, Miss M. A.	...	...	...	...	d.	10 0	d. 1 0 0
Payne, Mrs. A. L.	...	...	...	...			d. 5 0
Peach, Rev. C. W.	...	...	...	...	d.	5 0	
Peacock, Mrs.	...	...	...	...	d.	1 0 0	
Peacock, Miss M. S. & Miss E. C. Filby	...	...	...	...			d. 2 2 0
Peal, Mrs. Elsie	...	...	...	...	s.	1 1 0	s. 1 1 0
Pearce, G.	...	...	...	...			d. 1 0 0
Pearson, A. C. A. Derek	...	...	...	...	d.	1 0 0	d. 1 0 0
Pedley, Mrs.	...	...	...	...	d.	1 0 0	
Peel, Miss S. M. R.	...	...	...	...	s.	1 0 0	
Peet, Mrs. C. C.	...	...	...	...			d. 5 0
Peirson, J. E.	...	...	...	...	s.	1 1 0	s. 1 1 0
Pelly, J. N.	...	...	...	...			d. 10 0
Pennefather, R. L.	...	...	...	...	d.	5 0	d. 10 0
Penny, Mrs. W. B.	...	...	...	...			d. 1 0 0
Penrose, Miss F. E.	...	...	...	...			d. 1 1 0
Pepys, Mrs. A.	...	...	...	...	d.	3 3 0	d. 3 3 0
Perrins, Mrs. Dyson	...	...	...	...	d.	11 1 0	d. 10 0 0
Perry, Mr. & Mrs. R. W.	...	...	...	...	d.	10 6	d. 10 6
Peterborough, Rt. Rev. the Lord Bishop of	...	...	...	...	s.	2 6	
Peters, A. J.	...	...	...	...			d. 2 0

						1947.			1948.			
						£	s.	d.	£	s.	d.	
Peters, M. H.	s.	1	1	0	s.	1	1	0
Petrie, Mrs.	d.	5	0	0
Pettitt, Mrs. Stephen	d.	5	0	0
Phelps, Miss E. H.	d.	1	0	0	d.	1	0	0
Phillips, Miss C. A.	s.	5	0	...	...	...	...	...
Phillips, The Misses E. J. A. & E. M.	d.	5	0	...	d.	10	0	...
Phillips, Miss Frances M.	d.	2	6	...
Phillips, Miss G.	d.	5	0	...	d.	5	0	...
Phillips, Geoffrey	d.	1	0	0
Phillips, W. A.	d.	1	1	0	...	...	...	...
Philpott, Mrs.	s.	1	1	0	d.	2	2	0
Pickard-Hall, Miss Mary	s.	2	0	0
Pickford, Mrs.	d.	1	0	0	d.	1	0	0
Pilcher, Mrs.	d.	10	6	...	d.	2	1	0
Pinder, Mrs. W.	d.	10	0	...	d.	5	0	...
P'ater, Miss A. E.	d.	10	0	...
Plender, Lady	d.	1	1	0	d.	1	1	0
Plowden-Wardlow, Rev. J. T.	s.	2	2	0
Plumtre, Miss C. L.	s.	5	0	...	...	...	...	...
Pocock, Miss	d.	2	6	...	...	...	...	...
Pohlman, Miss G.	d.	1	0	0	d.	1	0	0
Pollock, Mrs. C. A. G.	d.	10	0	...
Pooley, Mrs. D. G.	s.	5	0	...	s.	5	0	...
Popert, Miss K.	d.	10	0	...
Popplestone, Capt. W. G., M.B.E.	s.	2	2	0	s.	2	2	0
Porritt, Miss E. M.	d.	10	0	...
Portal, Miss O.	d.	1	0	0	d.	1	1	0
Porter, Miss E. M.	d.	10	0	...	d.	10	0	...
Portman, Rev. Preb. A. B.	d.	10	0	...	...	...	...	...
Portman, Miss E.	s.	5	0	...	s.	5	0	...
Powell, Miss A.	d.	10	6	...	...	...	...	...
Powell, Mrs. A.	s.	5	0	...	s.	5	0	...
Powell, Rev. E.	s.	10	6	...	s.	10	6	...
Powell, Miss F. J.	d.	1	0	0	...	...	...	...
Power, Ven. Archd. G. E.	s.	2	6	...	s.	2	6	...
Prall, Miss M.	d.	5	0	...	d.	5	0	...
Pratt, Mrs. J. G.	d.	2	2	0	...	...	...	...
Preston, Mrs.	s.	2	2	0	s.	2	2	0
Pretty, Miss M.	d.	5	0	...	d.	5	0	...
Price, Miss A. H.	s.	2	6	...	s.	2	6	...
Price, C. J.	d.	5	0	0	...	...	...	...
Price, Miss G. E.	s.	5	0	...	s.	5	0	...
Price, Miss W.	s.	5	0	...	s.	5	0	...
Price, W. H.	d.	2	6	...	d.	2	6	...
Prickard, Miss F. T.	d.	10	0	...	...	...	...	...
Prideaux-Brune, Miss B. M.	s.	2	2	0	s.	2	2	0
Priestley, Mrs. E. F.	d.	10	0	...
Priestley, Miss E. S.	d.	5	0	...
Priestman, Mrs.	d.	2	2	0
Prior, Miss B. M.	d.	5	0	...
Prior, Mrs. Charles	d.	10	0	...
Prior, Miss J.	d.	10	0	...
Prior, Miss M. C. W.	d.	1	1	0	d.	1	1	0

					£ s. d.		£ s. d.
					1947.		1948.
Sanders, Miss M. B.	...	...	...	d.	2 6		
Sandford, Miss A. A.	...	...	...			d.	5 0
Sands, Miss	...	...	...	d.	3 0	d.	3 0
Sandy, Lewis	...	...	...	s.	10 6	s.	10 6
Sangster, Mrs.	...	...	...	d.	1 1 0		
Sapwell, Dr. F. L.	...	...	...			d.	2 2 0
Sarsfield-Hall, E.	...	...	...			d.	1 1 0
Saunders, Miss F. E. K.	...	...	...			d.	1 1 0
Savile, Miss	...	...	...	d.	1 0 0		
Savill, L. S.	...	...	...	d.	1 1 0	d.	1 1 0
Sayers, Rev. L. Denton	...	...	...	d.	2 6	d.	2 6
Sayle, Miss G. M. P.	...	...	...	d.	1 1 0		
Schofield, Mrs.	...	...	...			d.	5 0
Schofield, D. D.	...	...	...			d.	10 6
Scholefield, Mrs.	...	...	...	d.	1 0 0		
Scholes, Rev. E. F. P.	...	...	...	s.	7 6	s.	7 6
Scholte, Mrs. E.	...	...	...	s.	1 1 0	s.	1 0 0
Ditto	...	...	...			d.	2 2 0
Scholte, Dudley	...	...	...			d.	1 0 0
Schooling, Miss M. L.	...	...	...	d.	1 1 0	d.	1 1 0
Schuster, Miss	...	...	...	d.	2 2 0	d.	2 2 0
Scobell, Miss E. M.	...	...	...			d.	2 6
Scorfield, Miss E. Mayson	...	...	...			d.	10 0
Scott, Miss A. M.	...	...	...			d.	1 0 0
Scott, Rev. E. G. B.	...	...	...	s.	3 0 0	s.	3 0 0
Scott, Lieut-Col. G. T.	...	...	...	d.	1 1 0	d.	1 1 0
Scott, Mrs. J. D.	...	...	...			d.	10 0
Scott, Miss L. M.	...	...	...	s.	3 0	s.	5 0
Scott, Mrs. Murray	...	...	...	s.	1 0 0	s.	1 0 0
Scrutton, Miss	...	...	...	s.	2 6	d.	20 0 0
Secretan, Miss D. C.	...	...	...	s.	2 0 0	s.	2 0 0
Secretan, S. D.	...	...	...	s.	1 0 0	s.	1 0 0
Sefton, Rt. Hon. the Countess of	...	...	...			d.	2 0 0
Sergeant, Miss M.	...	...	...	s.	1 0 0	s.	1 0 0
Serjeantson, Miss M. S.	...	...	...	d.	10 6	d.	10 6
Serocold, Mrs. P.	...	...	...	d.	10 0	d.	10 0
Seymour, Mrs.	...	...	...			d.	7 6
Seymour, Miss Hester S.	...	...	...	d.	2 6	d.	2 6
Shackleton, Miss M. A.	...	...	...	s.	4 4 0		
Shadbolt, Miss F. M.	...	...	...	s.	2 6		
Shadrack, Mrs.	...	...	...	s.	10 0	s.	10 0
Shakespeare, Miss V.	...	...	...	s.	3 0 0		
Shannon, Mrs.	...	...	...	d.	2 0 0	d.	2 0 0
Shardlow, Miss E.	...	...	...	d.	3 6	d.	5 0
Sharman, Miss V.	...	...	...	d.	1 0 0		
Sharpe, Miss E. M.	...	...	...	s.	10 0	s.	10 0
Sharpe, Ven. Archd. E. N.	...	...	...			s.	10 0
Sharpe, Miss M. E.	...	...	...	d.	10 0	d.	10 0
Shattock, Miss E.	...	...	...	d.	2 6	d.	2 6
Shaw, Miss B. M.	...	...	...			d.	1 0 0
Shaw, Miss E. M.	...	...	...	d.	5 0	d.	5 0
Shaw, Mrs. Fraser	...	...	...	d.	10 0	d.	10 0
Shaw, Miss F. M.	...	...	...	s.	10 0		

	1947.				1948.			
	£	s.	d.		£	s.	d.	
Shaw, Mrs. G. M.					d.	10	0	
Shaw, Miss K.					d.	2	6	
Shaw, Miss L. M.					d.	2	6	
Shaw, Mrs. M. I.	d.	1	0	0	d.	1	0	0
Shaw, R. N.	s.	3	0	0				
Shaw, Miss W.					d.	10	0	
Shearn, Mrs. J.	d.	1	0	0				
Shelley, Dowager Lady	s.	3	3	0	s.	3	0	0
Shepherd, Mrs. E.					d.	10	0	
Shepperd, R. H.					s.	1	0	0
Sherley-Price, Rev. R.	s.	1	1	0	s.	1	1	0
Shettle, Rev. Canon G. T.	s.	10	6		s.	10	6	
Shield, Miss E. F.	d.	1	1	0	d.	1	1	0
Shields, Mrs.	s.	1	0	0				
Shields, Miss F. R.					s.	1	0	0
Shillington, Mrs. M.	d.	3	0	0	d.	3	0	0
Shipley, Miss D. L.	d.	10	0					
Shipman, James H.	d.	5	0		d.	5	0	
Shipton, Mrs.	d.	2	2	0	d.	1	0	0
Shrubbs, Rev. Henry					d.	5	0	
Shuttleworth, Hon., Mrs.	d.	10	0					
Siau, Miss M. I.	d.	1	0	0	d.	1	0	0
Siderfin, Jas. N.					d.	5	0	
Sidey, Mrs. I. L.					d.	1	1	0
Simes, Miss Edith E.					d.	5	0	
Simmons, Rev. F. L.					d.	5	0	
Simpson, Miss D. D.	d.	5	5	0	d.	5	5	0
(In memory of Mrs. Simpson)								
Simpson, Mrs. M. A.					d.	5	0	
Simpson, Mrs. Osmond					d.	5	0	
Sinclair, Mrs.	d.	5	0					
Sinclair, Dr. F. Howard	d.	10	6		d.	10	6	
Sinclair, Mrs. John	s.	1	1	0				
Skelton, Miss Ruth F.	s.	1	0	0	s.	1	0	0
Skilbeck, Miss A. T.	s.	1	0	0				
Skinner, Robert	s.	1	0	0	s.	1	0	0
Skrine, Miss A. E.	d.	1	0	0	d.	1	0	0
Slater, C. A.	s.	1	1	0	s.	1	1	0
Slater, J. D.	d.	5	0		d.	5	0	
Sleigh, J. H.					d.	2	2	0
Sloan, Tom B.					d.	5	0	
Sloman, Miss					d.	3	0	
Smith, Rev. Preb. A. (for years 1948-49)					s.	1	1	0
Smith, Mrs. Arthur	s.	2	6		s.	2	6	
Ditto					d.	10	0	
Smith, Rev. C. A. Monk	d.	3	0	0	d.	2	2	0
Smith, Donald E.					d.	10	0	
Smith, Miss E. F. M.					d.	5	0	
Smith, Rev. H. Saumarez	d.	1	1	0	d.	1	1	0
Smith, Miss J. E.	d.	5	0					
Smith, Mrs. K. & Miss M. George					d.	2	0	
Smith, Miss M. Cuninghame	d.	5	0					

					1947.			1948.		
					£	s.	d.	£	s.	d.
Smith, Miss M. Monk	...	...	...	...	s.	15	0 0	s.	10	0 0
Ditto	...	...	...	...	d.	100	0 0			
Smith, Rev. W. B.	...	...	...	...	s.		5 0	s.	10	0
Smitton, Mrs.	...	...	...	...	d.	1	0 0	d.	1	0 0
Smyth, Miss A.	...	...	...	...	d.		5 0	d.		5 0
Smyth, Rev. Canon C. H.	...	...	...	...				d.	1	1 0
Smyth, Lady H. Watson	...	...	...	...	d.		10 6	d.	1	0 0
Smyth, The Misses M. & E. C.	...	...	...	...	d.		7 6			
Smyth, Dr. W. J.	...	...	...	...	s.	1	0 0	s.	1	0 0
Sneath, Mrs. A.	...	...	...	...	d.		5 0	d.		5 0
Sommer, D. W. A.	...	...	...	...	s.	1	1 0	s.	1	1 0
Soper, Rev. F. R. H.	...	...	...	...	d.		10 0	d.		10 0
Southern, Miss M. H.	...	...	...	...	d.		2 6	d.		5 0
Southey, Mrs.	...	...	...	...				d.		10 0
Soutter, Miss	...	...	...	...	s.		10 0	s.		10 0
Spalding, Miss A. Hilda	...	...	...	...				d.	1	1 0
Spence, Mrs.	...	...	...	...				d.	2	0 0
Spence, Rev. H.	...	...	...	...	d.	5	0 0	d.	5	0 0
Spence, Miss M.	...	...	...	...	d.		10 0	d.	1	0 0
Spence-Colby, Mrs.	...	...	...	...	s.	1	0 0			
Spens, Miss	...	...	...	...	d.		10 0			
Spreckler, Mrs. H. G.	...	...	...	...	d.	1	1 0			
Squire, Mrs.	...	...	...	...				d.		10 0
Stackhouse, Miss M. E. F.	...	...	...	...				d.		5 0
Staff, Miss F. L.	...	...	...	...				d.		10 0
Stafford, Lady	...	...	...	...				d.		5 0
Standen, H. W.	...	...	...	...	d.	1	1 0	d.	1	1 0
Stanton, Lt.-Col. J. P.	...	...	...	...				d.	2	2 0
Stanway, Miss A.	...	...	...	...	d.	1	0 0			
Stayner, Mrs.	...	...	...	...				d.		2 6
Stedall, Major G. St. G.	...	...	...	...				d.	2	0 0
Steel, Wm. P.	...	...	...	...	s.	1	0 0	s.	1	0 0
Steer, Miss E.	...	...	...	...				d.		5 0
Stephens, Rev. E. C.	...	...	...	...	s.		5 0	s.		5 0
Sterry, Miss E.	...	...	...	...				d.		2 6
Stevens, Miss W.	...	...	...	...	d.		10 0	d.		10 0
Stevenson, Col. A. L.	...	...	...	...	d.		10 0	d.		10 0
Stevenson, Miss E.	...	...	...	...	d.	2	0 0	d.	2	0 0
Stevenson, Miss M. S.	...	...	...	...	s.	1	1 0	s.	1	1 0
Stewart, Mrs. C. E. Poyntz	...	...	...	...	d.		2 6			
Stewart, Miss E.	...	...	...	...	s.	1	1 0	s.		10 0
Stewart, Miss O. M.	...	...	...	...				d.	1	0 0
Stewart-Browning, Rev. P.	...	...	...	...				d.		5 0
Stilwell, Miss E. G.	...	...	...	...	d.	1	0 0	d.	1	0 0
Stirling, Mrs.	...	...	...	...	d.		10 0			
Stirling, Mrs. A.	...	...	...	...				d.	1	0 0
Stocker, Mrs. M. S.	...	...	...	...	s.		10 0	s.		10 0
Stobart, Miss C. & Miss E. O.	...	...	...	...	s.		10 0	s.		10 0
Stockdale, Mrs.	...	...	...	...				d.		10 0
Stocks, Rev. C. E.	...	...	...	...	d.		7 6			
Stokes, Miss & friend	...	...	...	...				d.		5 0
Stokes, J. L.	...	...	...	...				s.		10 6
Stokes, Miss M. M.	...	...	...	...				d.	2	2 0

					1947.			1948.		
					£	s.	d.	£	s.	d.
Stoney, Mrs. T. R.	...	...	...	d.	10	6		d.	1	11 6
Storey, Percy	...	...	...	...				d.	10	0
Stowell, Edward	...	...	...	...				d.	5	0
Straker, Mrs. K. H.	...	...	...	...				d.	10	0
Straker-Smith, T. D.	...	...	...	...				s.	5	0 0
Streatfeild, Mrs.	...	...	...	...				s.	1	1 0
Streatfeild, Rev. H. D.	...	...	...	...				d.	10	0
Streatfield, H. S.	...	...	...	s.	10	0 0				
Streeton, Miss G. F.	...	...	...	s.	3	0		s.	3	0
Streeton, Miss M. A. & Miss D. A. Moore	...	...	...	s.	10	0		s.	7	0
Strickland, Mrs.	...	...	...	...				d.	1	0 0
Strickland, Mrs.	...	...	...	...				d.	10	0
Strong, Miss A.	...	...	...	...				d.	1	0 0
Sturrock, Miss G. R.	...	...	...	d.	10	0				
Sugden, Mrs.	...	...	...	d.	2	6		d.	5	0
Sutherland-Harris, Mrs.	...	...	...	d.	1	0 0		d.	1	0 0
Sutton, Miss M. A.	...	...	...	d.	2	6		d.	2	6
Sutton, Miss W. M.	...	...	...	...				d.	10	0
Swainson, Miss, R.	...	...	...	...				d.	2	6
Swan, Miss H. I.	...	...	...	...				d.	1	0 0
Swanborough Mrs. A.	...	...	...	...				d.	10	0
Sweetman, Rev. Preb. J. E. G.	...	...	...	d.	10	0		d.	10	0
Swift, Sister Alice J.	...	...	...	...				d.	10	0
Swinton, Miss H. M.	...	...	...	s.	6	0		s.	6	0
Swthinbank, Mrs. A.	...	...	...	...				s.	1	1 0
Sykes, S. W.	...	...	...	...				d.	1	1 0
Symondson, Miss,	...	...	...	s.	5	0		s.	5	0
Tait, Mrs. Donald	...	...	...	d.	1	1 0		d.	1	1 0
Tanner, Dr. G. M.	...	...	...	d.	10	6		d.	10	6
Targett, Miss E. L.	...	...	...	d.	1	0 0				
Tattersall, J. S.	...	...	...	s.	2	2 0		s.	2	2 0
Taylor, The Misses	...	...	...	d.	10	0				
Taylor, Arthur	...	...	...	...				d.	1	1 0
Taylor, Mrs. A. M.	...	...	...	d.	10	0				
Taylor, Mrs. A. W.	...	...	...	d.	2	2 0				
Taylor, Mrs. D. F.	...	...	...	...				d.	1	0 0
Taylor, Mrs. E. C.	...	...	...	...				d.	10	0
Taylor, Miss E. K.	...	...	...	s.	1	1 0		s.	10	6
Taylor, Mrs. L.	...	...	...	d.	5	0		d.	5	0
Taylor, Mrs. L. E.	...	...	...	d.	2	6				
Taylor Mrs. O. M.	...	...	...	s.	5	0				
Taylor, Miss W.	...	...	...	...				d.	2	6
Temple, Miss	...	...	...	s.	5	0		s.	5	0
Terry, Ernest	...	...	...	...				s.	1	0 0
Tetley, Mrs. E. H.	...	...	...	d.	1	0 0		d.	1	0 0
Thacker, Miss E. L.	...	...	...	...				d.	5	0
Tharp, Miss M.	...	...	...	d.	4	10 0				
Thomas, Miss D.	...	...	...	d.	2	6		d.	2	6
Thomas, Miss H. M.	...	...	...	s.	10	0		s.	10	0
Thompson, Miss A. E. H.	...	...	...	...				d.	1	1 0
Thompson, Miss E. K.	...	...	...	...				d.	3	6

					1947.		1948.	
					£	s. d.	£	s. d.
Thompson, Mrs. E. W.	...	...	...	d.	10	0	d.	10 0
Thompson, Miss J. M.	...	...	...	d.	1	5 0	d.	1 5 0
Thompson, Miss M.	...	...	...	...	...	...	d.	10 0
Thomson, Rev. A. S.	...	...	...	s.	10	0	s.	10 0
Thomson, Mrs. Campbell	...	...	...	d.	10	0	d.	10 0
Thornton, Mrs. E. M.	...	...	...	d.	2	6	d.	2 6
Thornton, Miss M.	...	...	...	d.	2	0 0	d.	2 0 0
Thornycroft, Mrs.	...	...	...	...	...	...	d.	1 0 0
Threipland, Mrs. Murray	...	...	...	d.	10	0	d.	10 0
T. H. W.	...	...	...	s.	5	3 0	...	...
Thurston, Mrs. Farnall	...	...	...	...	...	...	s.	2 2 0
Tiarks, Miss A. H.	...	...	...	d.	2	6	d.	2 6
Tillotson, Mrs. John	...	...	...	d.	1	0 0	d.	1 0 0
Timmings, A. E.	...	...	...	...	...	...	d.	1 0 0
Tomkins, Miss N. N.	...	...	...	s.	10	0	s.	10 0
Tomlin, Rev. Canon J. W. S.	...	...	...	d.	2	6	d.	2 6
Tompsett, Mrs. E. U. N.	...	...	...	...	...	...	d.	1 0 0
Torrance, Rev. G. Hammond	...	...	...	d.	6	6	d.	10 0
Tottenham, Miss F. N.	...	...	...	d.	5	0 0	...	...
Tozer, O. W.	...	...	...	s.	1	1 0	s.	1 1 0
Treacher, Mr. & Mrs.	...	...	...	d.	1	1 0	s.	3 2 0
Trefusis, Lt.-Col. Hon. H. W. S. F.	...	...	...	s.	2	0 0	s.	2 0 0
Tremlett, Alan, D	...	...	...	s.	10	0 0	s.	10 0 0
Tremlett, Miss M. L.	...	...	...	d.	5	0	d.	5 0
Trench, Deaconess A.	...	...	...	...	...	...	d.	10 0
Trevelyan, Lady	...	...	...	d.	3	0 0	...	...
Trimmer, Rev. D. & Mrs.	...	...	...	d.	1	0 0	d.	1 0 0
Trimnell, Miss E. C.	...	...	...	s.	10	0	...	...
Trimnell, H. C.	...	...	...	d.	10	0	d.	1 1 0
Trollope, Mrs. Harvey	...	...	...	...	...	...	d.	1 1 0
Troyte-Bullock, Miss E.	...	...	...	d.	5	0	...	...
Truman, Miss	...	...	...	d.	5	0	d.	5 0
Tunnard-Moore, Miss C. M.	...	...	...	...	...	...	d.	1 0
Turner, Miss	...	...	...	...	...	...	d.	10 0
Turner, Miss A. M.	...	...	...	d.	5	0	d.	5 0
Turner, Miss A.	...	...	...	s.	1	0 0	...	...
Turner, H. H.	...	...	...	s.	1	1 0	s.	1 1 0
Turner, Miss M. H.	...	...	...	...	...	...	d.	2 2 0
Turner, Mrs. M. S.	...	...	...	d.	5	0 0	...	...
Turring, Lady	...	...	...	...	...	...	d.	3 0
Turton, Miss E. M.	...	...	...	...	...	...	d.	5 0
Turvey, Henry	...	...	...	...	...	...	d.	10 0
Twist, Miss	...	...	...	s.	5	0	s.	5 0
Twist, Mrs. G. C.	...	...	...	s.	5	0	s.	5 0
Twist, Rev. J. F.	...	...	...	s.	10	0	s.	10 0
Tyler, Mrs.	...	...	...	...	...	...	d.	2 6
Tyrwhitt, Miss	...	...	...	s.	2	6	s.	5 0
Upton, Miss C. E.	...	...	...	s.	10	0	s.	1 0 0
Upton, Miss H. M.	...	...	...	s.	1	0 0	s.	1 0 0
Urmson, Mrs. G. A.	...	...	...	d.	10	0	d.	10 0

				1947.			1948.			
				£ s. d.			£ s. d.			
Vandeleur, Rev. C. R. P.	d.	2	0	0	d.	1	0	0
Vane, Hon. Rosemary	d.				d.	5	0	
Vaughan, Brig.-Gen. E. F. G., C.M.G., D.S.O.					d.	10	0	
Veasey, Mrs. G. M.	d.	5	0		d.	5	0	
Vecqueray, Mrs.	d.				d.	2	6	
Velten, Mrs.	d.				d.	2	10	0
Venables, A. J.	s.	10	0		s.	10	0	
Venour, Major C. M. H. & Mrs.	d.	3	0	0	d.	3	0	0
Ventry, Lady M.	d.	3	0	0				
Verrall, Lady					d.	5	0	
Verschoyle, Mrs.	d.	1	1	0	d.	1	1	0
Vialls-Strangeways, Miss H. S.					s.	2	2	0
Virvos, Very Rev. Archimandrite James	d.	3	0	0	d.	1	1	0
Vivian-Neal, Mrs.	d.	2	0	0	d.	2	0	0
Waddell, Miss A. J.					d.	5	0	
Wade, Mrs. G.	d.	1	0	0	d.	1	0	0
Wade, Miss M. R.					d.	1	0	0
Wagner, Miss E. M.					d.	10	0	
Waite, Mrs. Maud E.					d.	1	0	0
Wakeman, Capt. Sir Offley, Bt., M.A.	s.	3	0	0	s.	3	0	0
Wakley, Miss F. E.	s.	5	0					
Wakley, Miss Senior	d.	2	6					
Walder, C.					d.	1	1	0
Wales, The Misses	d.	1	0	0	d.	1	0	0
Walker, Miss A. K. H.	d.	2	0	0				
Walker, Mrs. Basil Woodd	d.	10	0		d.	10	0	
Walker, Mrs. F. E.					d.	4	6	
Walker-Browne, Mrs. H.					d.	2	6	
Wallace, Rev. Canon A. Ross	d.	10	0		d.	10	0	
Wallace, T. W.	s.	1	0	0	s.	1	0	0
Waller, The Misses					d.	2	6	
Waller, Mrs. C.	d.	1	0	0				
Waln, Mrs.	d.	1	1	0				
Walshaw, Mrs. L. A.					d.	10	0	
Walter, Miss A. J.					d.	12	6	
Walters, Miss I. L.	d.	2	6					
Walton-Wilson, Miss C.	s.	10	0		s.	5	0	
Wansey, Rev. P. R.					d.	2	6	
Ward, The Misses					d.	2	6	
Ward, Mrs.					d.	2	6	
Ward, Mrs. A. E.	s.	10	0		s.	10	0	
Ward, Miss C.					d.	1	0	0
Ward, Mrs. J. Hector	d.	5	0		d.	5	0	
Warde, Mrs. E.					s.	5	0	
Wardell-Yerburgh, Mrs. E.					d.	10	0	
Waring, Rev. N. H. E. & Mrs.					d.	2	0	0
Warm, Mrs. R. S. H.					s.	5	0	
Warmesley, Mrs. A. G.					d.	1	0	0
Warner, Mrs. A.	d.	5	0		d.	5	0	
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					1947.			1948.			
					£	s.	d.	£	s.	d.	
Warren, Col. J. R.	d.	1	0	0	d.	1	0	0
Warren, Mrs. L. E.	d.		5	0	d.		5	0
Warwick, Major A. S.	d.	2	2	0				
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Watson, Miss	d.	2	2	0	d.	3	3	0
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Watson, Hugh	s.	2	0	0	s.	2	0	0
Watson, Mrs. J. H. D.					d.		2	6
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Wegelin, Miss C.	d.		2	6	d.		2	6
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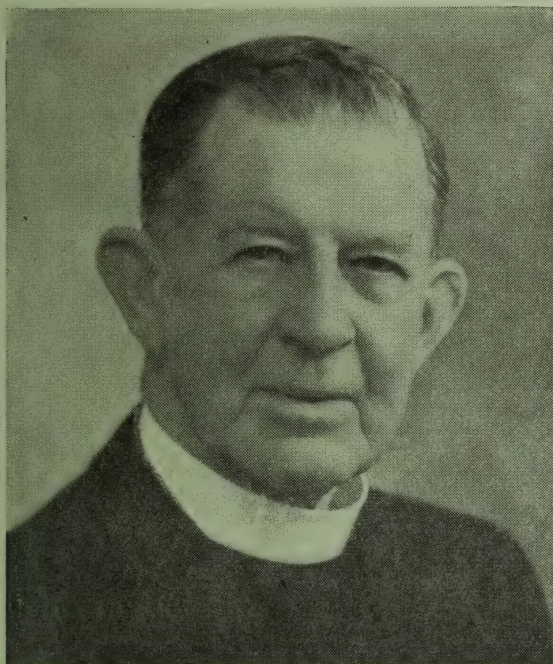
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 Boulton, Rev. Canon T. S. Crosby Vicarage, Carlisle.
 Bowden-Pickstock, Rev. G. Palmers Green, N.13.
 Bowles, Rev. J. E. Caversham, Reading.
 Bradford, Rt. Rev. the Lord Bishop of.
 Brookes, Rev. Canon Richmond.
 J. A. R.
 Browell, Rev. F. J. Battle, Sussex.
 Broxton, Rev. R. Rugby.
 Brundritt, Rev. C. Bermondsey.
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 Buchanan, Rev. B. R. Chesterton Vicarage, Cambridge.
 Bull, Rev. A. B. Durham.
 Bullock, Rev. Canon St. Leonards-on-Sea.
 F. W. B.
 Bulstrode, Rev. R. Ardrishag, Argyle.
 Burnley, Rev. W. F. E. Bowden Hill, Wilts.
 Burnett, Rev. Canon C. R. Scotby, Carlisle.
 Byers-Jones, Rev. G. W. Colney Heath Vicarage, Herts.
- Cadman, Rev. C. W. N. Everton Vicarage, Beds.
 Campbell, Rev. F. G. D. Isleworth.
 Carpenter, Rev. J. W. St. John's Vicarage, Coppull.
 Carpenter, the Very Rev. S. C. The Deanery, Exeter.
 Caton, Rev. A. J. St. Mark's, Bournemouth.
 Causton, Rev. G. E. B. Stanton Drew Vicarage, Bristol.
 Chavassee, Rev. S. E. Ufton Nervet Rectory, Reading.
 Cholmondeley, Rev. C. F. Dawlish, Devon.
 Chute, Ven. J. C. Piddlehinton Rectory, Dorchester.
 Cocks, Rev. F. R. Woking.
 Collett, Rev. S. Claverton Down.
 Cooke, Rev. H. J. S. Long Stratton, Norfolk.
 Cottam, Rev. Frank. St. Peter's Rectory, Bedford.
 Cranage, Very Rev. Dr. Winkfield, Windsor.
 Crane, Rev. R. B. Laxton Vicarage, York.
 Critchley, Rev. Canon L. O. Holy Trinity Rectory, Pitlochry.
- Davenport, Rev. T. H. Whitley Vicarage, Warrington.
 Davies, Very Rev. A. Taynton, Glos.
 Davies, Rev. H. L. Penrhos Vicarage, Raglan.
 *De Berry, Rev. O. K. Streatham Common, London,
 S.W.16.
 De Quincey, Rev. A. Gestingthorpe, Essex.
 Dublin, the Lord Archbishop of
- Edmunds, Rev. C. H. Eaton Rise, W.5.
 Edwards, Rev. Canon E. Holy Trinity Vicarage, S.W.2.
 Edwards, Rev. E. D. The Rectory, Crowhurst.
 Ehrmann, Rev. L. E. A. Lynsted Vicarage, Sittingbourne.
 Elsley, Rev. H. W. R. Tokyngton Vicarage, Middlesex.

Evans, Rev. M. G.	Switzerland.
Evershed, Rev. F. T. P.	Storrington, Sussex.
Everson, Rev. H. R.	Workshop.
Exeter, Very Rev. Dean of	
*Eyden, Rev. E. W.	St. Saviour's Vic., Raynes Park.
Fagan, Rev. Canon E. F.	Nr. Lincoln.
Filleul, Rev. P. W. G.	Combe Down, Bath.
Fisher, Rev. A. J.	St. Paul's Vicarage, Marylebone.
Fleming, Rev. Canon H. L.	St. Mary's, Bentley.
Freeman, Rev. Preb. H.	Pitminster Vicarage, Taunton.
Frost, Rev. J.	St. Augustine's Vicarage, Fulham.
Geldert, Rev. H. W. C.	Combe Wood, Hastings.
George, Rev. E. J.	c/o N.P.B., Millbank.
Gibbs, Rev. A. E.	Wychbold, Nr. Droitwich.
Gill, Rev. W. Hope.	Worthing.
Glenday, Rev. E. A.	Oxford.
Glyn, Rev. A. P.	Alton, Hants.
Green, Rev. H. T.	Tetbury, Glos.
Green, Rev. J. H. H.	Swindon.
Green, Rev. L. H. H.	Badby Vicarage, Daventry.
*Grevatt, Rev. E. W.	Hythe, Kent.
Griffiths, Rev. J. A. S.	Ampfield Vicarage, Romsey.
*Groser, Rev. St. John B.	Royal Foundation of St. Katherine.
Harman, Rev. Canon	Monkstown, Eire.
S. H. P.	
Hawkins, Rev. A. H. E.	St. Anne's Vicarage, S.W.8.
Hayes, Rev. E. W. C.	Belfast.
Headlam, Rev. Canon E.	Atcham Vicarage, Shrewsbury.
Morley.	
Heaton, Rev. T. B.	Samlesbury Vicarage. Lancs.
Henty-Summers, Rev. W. E.	Rownhams, Southampton.
Hichens, Rev. J. O.	Guildenborough Vic., Northampton.
Hodges, Rev. E. C.	Pontfaen, Radnorshire.
Hodson, Rev. Canon M. O.	Droitwich.
Holland, Rev. W. E. S.	Chislehurst.
Houghton, Rev. J. L. V.	Woolwich.
Hulbert-Powell, Rev. Canon	Cambridge.
C. L.	
Jackson, Rev. L. W.	Croydon.
Jeeves, Rev. L. L.	Malvern.
Jones, Rev. I. Graham.	Southwater Vicarage, Sussex.
Jones, Rev. N. E. Field.	St. Luke's Vicarage, Whyteleafe.
*Jourdain, Rev. R. J.	St. Paul's, E.8.
Kennedy, Rev. H.	Worcester.
Kidson, Rev. N. S.	The Vicarage, Bakewell.
Knaresborough, Rt. Rev.	
Bishop of.	
Knight, Rev. Canon C. B.	Hutton Rectory, Brentwood.
Howard.	
Knight, Rev. Canon	St. Paul's, E.C.4.
Marcus.	

Langdon, Rev. J. A.	West Kensington, London.
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Lawry, Rev. S. J. L.	St. Cuthbert's Vicarage, Copnor.
Lee, Rev. R. S. N.	Coffinswell, Newton Abbot.
Leicester, Rt. Rev. Lord Bishop of.	
Lethbridge, Rev. H. C. B.	The Vicarage, Ide, Devon.
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Linthwaite, Rev. F. W.	Parkstone, Dorset.
Lloyd, Rev. J. H.	Martley, Worcester.
London, Ven. Archdeacon of	
Long, Rev. Canon C. N.	Birmingham.
*Lownds, Rev. F. E.	St. Anne's Vicarage, N.E.
*MacCleary, Rev. T.	Homerton, E.g.
Mansfield, Rev. C.	St. Mary Magdalene Vicarage, Barnstaple.
Marriott, Ven. Archdeacon S. J.	Westminster Abbey.
Matthews, Very Rev. W. R.	St. Paul's Cathedral.
May, Rev. E. W. L., R.A.F.	Cranwell.
Middleton, Rt. Rev. Lord Bishop of.	
Milburn, Rev. R. L. P.	Worcester College, Oxford.
Mills, Rev. Canon W. R.	Highfield School, Hants.
Moberley, Rev. E. W.	Bognor Regis.
*Money, Rev. Canon W. T.	Sevenoaks.
Morris, Rev. C. W.	Aston Abbots Vicarage, Bucks.
Morton, Rev. V. C.	St. Andrew's House, London, E.C.
Morton, Rev. H. C.	Dinas Powis, Glam.
Moss, Rev. Dr. C. B.	Abingdon, Berks.
McLeod, Rev. H. E.	The Rectory, Claxby.
McPherson, Rev. T. S.	Ramsey, I.O.M.
*Mozley, Rev. Dr. J. F.	52, Avenue Road, N.8.
Norris, Rev. Preb. G. R. G.	The Vicarage, Crewkerne.
Owen, Rev. G. P.	Eltham, S.E.9.
Palgrave, Rev. F. M. T.	Parkstone.
Palmer, Rev. J. W.	St. John's Vicarage, S.W.9.
Parry, Rev. Loton.	Bexhill.
*Pearce, Rev. S. B. P.	Magdalen Hospital, S.W.16.
*Pittman, Rev. J. A.	St. Matthew's, E.14.
Plowden-Wardlaw, Rev. J. T.	Cambridge.
Portman, Rev. Preb. A. B.	Sherborne, Dorset.
Powell, Rev. E.	Craven Arms, Salop.
Raven, Rev. C. O.	Oxford.
Reid, Rev. Thos. B.	Cow Ark, Lancs.
*Reynolds, Rev. A. C.	Romford, Essex.
*Reynolds, Rev. F. W.	Basildon Rectory, Essex.
Ridley, Rev. M.	The Rectory, Hendon.
Rimmer, Rev. G. D.	Whitby, Yorks.

- Ripon, Rt. Rev. the Lord
Bishop of.
- Robertson, Rev. M. W. Fleet, Hants.
Rogers, Rev. C. H. Eltham, S.E.9.
*Rosevear, Rev. W. J. W. London, W.C.1.
- St. Andrews, Rt. Rev. the
Lord Bishop of.
- Sayer, Rev. Canon. Keswick.
Sayers, Rev. L. D. The Rectory, Knebworth.
Scholes, Rev. E. F. P. Leeds.
Scott, Rev. G. E. B. Northampton.
Sharp, Rev. C. J. Shepreth Vicarage, Herts.
Sherley-Price, Rev. R. The Parsonage, Bournemouth.
Shettle, Rev. Canon G. T. Harrogate.
Smith, Rev. Preb. A. London, W.3.
Smith, Rev. W. B. Burcombe Vicarage, Salisbury.
Smyth, Rev. Canon C. H. Deans Yard, S.W.1.
Soper, Rev. F. R. H. Finchampstead, Berks.
Spence, Rev. H. The Rectory, Berkhamsted.
Stephens, Rev. E. C. Berkhamsted, Herts.
Stones, Rev. J. Bretherton Rectory, Lancs.
Streatfeild, Rev. H. D. Lostwithiel, Cornwall.
*Stringer, Rev. L. A. Horsham, Sussex.
Sweetnam, Rev. Preb. Enborne Rectory, Berks.
J. E. G.
- *Thomas, Rev. Dr. W. Ascension Vicarage, S.W.12.
Bryn.
- Thomson, Rev. A. S. Paignton, Devon.
Tomlin, Rev. Canon Ickham, Canterbury.
J. W. S.
- Torrance, Rev. G. H. Rustington, Sussex.
Trimmer, Rev. D. Southbourne.
Twist, Rev. J. F. Dorking, Surrey.
- Vandeleur, Rev. C. R. P. Brighton, Sussex.
Virvos, Very Rev. Archi- Greek Cathedral, London.
mandrite James.
- Wallace, Rev. Canon A. Sherborne School, Dorset.
Ross.
- Wansey, Rev. P. R. St. Michael's Vicarage, Welling.
Waters, Rev. J. C., R.N. c/o Admiralty.
Welch, Rev. the Sacrist Rochester Cathedral.
H. G.
- Wells, Very Rev. Dean of
White, Rev. W. The Rectory, Fenny Drayton.
*White, Rev. H. J. London, E.C.1.
Whytehead, Rev. Canon St. Margaret's Vicarage, King's
R. L. Lynn.
- Wickens, Rev. R. P. All Saints Vicarage, Mansfield.
Wilkinson, Rev. L. H. The Vicarage, Stoke Prior, Worcs.
Willson, Rev. Canon W. H. Malvern.
Woods, Rev. A. R. W. Red Ensign Club, London, E.C.1.

R.I.P.
Benjamin Fuller.

We deeply regret to announce that Mr. B. Fuller, for more than thirty years one of our open air speakers, died on March 29th, 1951. He will be greatly missed by all in the Society and in the parks and open spaces where he preached.

Such men are difficult to replace but we pray that many will be found willing to take up the task which Mr. Fuller and many like him have carried on so faithfully throughout the years.

FOREWORD.

MY LORD ARCHBISHOP, AND MEMBERS OF THE C.E.S.,

The review of the past year strengthens the conviction that the Society occupies no mean and useless place among the Christian agencies of to-day. Amid the fluctuations of theological opinion, the questioning of time-honoured beliefs, the discussion of the most profound problems in the public literary arena, and the setting of old truths in new lights, the Society exercises a widespread influence for good. With less appreciation than some Societies obtain from Christian people we claim to be carrying on a work which is admitted to be difficult, and in this sceptical age, the most necessary requirement in the whole field of Christian labour; and in a quiet and undemonstrative way is beneficially affecting opinion, character and whatever is enduring in human nature. By the distinct affirmation of the existence of a Divine Being, who may be known and apprehended though not comprehended—of a Divine revelation which offers an adequate solution of the problems that present themselves to thoughtful men and women, where all merely human philosophies or hypotheses are helpless—of the historical manifestation of the Divine in the sphere of the human for the salvation of mankind from error, degradation and guilt—and of a future state of existence, with boundless prospects of progress—it endeavours to bring light to those who are sitting in darkness and the shadow of death, and to guide their feet into the way of truth and peace. The affirmation of these truths is substantiated by weighty

arguments, and the denial of them is contested by rebutting evidence. The result can only be imperfectly ascertained and described; for moral influences and changes, religious impressions and convictions, new lives and brighter hopes can never be set forth in a report or estimated in a balance sheet. Some methods of operation, however, and some instances of usefulness, will, we hope, be looked for, and found in the pages of this report. I would thank all our supporters for the help given to us in these dangerous and difficult times.

I beg to be, Your Grace,
and Members of the Society,
Your obedient servant,

F. H. E. HARFITT,
Rector, St. Mary-at-Hill, E.C.3. Secretary.

THE ARCHBISHOP OF CANTERBURY
(Dr. Fisher)
AT THE EIGHTIETH ANNUAL MEETING AT CHURCH
HOUSE, WESTMINSTER, ON THURSDAY,
APRIL 27TH, 1950.

I would like to explain why Lord Selborne is not present this afternoon. His mother is seriously ill, and he said that he did not feel he could come and make a public speech at this meeting: you will all appreciate that; and I am sure he will have the sympathy of all present here.

I cannot help adding just another word to what Mr. Harfitt said about the two losses that the Society has suffered during the year. One was Lord Daryngton. So many aspects of Church life have suffered a grievous loss by his death. Again and again I have been made to realise the gap left by his passing—in the Church Assembly: the Church Army: here in this Christian Evidence Society. There has never been a more faithful witness to the Gospel, by which he lived, than Lord Daryngton. With Lord Daryngton I would couple the name of Mr. Higginson, again a valuable member of the Church, and some of its Boards, who identified himself especially with the contribution, or the witness that the Church must make to the Christian shaping of social concerns and social affairs.

Now, if I may go on from that. I was asked, as Lord Selborne could not be here this afternoon, whether, instead of making the few remarks that a President usually makes, I would make a "considerable speech" to take the place of the speech which cannot be made by Lord Selborne. With the best will in the world I have failed to come equipped with anything like a "considerable speech". The few things I have had time to jot down on this little piece of paper do not amount to very much : but such as they are, I give them to you : and I will try to fill up the portion of time allotted to me until the Secretary gets up to carry on the tale.

"Christian Evidence" is the title of this Society. I cannot speak from any direct and personal knowledge of the work of this Society : I have never had the opportunity of seeing it in action in Hyde Park, or anywhere else. But I do know precisely what it is trying to do, which is, to witness for the Christian Gospel in quarters where it does not generally penetrate : it is trying to convert the contumacious (that is how one speaker has described them), or even more the completely indifferent, who are too indifferent even to be hostile, and who do not care two pins whether the Christian faith has any relevance to their lives, or not. I would say a few words about this business of Christian evidence in general. That part of the evidence which the Christian faith presents, which, in the end, is the most important part of all, is simply Christian doctrine, or, in other words, the fundamental facts upon which the Christian religion rests : nothing else than that. One can talk about it, and explain it, but the whole thing means nothing, apart from the revealed fact of God in Jesus Christ. There is no harm in saying such an obvious thing as that. I noticed a little mild correspondence in *The Times* after Easter Day, and I expect you did, too. There had appeared in *The Times* an admirable article on Easter Day, showing that there was a deep dividing line between those who believed in the fact that Christ rose from the dead, and those who did not. And a well-meaning person wrote to *The Times* the kind of letter which twenty or thirty years ago was more common than now. He said that *The Times* drew rather a sharp line, and he went on to say that there were a number of good people who did find a revelation of God in the Cross, but who did not necessarily feel able to go on to believe that Christ rose from the dead. Let me not say a word against such people : as our Lord said when He was

here upon earth, such may not be far from the Kingdom of Heaven : but the fact remains that they are not on solid rock, on that solid rock upon which the Church has always rested, the rock of Christ's Resurrection. Therefore, as I have said, Christian evidence means, first of all, taking the fundamental facts of the Christian faith, and, without apologizing for them, or minimizing them, stating them as they are. I would suggest three sub-headings on this general topic.

First, that *this proclamation of Christian doctrine should be clear*, so that "those who run may read", and those who hear may understand. Clear, and, as far as possible—for we are always dealing with heavenly mysteries—understood by the simple-minded. That means getting rid of a good deal of jargon, which the clergy, at any rate, are liable to fall into only too readily—and so are other experts. Don't be too hard on the clergy if they tend to run into jargon. The other day I had to address a gathering of specialists in mental health, and I was allowed to see one or two of the papers which were going to be read after I had left the Conference, and I ventured to make one or two pungent remarks about the jargon. They were full of the psychological terms that you would expect to find of one kind and another, and which really meant nothing at all, but were concealing ignorance, and taking up space, without adding to knowledge. So it is not only the clergy who are liable to take refuge sometimes in jargon. Let your proclamation of Christian doctrine be clear. I was very moved some weeks ago on getting a letter, which was addressed to all the Bishops of the Church of England, and the Leaders of other Churches, signed by some of the senior members of London University, and other Universities. The substance of the letter was : "Will you please get your clergy and ministers to preach Christian doctrine. What we want to know is what the faith of the Church is. We are tired of mere exhortations from the pulpit". I think that was a very significant thing. And from many quarters there comes the same plea. What people want to know is, What does the Church believe? What is its doctrine, and on what does it rest?

The second thing I would say is this : This proclamation of Christian doctrine is the only thing that is fully constructive. One part of the world is crying out for some construc-

tive faith, and the other part of the world thinks that it has got one. You will find in those countries possessed by militant Communism no pessimism of any kind : no doubts, nor hesitations—or, at least, if they have any, they are not allowed to express them. But, in general, they feel they have a faith which will re-model the world. Well, we have our own reasons, and I am not going to discuss that, for differing totally from the doctrines upon which political Communism rests, and from the practical application of it in the ordering of society : we differ profoundly. Yet it does serve to remind us that any true doctrine must be constructive of truth in the lives of men. Western civilization needs to recover a clear hold on Christian doctrine which will enable it wisely to reconstruct its life. I think that that is being done, gently and slowly in many ways. But we want to convince the men of our generation that, in fact, the Christian faith is constructive, and the only sound constructive basis for human living we have. Those who have attained to some age now have lived through the period of a general kind of liberal attitude. I speak with no disrespect of the liberal mind. I pray God I have it myself. But the teaching of Liberalism came in effect before the two wars to this, that human society improved automatically : that man could be his own Saviour, and all that men had to do was to swim with the tide, without possessing any particular convictions other than that the tide would carry them along. Well, now, that had grave effects on many people's minds. Now at last it is recognised that you cannot reconstruct civilization on such a basis as that, or on any man-made society. Christian doctrine is something that is constructive.

That means, thirdly, that we must proclaim it, not in the spirit of defending it, but in the spirit of *asserting* it. We are always liable to have to adapt ourselves to circumstances, but it is a fact, as you all know, that for a hundred years past, or for the greater part of that time, Christian doctrine has been on the defensive. The bounds of human knowledge have in the last hundred years expanded out of all dreaming. And, inevitably, Christian theology and Christian theologians have had to adjust themselves to this new situation : and that is always a difficult process. In a sense, one is thrown on the defensive. At a time when the Christian faith had to face enormous developments of science in the natural realm, of historical discovery in the realm of biblical studies, and so forth, inevitably, in a sense, it was on the

defensive. But I think that period in human thought is over, and I think there is a returning confidence in the truths of the Christian faith which has inevitably been absent in this period of readjustment. I do not think that anyone would say now that the Christian faith found it difficult to face modern knowledge. On the contrary, there are many of those who were amongst its critics who are themselves now recovering new trust in Christian doctrine, and are, at least, prepared to examine it: whereas not very long ago they would simply have laughed it out of court. All that is an encouragement towards abandoning an "apologetic" attitude and adopting a confident presentation of Christian "apologetics".

If I say one word on this proclamation of doctrine, quite obviously it must be this: that its proclamation is for the sake of *conversion*, and must always be. Argument is the best entertainment in the world. We all enjoy a good argument: and there is nothing which people are more ready to argue about than religion, and religious topics. But we must always remember that argument by itself is a barren thing: partly because it is such fun: you go on arguing, and you often do it for the fun of the thing. But you can carry that to a dangerous point. And if "Christian evidence" merely means a lot of people getting together in order to argue, you would not get any results. Therefore it must always be argument, evidence, discussion—for conversion. When it has all been said and done, when the argument is over, when those who have taken part in it reflect back on the argument, and see what it really was all about, there comes into their minds the thought: "Yes, it was about God, and the approach by God to the human soul, to Whom I have got to make an answer, and Whom I must meet". It is that converting purpose which is the end of all this "Christian evidence".

Well, ladies and gentlemen, I really think I have said all that I need to say: I really think I have discharged this double duty that was laid upon me. The only other thing I would add is this. There must be organized Societies like this, devoting themselves particularly to the carrying on of the work of the Christian witness in those unlikely quarters where, otherwise, it would not penetrate. It is, perhaps, not the only Society that does it. I think of the Industrial Christian Fellowship which claims to do something of the same kind of work, and there are other Societies.

Still, there are not too many of them : and the work of the Christian Evidence Society is greatly needed. I would add that, in the end, when these Societies have done all their work, no proper results will be reached unless its witness is carried home by the lives of ordinary Christian people—the laity—and this simply means everybody within the Church, who lives by the faith of the Church. It is the witness of their lives, the spirit that they display, and the faithfulness of their Churchmanship—it is that which is the most powerful, converting power in the world. It was only yesterday afternoon in this very building, at the annual meeting of the S.P.G., I heard a magnificent speech from an Archdeacon from India, who bears a great name, Archdeacon Batty, a nephew of two Bishops—the former Bishop of Fulham and his brother, the Bishop of Newcastle, in Australia. The Archdeacon described his work, and then said : “Of course the only real evangelistic power is in the lives of the village Indian Christians : it is from there that the Gospel spreads”. Therefore, while there must be Societies like the Christian Evidence Society, they are powerless unless they operate within an atmosphere created by the lives of the laity of the Church, and by their own faithful witness. And if there is to be a faithful laity there must also be a faithful clergy to train them, and to lead them. And I cannot but say this much, that one of the greatest needs of the Church is that from the laity—and that is the only source from which they can come—there shall be a sufficient supply of men, called, and ordained and appointed to the ministry of the Church. At the present time we are, I should say, just about holding our own in the number of clergy ordained year by year. In the War years, of course, there was an inevitable decline. Now we are getting back to what is not in itself a satisfactory figure in order to fill the gaps which have been created in past years, and to seize hold of some of the wonderful opportunities that face the Church. We ought to be ordaining as priests of the Church of England at least a hundred more every year than we are now doing. I mention this because all this does hang together. We are here celebrating an annual event of a particular Society. But you cannot think of one Society within the Church without thinking of the whole picture. We desperately need more clergy to fill the gaps, and to seize the opportunities before us : and they can only come from the laity, who must themselves be providing in their lives the

evidence of the power of God upon them, and in them. It is as a result of that kind of living witness in the Church that this Society is enabled to do its own inestimable work. I wish you Godspeed in this Society.

LETTER FROM AN AGNOSTIC IN HYDE PARK

To the Secretary, C.E.S.

Dear Sir,

I give myself the pleasure of asking you to accept the accompanying lyrics from a frequent member of your Hyde Park audience—an agnostic for over fifty years.

I am one—of many, I think—who admires your tolerant attitude towards your—I won't say adversaries—dissentients; your outspoken and inflexible attitude; your broad views upon many religious dogmas, and your general humanism. For these things I ask your kind acceptance of a slight volume of some of my works, which I flatter myself you may appreciate.

Please do not trouble to acknowledge; I'll introduce myself when next I see you in the Park.

With my compliments.

Signed ———

Note.—It is interesting to see the happy feeling displayed by one who listens to our meetings, without any attempt to become antagonistic to our work.

HOW OUR DIFFICULT WORK STRIKES OUR CLERICAL SPEAKERS

"I would like to place on record my experience as a speaker for the Christian Evidence Society for one week in the month of August.

First of all, there is the question of the crowd. How little the opponents of the Church really do know about the Faith! They still come forward with the old arguments: arguments to which the Church has maintained for centuries there are no adequate answers.

Another, is the good humour of the crowd. They are so lovable. It is easy to see how our Lord loved the crowds in Jerusalem.

Lastly, how many Anglican priests know of the work of the C.E.S.? How many, if they do know of the Society's

existence, bring it to their people's notice? We are continually being asked what the Church is doing to reach the masses. The C.E.S. is able to give the answer."

Another

"On 27th July, I took the first of the meetings arranged. Subject: 'The Holy Spirit'. Treated mainly for us as Individuals and as Christians was that we should fully understand the unique relationship of Sons. Contrasting the Christian way with that beyond the Iron Curtain where freedom was non-existent, etc., etc. We had to make our choice now because we were at the beginning of the Atomic Age—every age had made similar challenges but this was our supreme opportunity, etc., etc. Ten minutes, then questions, then five minutes more and more questions. The meeting was dominated by two Irish-speaking men who kept trying to thwart my purpose and force anti-religious interpretations of the New Testament. There were, however, others who took the chance to ask the questions and from 7.30 to 9 p.m. I was kept hard at work."

My Personal Summing-up

"We had a fixed hearing of over 100 men who never moved from start to finish, with a fair sprinkling of women as well. A number also stood for quite longish periods but then moved away. The follow-up was fair. I knew the subject would prove difficult because of the words having two or more meanings, *e.g.*, Spirit itself, etc., etc. I wanted to make clear the challenge between our life based on Christian thought and ethics and the darkness of totalitarian, anti-Christian life. If only each one would accept the gift of Grace and the sevenfold personal gifts flowing therefrom then the future was less terrible in both the personal and the world aspect. I probably failed because I determined to avoid any reference to political or near political view points, although, of course, the present day challenge between Christianity and atheism is political as well as anti-Christian. The second point was that Christianity teaches, through the Trinity, that life is not compartmental and divisible into personal, working, civic, etc., etc., but a unity. The greater the unity in Christ the greater the success and integration we receive as Christians. Thus the more forceful our personal assault upon the forces of evil."

Exhaustion

"I do not think I have ever been so exhausted in nearly seventeen years of open-air work of one sort or another—the evil could be felt—there is no doubt that the Secularists have made an organised attack. Personal abuse and terms such as liar, etc., etc., with, what is worse, direct interference by concerted action whenever questioners outside their organisation addressed the speaker. The meeting was larger than any I remember and I was glad to see two policemen and one policewoman stick firmly to the meeting, for I felt that violence was not impossible. The Crucified still calls forth the best and the worst in man—the Secularists were snarling at times and ugly in their detestation of Him whose triumph was the more obvious as the evening went on and they found they could not draw my temper. I was glad that the afternoon had been free from interruption and I had been able to have a full three hours meditation. For the first time in my life I had a physical sickness overcome me at the prospect of the evening meeting, not just nerves—that is normal— but actual nausea as though I was going into conflict with physical evil—a terror. A lay friend must investigate the possibility of deliberate attack to break up the meeting. (Proved as true. He warns me that they intend to start a meeting next week immediately alongside and draw off our following—he says they are all livid about these talks). A splendid man this to have with one—for a time he was actually in the Army Police and understands how to get information and test reactions.

August 9th

"Subject: 'God the Father.' Secularists in full force crowded right up close to the stand which meant they were facing the crowd as well as the speaker. As soon as I began to speak the hecklers began but I did manage to get five minutes. Then the expected attack happened—I was handed a Bible and asked to read a marked passage. I saw that it was from Isaiah. Quietly but firmly I said that I would answer questions but I was not on the stand to conduct a meeting for them—sites were free and if they wished to do so they could hold their meeting. Then with loud shouts of 'he won't', they moved to within a few feet and started a meeting. Our crowd round the stand cleared but the main group remained and for nearly twenty minutes shouts such

as, 'Look over here', 'Come over here and hear the real truth', etc., etc. Our meeting went on for the full time and I was busy answering questions."

August 16th, 1950

"I should like to begin this report by saying how much I appreciated meeting Mr. Harfitt before the meeting. He has such a wealth of experience of these meetings that in a few words he is able to instil confidence and pass on the latest information, which is vitally important.

The subject was 'The Bible', and I spent a happy evening answering questions. May I thank you for allowing me to take my small part in the follow-up of the Mission to London and may I assure you that my prayers for the Society, and those of my people, will continue throughout the year."

OPEN-AIR REPORTS

Hyde Park

"The subject was 'Christ and the World Peace—the Problem of Evil'. A good discourse, well listened to, even by the usual critics. The speaker was the Rev. P. P. Levertoff and several people asked afterwards when he would be coming to the Park again."

"'Children and Religious Education'. A genial and pleasant speaker (the Rev. L. A. Preston), courteous in answering questions, who was greatly appreciated."

"Subjects relating to the Character and Person of God took up most of the meeting. The discussions were very interesting and many listened. Three people spoke to the Secretary after the meeting closed."

"This was a very good meeting. A number of hecklers were in the crowd and each one was adequately tackled."

"This was a very quiet meeting on the whole. The crowd was asked by the Chairman to keep quiet until the speaker finished at 8 p.m. The speaker, rather new to the work, Mrs. Miller, gallantly tackled questions on the experiences of religion in daily life."

"The Chairman took the meeting over from the Secretary. There had been much disputing about the Genealogies in Matthew and Luke by some Jews. This continued most

of the afternoon till the rain came down. It was contended that all 'propaganda' meant 'lying'. This I would not have at any price."

"One of the questions at this meeting was as follows: 'I have two who go to Mass, two who go to the Synagogue and one who goes to the Methodist Church. Who is right?' Many other questions followed, one being, 'Did Judas do the will of God?'"

"I had a difficult meeting on 'Free Will and Determinism', with much opposition and many questions."

"I had a good hearing all the afternoon, with many interruptions and questions. When a new questioner wanted to join in, they said, 'He's not registered with us!'"

"We had a very good crowd for one of our new speakers (the Rev. L. A. Stringer). The Chairman was firm and arranged with the speaker not to allow interjections and questions until the proper time. This was most successful, as those who had come prepared to upset the meeting went away disgusted. The speaker gave an interesting address on the harmony of the Four Gospels and half-an-hour was spent in answering questions."

"A well-attended meeting. Various questions on many subjects and an especially interesting one on the right of speech of the church against the House of Lords."

"The subject was economics and many questions were asked. A Russian lady explained important and interesting points, from the Russian viewpoint, which impressed the crowd and made them feel that the British way of living was by far the best."

"A good meeting (200-250). One young philosopher took the line that all educated people were atheistic. His active interest helped the meeting."

"A meeting surrounded with hecklers and atheists, with questions, challenge and contradiction which was kept up all the afternoon."

"The Church's attitude to the General Election was discussed and the contrast of the election campaign and the great Service in St. Paul's Cathedral. People asked why the Church should pray, when it was the people who voted and not God!"

“‘Fear’ became a theme of some interest, a heckle-affirming that religion was founded upon fear. We are religious because the Almighty made us in His Image.”

“Interesting discussion on the question of Marriage and Divorce and the views of the Bishops.”

“This meeting was very interesting. Questions were asked regarding the Korean war, members of the audience wanted to know if the Church was taking any part in it, as they considered that the Church ought to stand for peace.”

“A good meeting. Christ is central to Christianity in a way one cannot say of any other religious teacher. It stands or falls by the Person of Christ, was the essence of an interesting talk and discussion.”

“‘The Fundamentals of the Christian Religion—What are they?’ was the subject. A good meeting and interesting discussion.”

“‘Christianity and the Business Morality’ was the subject, but the weather was so much against us that we had to pack up pretty soon.”

“‘The Miracles especially of the New Testament.’ A very fine discourse and well received and the discussion profitable (The Rev. W. Barnes). About 150 were present during the meeting.”

“Mr. Bennett spoke on Christianity and Communism as being antagonistic to each other. Afterwards the chairman spoke on what the Christian religion stands for.”

“‘The Creation of human character’. About two hundred were present.”

“A good crowd but it was hard going for a time. Still, it was a good meeting.”

“A good crowd, quite tolerant and appreciative.”

“Quite a good crowd, tolerant enough on the whole—some interruptions from the usual opponents.”

“‘Do we know anything more about God to-day than the ancients did?’ was an interesting question raised. The speaker pointed out that apart from the revelation of God through Christ, the more we understand His handiwork, the more wondrous it becomes. A good meeting with about one hundred and fifty present.”

“ ‘The History of Human Progress—Man’s struggle to master his environment and not allow the latter to master him’, was the subject. Plenty of scope for profitable discussion.”

“ This was a very interesting meeting. The weather was good and the crowd well-behaved. Questions were invited by the speaker who gave very instructive answers. Roman Catholic friends tackled our speaker on the Assumption of the Blessed Virgin, with which questions he dealt very sympathetically. The crowd was most attentive.

There were three to ask questions, privately, after the meeting was over.”

“ ‘The Records We Have of the Life of Christ’. Questions were raised as to the fragmentary nature and the difference of the records in the Four Gospels. A good meeting.”

“ A quiet crowd assembled. Questions were invited and a long discussion took place on the Church’s attitude to gambling.”

“ ‘Is Christ different from Other World Teachers?’ was the topic of the discussion and, in spite of the cold and foggy weather, we had an interesting meeting.”

Tower Hill

“ A good meeting on the subject of ‘The Christian Church and International problems of to-day’ and how the Church alone has the point of contact with all nations.”

“ ‘The English Church—its laws and Government’. The men on Tower Hill are always interested in the history and structure of the Church and it is certainly a course of education to them.”

“ ‘World Peace, the burning question above all’ was the subject. Rather a poor meeting because there were too many meetings on the Hill bearing on politics and the election.”

“ ‘The English Church and the Claims of the Romanists’. Rather difficult to get going because of the Election fever, but we did well.”

“ ‘Life on the Planets and if it is possible’. A good meeting and an interesting discussion.”

“ ‘The Relation of the Physical Health to the Mental’ was the subject and the discussion was taken to a high level with no flippancy.”

“ ‘Pain and Suffering’. How far man may himself be responsible, with special reference to the Creswell mine disaster.”

“ ‘Status of the English Church in this country contrasted with that of the Roman Catholics and the Non-Conformists’. Very profitable and instructive and the men on the hill appreciated it.”

“ ‘The English Church and National Life’. Church history is, without doubt, one of the favourite subjects of the men on the hill, perhaps due to the fact that they get so little of it. A very good meeting.”

“ ‘Peace on earth conditional on Good Will’ was the topic under discussion. Very cold weather and people could not stand still for any length of time.”

“ ‘The Advent’ . . . The significance of Christmas was the subject and a lot of questions were asked, all of an interesting nature. Several men expressed their appreciation.”

“ ‘The Catholic teaching on the Sacraments and Future Life’ was the topic. The meeting was unusually noisy and rowdy due to the presence of a few ultra Protestants and Christadelphians.”

“ ‘Racial and National prejudices and the Christian Religion’ was the subject. We had a good, interesting meeting going, but the rain put a stop to it.”

“A general discussion on Papal claims. The sole basis of Catholicism is in Holy Scripture and the facts therein contained. A ‘Catholicism’ which is based upon human infallibility is a contradiction of terms . . . A lot of unbelief is the natural outcome of the artificial life of city dwellers, who are imprisoned and blinded by their complete reliance for their whole day upon the ‘wonderful marks of man’ which stunt his own energies and by his artificial city lighting, glare out the works of God and all possibility of the sight of the stars, and the tremendous depth of space which only the stars can indicate.”

“ ‘The Church and the Nation—the part the Church plays in the life of the country’. A good meeting, but a good deal of crowding out on the Hill.”

Finsbury Park

“‘Christianity and War’ was the subject. Although we do not get large crowds at Finsbury Park, the meetings are always interesting as the people are very keen.”

“‘Religion the one common platform for mankind’ was the subject, competing with the Communist Party, S.P.G.B., and the Peace Pledge Union. A good meeting. Owing to the fact that there are three political meetings, Communists and fellow passengers, we cannot avoid social problems.”

“Started with few people but the snow storm breaking drove them all away”

“At another meeting it was rain, rain, rain, all the time. I made a start under a tree with three or four people but quite hopeless.”

“It cleared up a little and I tried to make a start but it was a snow storm again this time, we seem to get the worst of the weather going in Finsbury Park.”

“Bitter, bleak weather, no people about, not even the footballers who usually turn up in all weathers. Made an effort with two or three under a tree, but it was no use.”

“‘The Progressive Revelation of God in the Bible through the ages’ was the topic of our discussion. Though the audience was small, we had an interesting discussion.”

“‘Mind and Matter’ was the subject. A very good meeting and interesting discussion.”

“‘The Christian Religion and its Theology’; the former eternal, though the latter may change.”

“Very rough weather, not many people about, but we managed to hold a small meeting.”

“‘The Future Life and Spiritualism’. There were some spiritualists at the meeting and they raised a question arising out of an enquiry raised by a panel of enquirers including Canon Marcus Knight, Dr. Weatherhead, Lord Amwell, Sir John Anderson and others, and an interesting discussion followed.”

“‘The Historic background of Christianity’—a discussion continued from the previous week, as most people are regular supporters and critics. A good meeting.”

“‘Has Christianity anything better to offer than other religions of the world?’ A very good meeting.”

EXTRACT FROM THE PARISH MAGAZINE OF THE CHURCH OF THE ASCENSION, COLLIER ROW

The Vicar spoke in Hyde Park for the Christian Evidence Society recently. As was to be expected he came into conflict with the Agnostics. It was amazing the view points that these sceptics had. For instance, the Vicar was accused of being one of those who caused the war in Korea; of worshipping Three Gods, and of even being a humbug on account of being a parson. The Vicar thoroughly enjoyed the opportunity of proclaiming Christian Evidences in the open. On one occasion the Rev. A. C. Reynolds discovered one man who very frequently asked questions. The Vicar asked him whether he was an atheist, to which the man replied "No, he was an agnostic." The Rev. A. C. Reynolds asked this agnostic "How Matter according to his point of view has already been able to think out the formation of the Universe? The agnostic declined to answer this question. Now this work of the Christian Evidence Society is very important because the first necessity is that of preaching the Gospel and of Christian Witness attempting through the power of the Holy Spirit to give a clear account of the Faith. Let the Church wake up to the fact that slowly but surely the enemy are undermining the faith of thousands, and whether we like it or not our refusal to fight the enemy at his own game is looked upon as cowardice by those who ask for a reply to the pernicious propaganda of Atheism and Agnosticism in the open air.

EXCERPTS FROM THE DRAWBRIDGE MEMORIAL LECTURE

On Wednesday, January 25th, the Drawbridge Memorial Lecture was given in the Church of St. Mary-at-Hill, Monument, by the Bishop of Exeter, The Right Rev. R. C. Mortimer, on Faith and Morals. He pointed out that a thing was not right because a man thought it was. Even conscientious people could be mistaken. There was a real and objective difference between right and wrong which was rooted in the Will of God.

In the minds of many people Christian conduct had come to mean kindness. God did indeed desire human happiness, but the human happiness which He desired was the happiness of maturity. The distinction between right and wrong was

BALANCE SHEET

FOR THE FIFTEEN MONTHS ENDED 31st DECEMBER, 1950.

[illegible]

£166/13/4 3% Funding Loan
 1959/69
 £133/6/8 3% Nottingham Cor-
 poration 1957
 £141/13/4 3% Plymouth Cor-
 poration 1954
 £658/4/6 3½% War Loan
 £1,280/2/6 2½% Consolidated
 Stock
 (The Market Value of these
 Securities at 1st January,
 1951, was £2,686/12/10)

**Mrs. Norah Eastern Memorial
 Fund Investment Account—**
 £34/13/5 2½% Consolidated

Stock: at cost
 (The Market Value at 1st
 January, 1951, was £24/12/5)
**Rev. W. J. Hill Memorial
 Fund Investment Account—**
 £928/4/6 3½% Conversion

Stock: at cost
 (The Market value at 1st
 January, 1951, was £893/8/4)
Fixed Assets—
**Furniture, Fixtures and
 Fittings—**
 Net Book Value at 1/7/48
 Additions to date: at cost

Less: Depreciation to date
 812 0 0
 £14878 13 7
 £15535 14 4

25 12 0
 900 0 0

887 18 4
 14 5 0
 902 3 4
 90 3 4

Auditors' Report to the Members of the Christian Evidence Society (Incorporated).

We have obtained all the information and explanations which to the best of our knowledge and belief were necessary for the purposes of our audit. In our opinion proper books of accounts have been kept by the Society so far as appears from our examination of those books. We have examined the above Balance Sheet and annexed Income and Expenditure Account which are in agreement with the books of account. In our opinion and to the best of our information and according to the explanations given us, the said accounts give the information required by the Companies Act, 1948, in the manner so required, and the Balance Sheet gives a true and fair view of the state of the Society's affairs as at 31st December, 1950, and the Income and Expenditure Account gives a true and fair view of the excess of Expenditure over Income for the period ended on that date.

15, Craven Street, Strand, London, W.C.2.
 10th January, 1951.

K. READHEAD & CO.,
 Chartered Accountants.

INCOME AND EXPENDITURE ACCOUNT

FOR THE FIFTEEN MONTHS FROM 1st OCTOBER, 1949, TO 31st DECEMBER, 1950.

Year to 30/9/49

£ s. d.

EXPENDITURE.

£ s. d.

1,527 11 1	To Clerical, Open Air and Office Salaries, Pensions and Administrative Expenses ...	1,935 12 10
251 12 11	„ Rent, Light, Heat and Telephone ...	314 9 1
117 2 5	„ Transport Expenses ...	184 17 9
51 8 0	„ Drawbridge Van Expenses ...	52 7 3
380 6 9	„ Printing, Stationery and Pamphlets ...	294 15 10
242 6 0	„ Postage ...	218 6 7
72 17 0	„ Advertising and Appeal Expenses ...	64 19 3
40 0 0	„ Audit and Accountancy Charges ...	40 0 0
67 12 5	„ Miscellaneous Expenses including Repairs, Open Air Stands, etc. ...	74 6 1
90 3 4	„ Depreciation on Furniture, Fixtures and Fittings ...	— — —
23 0 0	„ Legacies transferred to Reserve Fund Account ...	— — —
26 10 11	„ Excess of Income over Expenditure for the Year ...	— — —

£2,890 10 10

£3,179 14 8

Year to 30/9/49

£ s. d.

INCOME.

2,448 17 2	By Subscriptions and Donations ...	1,830 5 1
56 3 0	„ Collections at Churches and Halls ...	90 8 2
47 3 6	„ Pamphlets sold ...	36 18 10
315 7 2	„ Interests on Investments ...	430 3 4
23 0 0	„ Legacies Received ...	565 5 6
— — —	„ Excess of Expenditure over Income for the Period ...	226 13 9

88

£2,890 10 10

£3,179 14 8

the distinction between those things which fostered and those things which hindered a man's growth to full manhood. God has laid down the path of growth. Man could not alter it; he could only fail to pursue it. Everybody had some idea of what was meant by a good or a noble thing. What made it good or developing or what made it primitive or decadent? To allow the body to dominate the mind was to violate nature. Self-control had always been recognised as a virtue. The coward, the thief, the libertine, the aggressor, was stunting and maiming himself. He became less and less a man as he became the slave of some dominant obsession.

It was clear that in isolation the individual man could not, or did not easily, attain to the full measure of his personality. It was by mutual intercourse that man acquired wisdom. Man was by nature a political animal. He was not meant to live alone but in a society. From that sprang justice, without which there could not be a stable society. The principle that rights were to be respected had received general recognition. The knowledge of the laws of nature in its most delicate determination demanded a quality of prophetic insight. The pattern of conduct which God had laid down was for all men; but the Christian had a fuller and truer knowledge than other men both of the nature of God and also of the nature of man.

The revelation of the Bible played parts. First, it was not intended to reveal something new but to recall men to what they had forgotten, or with culpable blindness had failed to perceive. That revelation continuously set forth the broad road of right conduct. Second, the conduct that God demanded of men He demanded out of His own holiness and righteousness. The grandeur and majesty of His moral law proclaimed the weakness of man. Revelation suggested the new scales of values which could not have been easily perceived as part of the natural law without it. Through revelation all was seen in a different light and a new perspective. The Son of God showed a particular care for the fallen, the outcast, the weak. All men were equally the children of God and objects of His love. The Christian ethic had always asserted that man had certain inalienable rights. Man was an end in himself, never to be used as a means of something else. It followed, then, that the individual took precedence over society; that society existed for the individual, not the individual for society. The principle of the infinite

value of the individual was implicit in the Scripture and in its light disappeared all idea of a totalitarian State. All God's mercy was tempered with justice. It never sought to demand vengeance.

Third, the value of good manners sprang from consideration for others. It was the direct opposite of self-esteem. It covered the whole range of Christian endeavour. It was rooted in the divine principle of self-sacrifice.

CLERICAL REPRESENTATIVES

During the past twelve months clerical representatives have been appointed to Canterbury, Norfolk and Yorkshire and they are doing excellently in making our work known in their various Diocese.

The following are their reports :—

Northern (Yorks)—The Rev. C. R. Bryan.

“I am in touch with several of the clergy, and it is hoped to start some open air campaigns in this diocese in connection with the mission which the Archbishop has ordered to take place during this year. That is number one on the agenda. As regards the next point, which is visiting the diocesan conferences in the northern province, I am writing to the various secretaries, and as soon as the weather clears, I hope to start travelling. I hope, also, next term, to visit Mirfield and try to get the students interested, and also to try some open-air work as part of their pre-ordination training. I have made a list of all the colleges in my area and when Mirfield has been visited I hope to travel as far as Durham. I should have something interesting to report on this matter next month.

“As a sort of experiment, I want to set up at Middlesbrough, where I was once a curate, a sort of replica of your London organisation (including Free Church representatives). A certain amount of open-air work goes on there, but it is very loose and unorganised. After Easter, I am having a series of open-air meetings in the different parts of this parish, and will ask other clergy to attend and then follow suit in their own parishes.

“I am going into retreat next week to prepare me for my visiting which begins on the 23rd January.”

Eastern (Norfolk)—The Rev. T. H. C. Nash.

"Since my recent arrival here I have preached for the Society at Hopton and Limpenhoe, and have obtained permission for further sermons at Acle Postwick, Marthan, Freethorpe and Halvergate. The Rural Dean of Blofield Deanery has invited me to address the Chapter on our work, and this will give me a good opportunity to make fresh contacts.

Might I suggest the urgent need of meeting the propaganda of Jehovah's Witnesses, by a pamphlet setting forth in *very simple language why* this teaching should be rejected? This could be sold in our country parishes at a cheap rate, and might do much to counteract the influence of the so-called "witnesses" teaching in particularly rural areas. It has already spread too far, and done much harm."

Southern (Canterbury)—The Rev. E. W. Grevatt.

This cleric has now become our Canterbury Representative, and has already contacted the clergy and has many engagements for 1951. He has been able to speak at the Elham Deanery chapter and offered his services as preacher or speaker at C.E.M.S. Fellowships, etc.

Before leaving for his new post he visited 21 Churches in the Diocese of Southwark, and many gave collections, also St. Augustine's Kennington.

Visits were also made to the Woolwich Tabernacle Brotherhood, St. Hilda's Crofton Park and St. Mary's Sanderstead C.E.M.S., East Dulwich R.D.C. Greenwich and Deptford chapter, St. Jude's Brixton, Women's Fellowship.

A good response was made to his Christmas Dinner Envelopes scheme but, alas, few only of those hundreds of letters of appeal were answered during 1950.

He was obliged to cancel some appointments owing to illness and these were then covered by the Secretary at the last minute.

OUR FINANCES

We have received as a legacy £1,444 10s. od. which has been credited to our new Trust Fund and is shown in our Balance Sheet under a special item known as the Rev. W. J. Hill Memorial Fund.

While thanking our subscribers for their generous support during past days, we would make an earnest appeal for further help. We are most anxious to extend our work and it is impossible to do so without the necessary financial support. The cost of most things has trebled since before the war, but we are not receiving a treble income. We fully realise that it is impossible for our subscribers to do more than they are so generously doing at present, but if each one could enrol the help of their friends, it would do much towards increasing and maintaining our income.

For the sake of general conformity, we have altered the date of our Financial Year, which now ends on the 31st December.

EXTRACTS FROM SUBSCRIBERS' LETTERS

"I enclose . . . in postage stamps with my regrets that I can help so little, but Government and Rates and Taxes have so crippled me that I can only manage with difficulty to pay my way.

"I pray that Man will fight morally to withstand the terrible Powers of Evil that threaten the world. Evil is within our own country, alas ! The world has cast God behind it and this state of chaos is the result.

I can only pray these days."

" . . . Thank you for sending me a copy of your Annual Report of the splendid work you are doing by the Society. I only wish I was able to help you generously but my own means are slender and the claims of today are so many both on one's money and sympathies. I am sending you a small note which I do hope you will be kind enough to accept; I will do my best to make it a subscription . . . I send my good wishes and my very sincere prayers. May God bless all your work for Him and send you men of zeal and courage in these terribly difficult days."

" . . . Thank you for reminder of my sub. I feel bound to give another . . . for 80th birthday, tho' I can hardly spare it. I have had to reduce some subscriptions, but this is for a cause that does a lot to combat the terrible materialism as well as atheism of the present day."

"I gladly send . . . for your work at the C.E.S. I wish I could send you a hundred times as much, which I would

gladly do were I in a position to do so, knowing how vitally important it is if we want this country once again the leader of the world."

"... Please find enclosed little gift . . . towards your open air proclamation of the 'Everlasting Gospel.' A veteran of this open air witnessing in far Western China from 1886—1908. Be valiant for the Truth."

"... Allow me to swell the chorus of praise, which I am sure, will greet the action of your Society in thus affirming its acceptance of the Virgin Birth of Christ; and in making as widely known as possible this Resolution which it has passed. This doctrine must be accepted by all who would call themselves Christian believers; and might well form the starting point for a general inquiry over the whole field of doctrine; in an attempt to gain that Unity in the Truth without which World-Revival is impossible . . . Herewith I enclose my usual subscription; and I have added to it a special Birthday gift. With best wishes for the success of your work."

"... It has been with the greatest pleasure that I have received the notices from time to time, of the work as it proceeds in Hyde Park, and now I have added pleasure in your Annual Report. You know that you have my utmost sympathy and continued prayers in this most difficult task of facing the outsider. No one can know how arduous this work is unless they have mounted the Stand and faced the crowds. . . I most sincerely wish you all success in the world, for Hyde Park is really the world passing by, and few of those who congregate there know, that while they are standing there 'Jesus of Nazareth passeth by.'"

"I have pleasure in enclosing a cheque for 10s. representing Lenten Offerings as from this parish in support of the work of your Society—The Christian Evidence Society—with our best wishes.

"Although actually it comes from my wife and I, I feel that it keeps the work before our people. Country people even today seem to have that basic faith as the background to their life and work, whereas in the towns and cities this has often long since been obscured by ignorance, slums and the absence of just those things of which the countryside, particularly at this time, is so very eloquent."

From a Bishop (Sarawak).

"I am most grateful to you, and to the Christian Evidence Society, for the gift of the set of altar cards which has just arrived. It is really very good indeed of your Society to give us these beautiful cards which will be a *great* blessing in our Cathedral; our present single set is such a disgrace I can hardly bear to see them on the altar. Our whole congregation will rejoice and wish to thank you all for your generosity."

We have mentioned some of the departments of work we do. May we ask your support in days that are difficult?

WE NEED £1,000 for extension NOW



LIST OF SUBSCRIBERS

FOR FIFTEEN MONTHS ENDING DECEMBER, 1950.

Contributions received after December 31st, 1950, will be acknowledged in next year's report.

It is particularly requested that information be given to the Secretary of errors or omissions on this list.

Cheques should be made payable to "Christian Evidence Society."

	£	s.	d.		£	s.	d.
Anonymous	...	...	1 0 0	Allen, Mrs. J. D.	...	d.	5 0
"	...	...	2 0 0	Allen, Mrs. W. T.	...	s.	12 12 0
"	...	...	1 10 0	Allen-Mirehouse, Mrs.	...	s.	10 0
"	...	...	20 0 0	Allfrey, Mrs. E. T.	...	d.	2 6
"	...	...	5 0	Allinson, Miss E. S.	...	d.	1 0 0
"	...	...	1 0 0	Allum, Rev. L. G.	...	d.	2 6
"	...	...	2 0 0	Amphlett, Mrs	...	d.	10 0
"	...	...	4 0 0	Anderson, Miss E. S.	...	d.	2 6
"	...	...	1 0 0	Andrew, Henry	...	d.	1 1 0
"	...	...	10 0	Andrews, Mrs. G.			
"	...	...	10 0	Murray	...	d.	1 0 0
"	...	...	4 0	Ansell, Miss E. M.	...	d.	1 0 0
Odd amounts received	...	6 7 0		Appelbee, Miss A. E.			
Abbott, Miss E. F.	...	d.	5 0	(For Report)	...	d.	5 0
Aberdare, Rt. Hon. Lord	s.	1 1 0		Apps, Mrs. L. C.	...	s.	1 0 0
Aceland, Mrs. J. D.	...	d.	1 0 0	Archbould, R. S.	...	d.	1 0 0
Aceland, T. W. G.	...	s.	1 1 0	Archer, Lt.-Col. G. L.	...	d.	2 2 0
"	...	s.	10 0 0	Archer, Prof. R. L.	...	s.	5 0 0
à Court, Mrs. R. Holmes	d.	1 0 0		Arkell, Sir Noël	...	d.	5 0 0
Adami, Lady	...	d.	1 0 0	Argles, Mr. H. D. and			
Adams, Miss D.	...	d.	1 6	Lady Sibell	...	d.	10 0
Adams, John	...	d.	10 0	Arkwright, Lady	...	d.	10 0
Adams, Rev. J. H.	...	s.	1 0 0	Armes, Rev. J. C.	...	d.	5 0
Adams, Miss Margaret	...	d.	2 6	Armagh, His Grace the			
Adams, P.	...	d.	1 1 0	Archbishop of	...	d.	1 0 0
Adamson, Miss Muriel	d.	1 1 0		Armitage, F.	...	s.	10 0
Adebonojo, Jacob	...	s.	10 0	Armitage, Mrs. Lock	...	s.	1 0 0
Addison, Mrs.	...	s.	1 0 0	Armour, Rev. W.	...	s.	10 0
Adken, Miss E. G.	...	d.	10 0	Arnold, A. W.	...	s.	2 0 0
Airy, The Misses	...	d.	2 6	Arnold, Mrs.	...	d.	9 0
Aitkens, Mrs.	...	s.	5 0	Arundell, Mrs.	...	d.	1 0
Alderson, Miss V. M.	...	d.	1 0 0	Ashby, The Misses	...	s.	2 0 0
Alexander, Maj.-Gen.				Ashby, Mrs. Corbett	...	d.	10 6
E. C.	...	d.	1 0 0	Ashby, Rev. L.	...	d.	1 1 0
Allan, Rev. A. P.	...	s.	10 0	Ashhurst, Mrs.	...	s.	10 6
Allan, J. M.	...	s.	2 2 0	Ashlin, Wing Comdr.	...	d.	5 0
Allbrook, Mrs.	...	d.	1 0 6	Ashworth, Miss	...	d.	5 0
Allen, Miss A.	...	s.	1 0 0	Assheton, Miss	...	d.	5 0
Allen, Mrs. Archibald	...	s.	1 0 0	Astley, Miss	...	d.	10 0
Allen, H. J.	...	d.	10 0	Athawes, W. F.	...	d.	1 1 0
				Atherton, Miss C. E.	...	d.	2 6
				Athill, Miss C. A.	...	s.	2 2 0

	£	s.	d.
Atkins, Miss A. ... d.	10	0	
Atkinson, Miss C. E. ... d.	2	6	
Atkinson, Miss D. ... d.	10	0	
Atkinson, Miss F. H. ... s.	10	0	
Attlee, Mrs. E. B. ... d.	10	0	
Aughinelli, Mrs. Ann ... s.	1	1	0
Austen-Leigh, Miss D. ... s.	10	0	
Aylmer, Mrs. ... d.	2	6	
Aytoun, Mrs. ... s.	10	0	
Baber, Rev. L. C. ... d.	3	8	
Bacon, Mrs. Alban ... s.	10	6	
Bagott, Rev. A. F. ... s.	10	0	
Bagshawe, Sir Arthur ... s.	1	1	0
Bailey, Miss A. ... s.	5	0	
Bailey, Mrs. ... d.	10	0	
Baillie-Grohman, Vice-Admiral ... d.	1	1	0
Baily, Miss C. E. ... d.	10	0	
Baker, Mrs. ... d.	1	1	0
Baker, Miss C. ... s.	5	0	
Baker, Miss O. K. Lloyd d.	1	1	0
Balding, Mr. & Mrs. B. T. s.	10	0	0
Baldwin, Mrs. M. E. ... d.	1	0	0
Balfour-Browne, Miss E. M. C. ... s.	3	3	0
Balfour-Jones, Mrs. ... d.	10	0	
Ball, Miss F. H. ... s.	1	1	0
Ball, Mrs. Herbert ... s.	10	0	
Bandinel, Miss J. M. ... d.	9	6	
Banham, Miss L. F. ... d.	1	0	0
Bankes, Mrs. E. N. ... d.	1	1	0
Bantoft, Deaconess C. ... d.	1	1	0
Barclay, Major M. E., B.A., J.P. ... s.	1	1	0
Barham, Col. A. S., C.M.G., J.P. ... s.	5	5	0
Barker, Rev. A. P. B. ... s.	1	0	0
Barker, Miss E. ... s.	5	0	
Barker, Miss Ella A. ... d.	10	0	
Barker, Mrs. S. ... d.	1	1	0
Barling, Mrs. S. G. ... s.	1	1	0
Barlow, Miss H. ... d.	10	6	
Barnardiston, Mrs. ... d.	2	2	0
Barnes, Mrs. ... d.	2	6	
Barnes, A. Kentish ... d.	2	0	0
Barnes, Mrs. E. ... s.	2	6	
Barnes, Miss H. D. ... s.	2	2	0
Barnes, Mrs. ... d.	10	0	
Barnwell, Miss G. ... d.	1	0	0
Barratt, Miss F. M. ... s.	5	5	0
Barrett, Miss ... d.	5	0	
Barrington, Mr. & Mrs. Guy ... s.	15	0	

	£	s.	d.
Barrs, C. E. ... d.	2	6	
Bartelot, Miss E. G. ... d.	2	6	
Bartlett, Rev. W. ... s.	15	0	
Barton, H. C. ... s.	5	0	
Barton, Hy. F. ... s.	2	0	
Bates, Miss ... d.	1	1	0
Bates, Mrs. F. A. ... d.	2	2	0
Batson, Miss ... d.	1	0	0
Battye, Miss M. A. ... d.	5	0	
Baumer, Miss E. M. ... d.	1	1	0
Bayley-Brown, Philip ... d.	2	0	0
Beach, J. N. ... d.	2	0	0
Beale, Miss M. E. ... d.	1	1	0
Beale-Brown, Brig.-Gen. s.	10	0	
Beardsell, Miss J. ... s.	5	0	
Beart, Brig. C. W. ... d.	1	0	0
Beatley, Miss ... d.	5	0	
Beattie, Dr. Chas J. ... d.	1	0	0
Beausire, Miss W. A. ... d.	2	2	0
Beavan, Miss E. G. ... s.	5	0	
Beazley, Mrs. ... d.	2	0	0
Beazley, Mrs. J. A. ... d.	1	0	0
Beck, Lady E. M. ... d.	1	1	0
Beckwith-Smith, Mrs. ... d.	5	0	0
Bedford, Rev. A. W. (the late) ... s.	2	0	0
Bedford, Miss M. C. ... s.	1	0	0
Bell, Allan ... d.	2	2	0
Bell, Hon. Mrs. ... d.	1	0	0
Bell, Col. H. S. (the late) d.	5	5	0
Bellamy, Mrs. E. H. ... d.	10	0	
Bellamy, Miss M. A. ... d.	1	2	6
Bellhouse, Miss ... d.	2	6	
Benécke, Miss M. D. M. s.	2	0	0
Bennett, C. F. ... d.	1	0	0
Bennett, G. S. ... d.	2	6	
Bennett, M. J. ... s.	1	0	0
Benson, Miss M. ... s.	10	0	
Bentall, Mrs. E. E. ... s.	10	0	
Bernard, Hon. Charles d.	1	1	0
Bernard, Miss T. M. ... d.	1	1	0
Berners, Mrs. R. ... d.	10	0	
Best, Miss C. E. ... s.	5	0	
Best-Dalison, Rev. E. W. d.	10	0	
Bethune, Mrs. ... s.	10	0	
Bett, M. ... d.	10	0	0
Bevan, Miss A. M. ... s.	2	2	0
Bevan, Rev. C. O. ... s.	5	0	
Bickersteth, Miss ... s.	3	3	0
Biddulph, Brig.-Gen. H. d.	5	0	
Biden, Miss E. M. ... s.	1	5	0
Bidwell, Miss F. E. ... s.	2	0	0
Bigg, Mrs. ... s.	5	0	
Bigg, Miss G. E. ... d.	10	0	

	£	s.	d.		£	s.	d.
Biggs, B. A. d.	5	0		Bray, Commander &			
Biggs, Miss D. G. ... s.	2	2	0	Mrs. J. E. d.	1	0	0
Billing, Miss s.	1	1	0	Brazier, Miss M. B. ... s.	5	0	
Birch, Rev. J. T. d.	10	0		Bredin, Mrs. Lucy M. ... d.	10	0	
Birch, Mrs. (the late) s.	2	0	0	Brewer, Charles d.	10	0	
Birkbeck, Mrs. E. d.	2	0	0	Bridge, Mrs. R. T. s.	10	0	
Birkinshaw, Mrs. A. ... d.	5	5	0	Brier, The Misses d.	2	6	
Birley, Mr. & Mrs. d.	1	0	0	Briggs, The Misses d.	10	0	
Bishop, Mrs. C. E. s.	3	6		Brigstock, G. R. d.	9	0	
Blackburn, Miss B. d.	10	0		Brind, Miss J. M. d.	2	6	
Blackmore, Mrs. s.	2	6		Brock, Miss C. E. d.	1	1	0
Blackwell, Miss d.	5	0		Brook, Mrs. s.	5	0	
Blackwood, Rev. H. d.	10	0		Brooke-Popham, Sir			
Bladon, J. M. s.	3	16	5	Robert d.	1	0	0
Blencowe, R. S. d.	10	0		Brooks, Clive d.	1	0	0
Blest, Mrs. s.	1	0	0	Broughton, Major the			
Blewitt, Mrs. G. d.	1	0	0	Hon. H. R. d.	2	2	0
Blofeld, T. R. C. d.	10	0		Brown, A. C. d.	4	4	0
Blosse, Lady Lynch d.	1	10	0	Brown, Miss D. R. d.	10	0	
Boddam, Miss d.	10	0		Brown, Sir Frank H. ... s.	1	0	0
Bodlean, Miss D. K. d.	5	0		Brown, F. J. s.	10	0	
Bolton, Miss E. H. d.	10	0		Brown, Mrs. L. P. d.	1	0	0
Bolton, Mrs. G. d.	2	6		Brown, R. C. W. d.	2	6	
Boone, Mrs. M. G. J. d.	13	6		Brown, Mrs. S. d.	2	0	
Boorne, J. d.	10	0		Browne, Mrs. A. A. d.	10	0	
Borradaile, Major C.				Browne, Miss E. H. d.	10	0	
H. A. s.	2	2	0	Browning, Surg.-Cmdr.			
Bosman, A. R. F. d.	5	0	0	H. A. d.	7	6	
Bottomley, Ald. T. R. ... d.	2	2	0	Browse, Mrs. d.	5	0	
Boult, Miss A. J. s.	1	0	0	Bruce, Miss R. N. d.	1	0	0
Boulton, Rev. C. E. s.	10	0		Buchanan, Mrs. s.	10	6	
Bowen, Mrs. d.	2	6		Buchanan, Rev. B. R. ... d.	1	1	0
Bower, G. W. d.	1	1	0	Buchanan, J. Gray, J.P. s.	1	1	0
Bowlby, C. James d.	2	2	0	Buckle, Miss I. R. d.	2	6	
Bowles, Rev. John E. d.	5	0		Buckley, Brig. W. P. &			
Bowly, Miss s.	2	6		Mrs. d.	1	0	0
Boxer, Capt. H. M. d.	10	0		Bucknall, Miss L. L. ... s.	2	6	
Boxwell, Mrs. d.	1	2	6	Budd, A. M. L. d.	10	0	
Boyd, Miss M. d.	5	0		Bull, Rev. A. B. d.	5	0	
Boyd, Miss s.	10	0		Bullen, Miss L. M. d.	1	1	0
Boyle, Mrs. s.	10	0		Bullock, The Misses d.	5	0	
Boyle, Hon. Frederick ... d.	1	0	0	Bullock, Rev. Canon			
Braby, Ivon d.	2	2	0	F. W. B. s.	5	0	0
Braby, Newton s.	1	0	0	Bullock, Mrs. Roger ... d.	1	1	0
Bracken, Miss Grace H. d.	10	6		Bulwer, Mrs. d.	1	0	0
Brackenbury, Mrs. C. ... s.	1	1	0	Burdon, John H. d.	4	4	0
Bradford, Bishop of s.	10	0		Burkitt, Mrs. A. H. d.	10	0	
Bradshaw, Mrs. d.	4	4	0	Burn-Murdoch, Dr. H.,			
Brady, Miss M. s.	10	0		LL.D. s.	1	0	0
Bragg, Miss s.	2	6		Burnett, Mrs. A. H. ... d.	10	0	
Braid, Mrs. d.	6	0		Burnett, Rev. Canon			
Brandon, Mrs. M. E. s.	5	0		C. R. s.	1	1	0
Brannon, Lt.-Col. C. W. d.	1	1	0	Burnley, Rev. W. F. E. d.	10	0	

			£	s.	d.				£	s.	d.
Burns, Mrs. A. M.	...	d.	1	0	0	Chamberlain, Miss E. B.	d.	2	6		
Burrows, Mrs.	...	d.	1	0	0	Chambers, The Misses	s.	10	0		
Burrows, Mrs.	...	s.	2	2	0	Chambers, Miss A. M.	s.	10	0		
Burt, Mrs.	...	d.		3	6	Chance, Miss K. D.	...	d.	10	0	
Burton, Brig.-Gen. R. G.	d.	1	5	0	Chance, Mrs. M. K.	...	s.	2	0	0	
Bushby, Mrs. H. N.	...	d.	10	0	Chanter, Mrs.	...	d.	10	6		
Butler, Miss E. C. M.	...	d.		2	6	Charles, Miss A.	...	d.	2	6	
Buxton, Lt.-Col. E. N.,						Charlton, Mrs. G. M.	...	d.	5	0	
M.C.	...	d.	2	2	0	Chavasse, Rev. S. E.	...	s.	1	1	0
Buxton, Miss F. M.	...	d.	1	1	0	Chawner, Mrs.	...	s.	5	0	0
Byers, Miss M. T.	...	d.	1	0	0	Cheatle, Miss	...	s.	2	0	0
Byers-Jones, Rev. G. W.	d.	1	0	0	Chester, Miss E. B.	...	d.	1	0	0	
Byford, N. P.	...	d.		5	0	Chichester, Henry	...	d.	2	6	
Byng, Miss B.	...	d.	10	0	Chignell, Miss M. E.	...	s.	1	1	0	
Byng-Johnson, Mrs. &						Chilcott, Mrs. M. I.	...	s.	10	0	
Family	...	d.		2	6	Chipchase, A.	...	s.	10	0	
Cadman, Rev. C. W. M.	d.	1	0	6	Chittenden, Mrs.	...	d.	1	0		
C. E.	...	s.	3	3	0	Cholmondeley, Lady					
Caffyn, S. M.	...	d.	1	1	0	Aline	...	d.	5	0	0
Caine, F. P.	...	d.	1	1	0	Cholmondeley, Rev. C. F.	s.	1	0	0	
Callender, Mrs	...	d.	10	6	Chorley, Mrs.	...	d.	2	6		
Calvert, Miss K. M.	...	s.		5	0	Church Times, Readers					
Campbell, Rev. F. G. D.	d.		5	0	of	...	d.	10	0		
Campion, Miss	...	d.		5	0	Churchill, Comm. K.	...	d.	1	1	0
Cape, Miss Ethel	...	d.	10	0	Clapperton, Mrs. Jessie						
Capes, Miss	...	d.	2	0	0	A.	...	d.	2	2	0
Capron, Mrs.	...	d.		2	6	Clare, the Misses	...	d.	10	0	
Capron, Miss Clare I.	...	s.	1	0	0	Clare, Miss E.	...	d.	1	0	0
Carden, Mrs. M. R.	...	d.	10	0	Clark, Mrs.	...	d.	1	0	0	
Cardew, Hon. Mrs.	...	d.		5	0	Clark, Mrs. H. Gordon	s.	10	6		
Carey, Miss Violet	...	d.	10	0	Clark, Mrs. H. J.	...	d.	4	0		
Carothers, S. D.	...	d.	1	0	0	Clark, Miss M. A.	...	d.	10	0	
Carpenter, Mrs. F. E.	...	d.		2	0	Clarke, Miss D.	...	s.	1	0	0
Carpenter, Very Rev.						Clarke, D. W.	...	d.	1	0	0
S. C.	...	s.	1	1	0	Clarke, Mrs. E. M.	...	d.	2	0	0
Carpenter-Garnier, The						Clarke, Lt.-Col. M. F.	s.	3	0	0	
Misses	...	s.	1	1	0	Clarke, Miss M. M.	...	d.	3	5	0
Carr, Miss	...	s.		2	6	Clay, Lt.-Col. Ernest C.	d.	2	2	0	
Carr, Miss D. M.	...	d.		3	0	Clayton, Miss M. H.	...	d.	5	0	
Carr, Mrs.	...	s.		5	0	Cleave, Mrs.	...	d.	1	0	0
Carr, Miss	...	s.		2	0	Cleaver, C. Leslie	...	s.	2	2	0
Carryer, Mrs. C. B.	...	d.	2	0	0	Cleland, Mrs. N.	...	d.	6	1	0
Carter, H. A.	...	d.		5	0	Clive, Lt.-Col. Windsor					
Carter, Miss J. E.	...	d.		2	6	C. M. G.	...	d.	1	0	0
Cartwright, E. H.	...	s.	1	1	0	Close-Brooks, Miss L.	...	d.	10	0	
Cartwright-Taylor, Mrs.	d.	10	6	Clough, W. G.	...	s.	10	0			
Catterall, Mrs.	...	d.	2	0	0	Clowes, Miss M.	...	s.	5	0	
Causar, Walter B.	...	d.	1	1	0	Coates, Miss Mary V.	...	s.	1	0	0
Causton, Rev. G. E. B.	d.	1	0	0	Cobb, Arthur F.	...	d.	5	0	0	
Cayley, Lady	...	d.	2	0	0	Cobb, G. R.	...	d.	2	2	0
Cazalet, Mrs. E. M.	...	d.	1	1	0	Cobb, L. Munro	...	d.	2	0	0
Chaffey, Miss A. M.	...	d.		5	0	Cochrane, Miss	...	d.	1	1	0
Chaldecott, Mrs. E. B.	d.	15	0	Cockerton, Miss J. M.	...	d.	10	6			
				Cocks, Rev. F. R.	...	s.	1	1	0		

	£	s.	d.		£	s.	d.
Coffin, Major-Gen.				Crabb, Mrs. d.	2	0	0
Clifford, V.C. s.	5	0	0	Cradick, Miss Ruth ... d.	5	0	0
Coldray, Mrs. F. M. ... d.	1	10	0	Craig, Lady, M.B.E. ... d.	1	1	0
Cole, Miss E. G. s.	5	0	0	Craig, Miss I. McC. ... s.	1	0	0
Cole, Mrs. Lowry d.	4	4	0	Cranage, Very Rev. Dr.			
Cole, Lowry d.	5	0	0	D. H. S. s.	1	1	0
Cole, T. C. Butler d.	1	0	0	Cranborne, Lady d.	1	1	0
Cole-Hamilton, Miss				Crawfurd, Mrs. C. H.			
M. S. d.	2	17	6	Payne s.	10	6	0
Coles, Miss d.	5	0	0	Crawshay, Mrs. C. E. ... s.	1	1	0
Coley, Miss F. M. d.	5	0	0	Credwson, Mrs. d.	2	0	0
Collett, Rev. S. s.	10	0	0	Cribb, A. L. d.	10	0	0
Colley, Miss B. B. d.	1	10	0	Cripwell, Miss E. E. ... d.	2	6	0
Collier, Mr. & Mrs.				Crompton, Miss D. d.	1	1	0
C. P. R. d.	1	0	0	Crooks, Miss R. d.	10	0	0
Collier, E. B. s.	4	0	0	Crosland, Mrs. d.	1	0	0
Collier, Miss W. M. d.	1	1	0	Cross, Miss E. M. d.	10	0	0
Collingwood, Lady d.	2	0	0	Crowther, Lt.-Col. A. H. d.	10	0	0
Collison, H. d.	1	0	0	Culver, Miss E. L. s.	1	0	0
Collison, Miss W. Mercy d.	1	5	0	Culver, Miss M. B. s.	10	0	0
Colliver, Major A. H. ... d.	1	1	0	Gunliffe-Lister Hon.			
Collum, Mrs. s.	10	0	0	Edith d.	2	2	0
Collum, Miss E. M.,				Cunningham, Wm. d.	2	2	0
M.B.E. d.	10	0	0	Curtis, Miss L. L. C. ... s.	2	0	0
Compton, H. R. d.	2	0	0	Cuthbertson, Mrs. d.	2	2	0
Constant, Mrs. Martin d.	1	0	0				
Constantine, Mrs. Joseph d.	1	0	0	Dalley, Miss C. s.	5	0	0
Conway, Mrs. E. H. C. d.	1	1	0	Dalton, Miss A. s.	1	0	0
Cook, Miss A. G. d.	1	0	0	Dangar, Mrs. d.	15	0	0
Cook, Mrs. M. C. d.	5	0	0	Daniel, Miss Dorothy ... d.	1	0	0
Cooke, Miss J. L. d.	2	0	0	Daniel, Miss M. E.			
Cooper, Hon. Lady d.	2	0	0	Morton s.	5	0	0
Cooper, Miss E. M. s.	10	6	0	Daniell, Lady d.	2	0	0
Cooper, Mrs. John s.	1	0	0	Daniell, Mrs. de Courcy s.	1	1	0
Corbett, Miss E. d.	2	6	0	Daniels, Miss P. M. s.	10	0	0
Cordeaux, Miss s.	2	2	0	Dartford, Mrs. H. W. ... d.	2	0	0
Cordner, George J. d.	5	0	0	Dashwood, Miss T. s.	10	0	0
Corfield, Hon. Mrs.,				Daubney, Miss D. H. ... d.	50	0	0
O.E.E. s.	5	0	0	Davenport, Rev. T. H. d.	10	6	0
Cork, Miss d.	10	0	0	Davies, Mrs. d.	5	0	0
Corlett, Mrs. & Miss				Davies, Very Rev.			
Halliday d.	2	6	0	Athur, D.Litt. s.	1	1	0
Corn, E. R. G. d.	5	0	0	Davies, Mrs. s.	10	0	0
Costeker, Miss E. P. ... s.	1	1	0	Davies, H. J. d.	10	0	0
Cotes-Predy, Mrs. M. F. s.	5	0	0	Davies, Rev. H. L. d.	2	6	0
Cottam, Rev. F. s.	5	0	0	Davis, Miss G. H. d.	7	6	0
Cotton, Miss M. Aldrich d.	1	1	0	Davis, Miss M. s.	7	6	0
Coulthurst, Miss				Dawson, Mrs. C. d.	2	2	0
L. M. E. d.	1	0	0	Dawson, Miss M. d.	10	0	0
Couper, Mrs. S. W. s.	1	1	0	Day-Lewis, Mrs. d.	10	0	0
Cousins, Mrs. O. F. d.	1	0	0	Deane, Miss E. d.	10	0	0
Coward, Miss M. C. d.	10	0	0	Deane, Miss J. d.	1	0	0
Cowie, Miss Anne E. ... d.	5	0	0	de Knoop, Mrs. d.	10	0	0
Cox, Mrs. E. N. d.	1	1	0	Denne, Major R. E. ... s.	1	1	0

	£	s.	d.		£	s.	d.
de Quincey, Rev. A. ... d.	10	0		Elliott, Mrs. A. F. ... s.	2	6	
de Rougemont, Brig.-				Ellis, Miss A. J. ... d.	1	0	0
Gen. C. H. ... d.	1	1	0	Ellis, Miss G. M. ... d.		5	0
Denny, Mrs. H., C.B.E.,				Ellis, Mrs. Guy ... d.		5	0
J.P. ... d.	5	0	0	Ellis, Miss H. M. ... s.	11	0	
Despencer-Robertson,				Elmer, J. W. ... d.	2	0	
Miss ... d.	1	1	0	Elvery, Miss E. K. ... d.	1	0	0
Dewar, Miss J. C. ... d.		5	0	Elwell, Miss Georgina ... s.	5	0	0
Dewes, Mrs. ... d.		10	0	Elwes, Harold T. ... s.		10	0
Deykin, Miss G. H. ... s.	1	1	0	Engström, Miss E. D. ... s.	2	2	0
De Yarburgh-Bateson,				Ereck, Miss C. ... s.		5	0
the Hon. Hylda ... d.		15	0	Ereck, Miss M. E. ... s.		5	0
Dickinson, Mrs. W. F. ... s.	1	1	0	Erschine, Lady Maud ... d.	1	1	0
Dines, J. S. ... s.		5	0	Erschine, Lady Constance d.	1	0	0
Disbrowe-Wise, Mrs. ... d.	1	0	0	Escott, Miss E. M. ... s.	2	0	0
Dixon, Mrs. Gordon ... d.		5	0	Evans, Miss ... d.		10	0
Dixon, W. S. ... d.	1	0	0	Evans, Miss J. R. ... s.		2	6
Dobie, Douglas ... d.		10	0	Evans, Major J. W. ... d.	2	2	0
Dodwell, Mrs. G. M. ... d.	2	2	0	Evans, Rev. M. G. ... s.	1	5	0
Domville, Miss ... d.		5	0	Evans, W. ... d.		2	2
Don, Mrs. ... s.	2	0	0	Evershed, Rev. F. T. P. s.	2	2	0
Donkin, Mrs. ... d.		4	6	Everson, Rev. H. R. ... d.		10	6
Douglas, A. A. ... s.	5	5	0	Ewart, Miss ... d.	3	0	0
Douglas, Miss K. M. ... d.		5	0	Ewart, Mrs. Gordon ... d.	2	0	0
Downer, A. P. ... d.	1	0	0	Fagan, Rev. Canon ... s.		11	0
Drake, Miss M. A. J. ... s.	1	0	0	Fair, Mrs. A. E. B. ... d.	2	2	0
Drawbridge, Miss F. M. d.		2	6	Fairbrother, Miss			
Dray, Mrs. C. E. ... s.	2	0	0	Charlotte ... d.	2	2	0
Drew, Mrs. J. M. ... d.	1	0	0	Faireclough, Miss M. ... s.		4	6
Drury, Mrs. ... d.		10	0	Faithfull-Davies, Miss C.			
Drury, Mrs. E. A. ... d.		10	0	(the late) ... s.	2	2	0
Dryden, Miss M. ... d.		10	0	" ... d.		10	0
Dublin, His Grace the				Falkner, Mrs. ... d.		5	0
Archbishop of ... s.	1	0	0	Fane, Mrs. F. ... d.		5	0
Duckworth, Edgar J. P. d.	1	1	0	Farran, Miss C. L. ... d.	1	1	0
Duke, Mrs. ... d.		5	0	Featherstone, E. W. ... s.	1	0	0
Duncan, Miss M. E. ... d.		10	0	Feilden, Miss V. M. and			
Dunn, Mrs. P. ... d.		2	6	The Misses Troughton s.		16	0
Dunning, Miss ... d.		10	0	Fenwick, Miss C. ... s.	1	1	0
Dupont, A. W. ... s.	1	0	0	Fiechter, Miss M. N. ... d.	1	0	0
Dyer, W. F. ... d.	2	2	0	Fillingham, Miss ... s.		10	0
E. M. B. ... s.		5	0	Finch-Smith, Mrs. ... d.	1	1	0
Eales, W. F. ... d.	1	0	0	Findell, W. H. ... d.		10	0
Earle, Mrs. John ... d.	1	0	0	Findlay, Lady Sybil ... d.	1	0	0
Edmonds, Miss M. E. ... d.	2	0	0	Fisher, Lady ... d.	2	2	0
Edmunds, Rev. C. H. ... s.	1	0	0	Fisher, Rev. A. J. ... d.	2	0	0
Edwards, Rev. E. D. ... s.		2	6	Fisher, Mrs. S. J. ... d.		2	6
Edwards, Mrs. F. G. ... s.		10	0	Fishwick, Chas. ... s.	2	0	0
Egar, Miss E. M. ... d.	1	0	0	Fison, Mrs. ... d.		15	6
Egerton, Lady Rachel ... d.	1	1	0	Fitt, Mrs. M. ... d.	2	0	0
Ehrmann, Rev. L. E. A. s.		10	0	FitzGerald, Miss D. ... d.		5	0
Ellin, Mrs. ... s.	1	1	0	Fitzmaurice, Mrs. ... d.	1	1	0
Elliot, Miss A. A. ... s.		2	6	Fleming, Mrs. E. M. ... d.	5	0	0
Elliot-Smith The Misses d.		15	0	Fleming, Mrs. ... d.	1	1	0

	£	s.	d.		£	s.	d.
Fletcher, Miss A. ... d.	7	6		Gilman-White, G. G. ... d.	2	0	0
Fletcher, Miss E. B. ... d.	1	0	0	Glyn, Rev. A. P. ... s.	5	0	0
Fletcher, Major P. C., M.C. ... s.	2	2	0	Glynn, Miss ... d.	1	0	0
Fletcher, Miss S. L. M. d.	1	0	0	Goddard, Miss ... d.	10	0	
Fletcher, W. ... d.	1	1	0	Godden, Mrs. ... d.	10	0	
Floyd, Miss G. C. ... d.	10	0		Godfrey, Ernest J. ... d.	2	6	
Fogg, Mrs. F. G. ... d.	2	0	0	Godley, Miss F. E. ... s.	1	1	0
Fooks, Miss E. M. ... d.	1	0	0	Godman, Col. John ... d.	10	0	
Ford, Mrs. F. ... d.	2	6		Godsell, Miss L. ... d.	1	18	0
Forster, S. J. ... d.	2	0	0	Golder, James T. ... s.	1	1	0
Foster, Harold K. ... d.	1	0	0	Golding, Miss Sybil ... s.	7	6	
Foster, Miss M. C. ... d.	1	0	0	Goldsmith, Miss F. M. d.	1	0	0
Fountain, Miss H. M. ... d.	1	0	0	"Goldwyre" ... s.	2	6	
Fowler, Mrs. ... d.	10	0		Golledge, F. C. ... d.	1	0	0
Fox, Miss Jessie (the late) d.	5	0		Good, Miss and Miss Arthur ... d.	12	6	
Fox, Miss L. K. ... d.	5	0		Good, Miss M. E. ... d.	10	0	
Fraser, Miss Janet ... s.	10	0		Goodban, Miss W. ... d.	2	6	
Freeman, C. E. ... d.	2	2	0	Goodhart, Gavin C. ... d.	1	0	0
Freeman, Rev. Preb. H. s.	5	0		Goodman, Miss E. E. ... s.	10	0	
French, Miss Annie ... d.	3	3	0	Gordon, Miss A. I. ... d.	1	0	0
French, Mr. and Mrs. G. M. ... d.	10	0		Gordon, Miss E. F. ... d.	2	0	0
French, Deaconess K. H. s.	1	15	0	Gordon, Miss L. M. ... s.	5	0	
Frost, Mrs. ... d.	1	1	0	Gorham, G. H. ... d.	2	0	0
Frost, Miss A. E. ... d.	5	0		Gosden, Mrs. ... d.	1	1	0
Funge, E. ... d.	10	0		Gould, Miss Mabel ... d.	1	0	0
Galbraith, Lt.-Col. J. P., D.L., O.B.E. (the late) s.	4	4	0	Gower, Comm. O. Leve- son, R.N. ... d.	10	0	
Games, Miss Mary ... d.	1	0	0	Graeme, Mrs. ... s.	2	0	0
Gardner, Miss E. M. ... d.	10	0		Graeme, Miss ... d.	5	0	
Gardner, Miss Grace ... d.	1	1	0	Graham, Mrs. F. E. ... d.	10	0	
Gardom, Miss B. L. ... d.	10	0		Graham, Hugh ... s.	1	11	6
Garman, Miss ... d.	1	0	0	Graham, Mrs. K. Hamil- ton ... d.	10	0	
Garnier, Mrs. G. R. ... d.	1	0	0	Graham, Percy C. ... d.	1	0	0
Garton, Miss D. ... d.	2	6		Graham, Rev. T. W. ... s.	10	6	
Gaskell, Miss D. M. ... d.	5	0	0	Graham-Jones, Miss ... d.	2	2	0
Gee, C. D. ... d.	1	0	0	Grahame, Miss H. K. ... d.	13	0	
Geldart, Rev. H. W. C. d.	5	0		Grant, Lady ... d.	2	1	0
George, Miss E. F. ... s.	1	1	0	Grant, Engr. Rear- Admiral A. R., C.B.E. s.	1	0	0
George, Rev. E. J. ... s.	1	0	0	Grant, Mrs. J. A. ... d.	1	1	0
Gibb, Miss A. M. ... s.	1	0	0	Grapel, Miss ... d.	10	0	
Gibbes, Mrs. ... d.	1	1	0	Gray, Mrs. ... d.	10	0	
Gibbons, Miss M. E. ... s.	1	0	0	Gray, Sir Harold & Lady s.	2	0	0
Gibbs, Victor G. ... d.	10	6		Gray, Mrs. R. M. ... d.	1	1	0
Giffard, Mrs. ... d.	5	0		Green, Mrs. ... d.	1	0	0
Gilby, Miss Constance ... d.	1	0	0	Green, Mrs. ... s.	9	1	
Gill, Rev. W. Hope ... d.	5	0		Green, Ernest ... d.	2	2	0
Gilliat, Miss and Miss Barclay ... s.	12	6		Green, Rev. H. T. ... d.	2	6	
Gillott, Miss M. ... s.	10	0		Green, Rev. J. H. H. ... s.	2	0	0
Gillum, S. J. ... d.	3	3	0	Green, Rev. L. H. H. ... d.	1	1	0
				Greene, F. A. ... s.	2	2	0
				Greenhalgh, Edward ... d.	2	2	0

	£	s.	d.		£	s.	d.
Greening, Mrs. R. B. ... d.	1	0	0	Harte, Miss d.	5	0	0
Greenland, Alfred ... s.	1	0	0	Hartley, Miss E. M. ... d.	2	2	0
Greenwell, Anna Lady ... s.	4	4	0	Hartzhorne, Mrs. N.A.G. s.	2	2	0
Gretton, Miss C. R. ... s.	1	0	0	Harvey, Miss s.	2	0	0
Griffith, R. C. ... d.	1	0	0	Harvey, Mrs. A. F. B. ... s.	7	12	6
Griffiths, Miss Ida G. ... d.	1	0	0	Harvey, Mrs. C. M. ... d.	10	0	0
Griffiths, Rev. J. A. S. ... d.	10	6	0	Haswell, Miss W. M. ... d.	5	0	0
Grigg, Frank s.	6	0	0	Hattersley-Smith, The			
Grigg, Miss M. d.	5	0	0	Misses d.	10	0	0
Griggs, Mrs. d.	5	0	0	Havard, The Misses ... d.	5	0	0
Grinsted, Miss F. E. ... d.	2	6	0	Hawes, Miss M. U. ... d.	5	0	0
Groser, Rev. St. J. B. ... s.	1	1	0	Hawke, Lady d.	1	0	0
Groves, Miss s.	2	8	0	Hawkes, Mrs. Penrose ... d.	5	0	0
Guthrie, Miss P. M. ... d.	10	0	0	Hayes, Rev. Canon and			
				Mrs. d.	10	0	0
H. W. K. s.	2	2	0	Hayllar, Mrs., B.E.M. ... d.	1	1	0
Hackett, Mrs. Ella T. ... d.	2	6	0	Haythornthwaite, Mrs. d.	1	0	0
Hacking, Mrs. P. ... s.	1	0	0	Hayward, Mrs. A. ... d.	10	0	0
Hadden, Miss F. J. ... d.	2	6	0	Hayward, Mrs. E. S. ... d.	2	2	0
Hadow, Mrs. K. d.	5	0	0	Hayward, Sir Maurice ... d.	1	1	0
Hadow, P. H. s.	1	0	0	Hazeldine, Mrs. s.	10	0	0
Haig, Miss s.	2	6	0	Hazlett, Miss M. G. ... s.	10	0	0
Haines, Miss A. H. P. ... s.	2	2	0	Headington, Nigel J. S. s.	5	0	0
Haldane, Miss K. S. ... d.	10	0	0	Headlam, Rev. Canon			
Hale, Miss s.	2	6	0	Headlam, Rev. Canon			
Hall, Mrs. Goodwyn ... d.	10	0	0	Morley s.	10	0	0
Hall, Mrs. M. C. and				Healey, Miss B. S. ... d.	2	2	0
Mrs. M. S. McClure ... d.	1	0	0	Healey, Miss R. A. ... d.	1	1	0
Hall, Miss M. L. s.	2	2	0	Heaton, Miss C. E. ... s.	1	0	0
Hall, Miss M. M. d.	15	0	0	Heaton, Miss E. M. ... s.	10	0	0
Halley, Mrs. W. M. ... d.	1	1	0	Heaton, Rev. T. B. ... s.	10	6	0
Hamilton, The Misses ... s.	10	0	0	Hebbert, Col. H. E. ... s.	2	0	0
Hammond, Mrs. d.	2	2	0	Hebblethwaite, Miss C. s.	5	0	0
Hampton, Mrs. M. L. ... d.	2	2	0	Hedley, Mrs. Hunt ... s.	5	0	0
Hanbidge, Miss Mary ... s.	10	0	0	Hemstock, A. d.	5	0	0
Hancock, Miss Florence d.	5	0	0	Henderson, Frank ... d.	2	0	0
Hancock, Mrs. F. E. ... d.	10	0	0	Henry, Mrs. D. d.	1	0	0
Harding, Mrs. R. d.	10	0	0	Hensley, Egerton ... d.	10	0	0
Harford, Mrs. d.	10	0	0	Henty-Summers, Miss			
Hargreaves, Miss A. ... d.	10	0	0	A. C. M. s.	10	6	0
Harlech, Rt. Hon. Lady d.	2	2	0	Henty-Summers, Rev.			
Harman, Rev. Canon				W. E. s.	1	1	0
S. H. P. d.	1	0	0	Hepworth, Miss M. L.			
Harmar, Col. C. D. O. d.	1	0	0	and Mrs. Stanger ... d.	10	0	0
Harradine, Miss d.	2	0	0	Herbert, Mrs. C. s.	2	0	0
Harrington, S. T. d.	10	6	0	Herbert, Lady Magdalen d.	1	0	0
Harris, Mrs. A. E. d.	2	0	0	Herbert, Miss M. M. ... s.	4	2	0
Harris, The Misses ... d.	5	0	0	Hewett, Mrs. B. d.	2	6	0
Harris, Miss Dorothy C. d.	1	0	0	Hewitt, Miss Violet ... d.	1	0	0
Harris, Miss G. E. d.	10	0	0	Hewitt, Miss A. L. ... d.	3	0	0
Harris, Miss M. E. d.	15	0	0	Hewitt, Chas. W. ... d.	2	2	0
Harris-St. John, Mrs. ... s.	5	0	0	Hewson, Miss L. M. ... s.	1	1	0
Harrison, Mrs. A. H. ... d.	1	1	0	Heywood, Miss D. K. A. d.	5	0	0
Hart, Mrs. E. G. d.	5	0	0	Heywood, Miss E. ... d.	5	0	0
				Heywood, Miss E. A. ... d.	2	0	0

	£	s.	d.		£	s.	d.
Hibbert, Miss A. M. ... d.	10	0	0	Hubble, H. E. ... d.	10	0	0
Hichens, Rev. J. O. ... s.	5	0	0	Hubling, Albert C. ... d.	1	0	0
Hickes, Mrs. T. D. ... d.	1	0	0	Hulbert-Powell, Rev.			
Hickman, Mrs. H. M. ... d.	5	0	0	Canon C. L. ... s.	10	0	0
Hickman, Mrs. M. C. ... s.	10	0	0	Humphrey, Miss E. ... s.	1	0	0
Hicks, A. M. ... d.	2	6		Hunt, Mrs. A. L. ... d.	2	6	
Hicks, Miss M. ... d.	4	0	0	Hunt, Fredk. H. ... s.	1	0	0
Highton, D. Clifford ... s.	3	3	0	Hunt, Miss G. ... d.	10	0	0
Hill, Miss C. M. ... d.	1	1	0	Hunter, Mr. & Mrs. H. R. d.	10	0	0
Hills, Mrs. ... s.	2	6		Hunter, Miss M. C. ... s.	4	0	0
Hill-Snook, Alderman				Hunting, Mrs. ... d.	1	0	0
R. G. ... d.	5	0	0	Hurst, Miss P. ... d.	10	0	0
Hinde, Mrs. ... s.	5	0	0	Hutchings, Miss A. ... s.	1	2	6
Hindley, R. T. ... s.	2	0	0	Hutchinson, Mrs. ... d.	5	0	0
Hipkin, Miss Kathleen d.	1	0	0	Hutton, Mrs. ... s.	10	0	0
Hitchcock, Mrs. ... d.	1	1	0	Hutton, Mrs. C. H. ... s.	4	0	0
Hoare, Mrs. H. J. ... s.	1	0	0	Hyatt-Woolf, Mrs. J. P. d.	2	2	0
" " " " " " " " d.	1	0	0				
Hoare, The Misses ... s.	2	6		Idubor, Peter O. ... s.	4	0	0
Hobson, Miss ... d.	1	0	0	Ince, Mrs. A. E. ... d.	2	6	
Hodges, Miss ... d.	10	0	0	Ingleby, Mrs. C. J. ... d.	2	2	0
Hodges, A. G. A. ... d.	10	0	0	Insoll, Mrs. ... d.	1	0	0
Hodges, Rev. E. C. ... d.	3	3	0	Ismay, B. G. ... d.	2	2	0
Hodgson, Mrs. Ursula ... d.	10	0	0	Ives, Mrs. A. E. ... s.	5	0	0
Hogg, S. R. ... d.	5	0	0				
Holdsworth, Mrs. ... d.	2	0	0	Jackman, Miss ... d.	10	0	0
Hole, Miss G. M. ... d.	10	0	0	Jackson, Mrs. ... d.	2	6	
Holland, Mrs. N. S. ... d.	10	0	0	Jackson, C. A. C. ... d.	1	1	0
Holland, Rev. W. E. S.				Jago, W. Henry ... d.	1	0	0
(the late) ... s.	5	0	0	Jameson, W. K. ... d.	1	1	0
Hollond, F. Egbert ... d.	10	0	0	Janson, Miss D. Florence s.	10	0	0
Holmes, The Misses ... d.	10	0	0	Jarratt, Miss E. C. ... d.	10	0	0
Holmes, Walter ... s.	1	1	0	Jeeves, Rev. Leonard L. s.	10	6	
Home, Lady ... s.	3	0	0	Jefferies, Miss M. ... d.	10	0	0
Home, Mrs. Milne ... d.	2	0	0	Jefferson, R. ... d.	10	0	0
Hood, Miss A. C. (In				Jeffery, The Misses ... s.	10	0	0
memory of W. A. G.				Jeffery, Miss Mahala ... d.	2	6	
Hood) ... d.	1	0	0	Jelf, Mrs. ... d.	2	2	0
Hooker, H. J. ... d.	1	0	0	Jenkyins, Miss D. E. ... s.	1	0	0
Hooper, Mrs. ... s.	5	0	0	Jenyns, Mrs. Bulwer ... d.	1	1	0
Hooton, The Misses ... d.	5	0	0	Jerram, Mrs. ... d.	3	0	0
Hope, Mrs. ... d.	1	0	0	Jesse, Miss and Mrs.			
Horne, Miss M. E. ... d.	10	0	0	Dawes ... s.	12	6	
Horne, Miss Phyllis M. d.	5	0	0	Jessop, Miss H. M. ... d.	1	1	0
Horsey, Mrs. E. ... d.	5	0	0	Jewesbury, Mrs. ... d.	1	1	0
Houlston, Edward B. ... d.	2	2	0	Jobson, J. O. ... d.	1	1	0
Hounsfield, Miss M. I. d.	1	1	0	Johnson, Mrs. ... d.	2	6	
House, Mrs. J. M. ... s.	2	0	0	Johnson, Miss B. R. ... d.	1	1	0
Houseman, Miss E. G. ... s.	5	0	0	Johnson, Mrs. C. E. ... d.	2	1	0
Howard, H. Lloyd ... d.	1	0	0	Johnson, The Misses ... d.	10	0	0
Howard, H. R. ... d.	2	2	0	Johnson, H. ... s.	1	0	0
Howard, The Misses ... s.	1	1	0	" " " " " " " " d.	10	0	0
" " " " " " " " d.	1	1	0	Johnson, Mrs. ... d.	1	0	0
Huband, Mrs. ... d.	1	0	0	Johnson, Miss K. A. S. d.	1	0	0

	£	s.	d.		£	s.	d.
Johnson, Miss Welfrun d.	1	0		Leared, Mrs. M. M. ... d.	1	1	0
Johnstone, Mrs. A. E.				Leatham, Miss F. ... s.	2	6	
(the late) ... d.	10	0		Le Bouvier, Miss and			
Joicey, Mrs. A. ... d.	1	1	0	Miss Hughes ... d.	1	0	0
Jones, Rev. I. Graham d.	5	0		Lechmere, Mrs. A. H. ... d.	2	6	
Jones, E. Peter ... d.	5	0	0	Lee, E. Gerald ... d.	2	2	0
Jones, Mrs. Peter ... d.	1	1	0	Lee, Rev. R. S. N. ... d.	10	0	
Jones, Sir Walter Benton d.	1	1	0	Leech, Miss F. K. ... d.	4	0	0
Jorgensen. L. ... d.	10	0	0	Lees, Miss G. M. ... d.	10	0	
Just, Mrs. A. M. ... d.	1	0	0	Lees, Miss Margaret ... d.	2	6	
				Lees, Mrs. M. ... d.	2	6	
Keith, A. B. ... s.	10	6		Lees, Major W. Hector d.	2	0	0
Kelham, Mrs. ... s.	1	0	0	Lefroy, Miss A. G. and			
Kent, Mrs. A. F. ... d.	2	0		Miss C. Hull ... d.	1	0	0
Kent-Biddlecombe, Mrs. d.	10	0		Leigh, Mrs. ... s.	1	1	0
Kenward, Mrs. B. T. ... d.	5	0		" " " ... d.	1	1	0
Kenyon, Miss E. C. ... d.	10	0		Lemon, Mrs. A. E. ... d.	1	0	0
Kenyon-Stow, Miss F. ... s.	11	0		Lepard, Miss C. M. ... d.	4	4	0
Kershaw, M. E. ... d.	1	1	0	Leslie, The Misses ... s.	2	0	0
Kesteven, Miss D. M. ... d.	5	0		Leslie, Mrs. F. M. ... d.	5	0	
Kett, Miss A. ... s.	3	6		Lethbridge, Rev. H. C.			
Kidson, A. F. ... d.	7	6		B. ... s.	1	1	0
King, Miss K. L. ... d.	5	0		Lethbridge, Mrs. H. C.			
King, Lady Mabel ... s.	1	0	0	B. ... s.	1	1	0
King, W. H. ... d.	10	0		Lever, Mrs. Percy F. ... d.	10	0	
"E. W. K."... s.	1	1	0	Levett, T. A. R. ... d.	1	1	0
Kingsford, Miss B. E. ... s.	7	6		Lewer, S. H. ... d.	10	6	
Kingsford, Miss M. L. ... d.	2	2	0	Lewin, Messrs. R. G. and			
Knaresborough, Bishop				A. G. and Miss M.E.G. d.	2	2	0
of ... s.	4	1	10	Lewis, Norman ... d.	5	0	
Kneen, W. H. ... s.	10	0		Lillingston, Miss K. ... s.	2	6	
Knight, Rev. Canon C.				Lindley, Hon. Miss ... s.	1	5	0
B. Howard ... s.	10	6		Linsell, Miss ... d.	3	0	
Knight, Rev. Canon				Lintott, Bernard ... d.	10	0	
Marcus ... s.	1	1	0	Lister, Mr. and Mrs. ... s.	2	0	0
Knott, Mrs. ... d.	1	0	0	Livesey, Frank ... s.	1	1	0
Knowles, Mrs. M. J. ... s.	2	0	0	Livesey, Miss H. ... s.	1	10	0
				Llewellyn, W. W. ... s.	2	2	0
Lacy, Mrs. F. H. ... s.	10	6		Llewellyn, Mrs. F. ... d.	5	0	0
Laing, J. W. ... s.	10	0	0	Lloyd, Mrs. E. E. ... s.	2	1	0
Lamb, Miss Alice M. ... s.	1	0	0	Lloyd, Rev. J. H. ... s.	10	6	
Lamplugh, Norman E. d.	5	0		Lloyd, Brig-Gen. S.			
Lancaster, Miss H. ... s.	1	1	0	Massy ... d.	10	0	
Lancaster, Miss K. ... s.	10	6		Loader, K. S. ... d.	2	6	
Landells, W. ... d.	2	2	0	Lockhart, Mrs. R. H. D. s.	5	0	
Lane, Mrs. E. L. C. ... d.	10	0		Lomax, Miss ... d.	10	6	
Langton, Miss E. C. ... s.	10	0		Long, Rev. Canon C. N. s.	1	0	0
Lawford, Mrs. Vincent d.	5	0		Looker, Mrs. ... d.	2	6	
Lawrence, Miss F. J. ... s.	1	0	0	Lord, Miss I. M. ... s.	10	0	
Laycock, Miss E. U. ... d.	1	0	0	Low, J. Campbell ... d.	2	0	0
Leach, Mrs. Bernard ... d.	1	1	0	Lowe, Miss C. ... s.	1	1	0
Leadbitter, C. O. ... d.	2	6		Lowe, Mrs. G. M. ... d.	1	1	0
Leaney, Miss E. M. and				Lowe, Dr. J. B. ... d.	4	0	0
Miss G. M. Warner ... d.	5	0		Lowry, Mrs. D. F. ... d.	10	0	

	£	s.	d.		£	s.	d.
Lowry, Mrs. M. G. J. ... d.	2	0	0	Matthews, Very Rev.			
Lugard, Major E. J., D.S.O., O.B.E. ... d.		5	0	W. R. ... s.	2	2	0
Lundy, Miss F. E. ... d.	2	6		Maxwell-Gumbleton,			
Lyle, Dr. H. Willoughby d.	1	1	0	Bishop, M. H. ... d.	1	1	0
Lynden-Bell, Mrs. C. P. d.	1	1	0	Maxwell-Smith, Miss L. s.	3	0	
Lynn, H. Gibson ... d.	1	0	0	May, Rev. E. W. L., R.A.F. ... d.	10	6	
Lyon, Miss A. M. ... s.	1	1	0	May, H. R. D. ... s.	1	1	0
Lythall, Miss ... s.	2	6		Maynard, Miss M. ... d.	1	0	0
M. M. and Friends ... d.	1	0	0	McAndrew, R. L. ... d.	10	0	
Maccormac, Mrs. ... s.	5	0		McCallum, Archibald ... d.	1	0	0
Machin, Miss D. V. ... d.	10	0		McCarthy, Mrs. ... d.	5	0	
MacIlwaine, Mrs. ... s.	10	0		McClelland, Miss Annie d.	2	6	
Macintosh, Mrs. ... d.	2	6		McLaren, Miss A. G. ... s.	1	0	0
Macintyre, Miss A.M.G. d.	1	0	0	McLaren, Ronald ... s.	2	2	0
MacIntyre, Mrs. Donald s.	10	0		McLaren, Mrs. R. H. A. d.	2	0	0
Mackenzie, M.M. Hodson d.	2	2	0	McLeod, Rev. H. E. ... d.	1	1	0
Macoun, C. D. ... s.	5	0		McMichael, Mrs. J. F. d.	10	0	
Madden, Miss K. M. ... s.	2	0	0	McMullen, Miss A. ... d.	1	0	0
Maddison, Miss F. E. T. s.	2	6		McNaughtan, Miss G. ... s.	2	6	
Maddox, G. F., B.A. ... d.	5	0		McRea, Alderman Sir Charles ... s.	1	1	0
Maginniss, Miss M. E. s.	10	0		Medlicott, Mr. and Mrs. d.	1	1	0
Mair, Miss R. A. ... s.	5	0		Meller, Mrs. C. H. ... d.	1	16	4
Maitland, Miss M. ... d.	1	0	0	Meppem, Mr. & Mrs. R. d.	10	0	
Mardell, Mrs. A. ... d.	5	0		Mercer, Mrs. E. ... d.	2	6	
Marden, The Misses ... d.	5	0		Mercy, Miss B. ... d.	2	10	0
Margetts, Miss M. ... s.	1	0	0	Metcalfe, Miss ... d.	2	0	
Marnham, Mrs. ... d.	10	0		Micklem, Mrs. John ... d.	1	1	0
Marriott, Ven. Archd. S. J. ... s.	4	4	0	Middleton, A. L. ... d.	1	0	0
Marsden, Miss Winifrede, O.B.E. ... d.	2	6		Middleton, Rt. Rev. the Bishop of ... s.	10	0	
Marshall, Mrs. ... s.	6	0		Miéville, Dr. C. G. B. ... d.	2	2	0
Marshall, Wm. ... s.	2	0	0	Milburn, Mrs. C. E. ... d.	10	0	
Marten, Miss A. F. Ida s.	3	0	0	Miles, Mrs. ... d.	2	6	
" " d.	1	0	0	Millard, Mrs. ... d.	5	0	
Martin, The Misses ... s.	10	0		Miller, Miss E. C. ... d.	4	0	
Martin, Miss Anne Masson ... s.	1	2	0	Miller, H. Eric ... d.	1	1	0
Martin, Mrs. H. A. ... d.	2	6		Miller, Dr. H. P. ... s.	4	0	
Martin, Mrs. M. E. ... s.	5	0		Miller, Mrs. P. M. ... d.	1	0	0
Martin, R. H. ... d.	1	0	0	Millner, Henry ... d.	1	0	0
Martin, Miss T. ... d.	4	0		Mills, Miss B. ... s.	2	6	
Martyn, Mrs. ... d.	2	0		Mills, Mrs. ... d.	1	10	0
Martyn, Miss Dorothy L. s.	1	0	0	Mills, Rev. Canon W. R. d.	1	0	0
Mason, Miss E. W. ... s.	1	1	0	Millward, Mrs. ... s.	1	0	0
Mason, Miss F. ... d.	1	1	0	Milne, George ... s.	5	3	
Mason, Mrs. G. ... d.	1	0	0	Mimpriss, Mrs. E. R. ... d.	1	0	0
Matkin, Mrs. ... s.	10	0		Mitchell, Miss D. M. ... d.	1	0	0
Matthews, The Misses ... d.	5	0		Mitchell, Mrs. R. A. ... s.	1	16	4
Matthews, C. D. ... d.	1	1	0	Moberly, Rev. E. W. ... s.	1	0	0
Matthews, Mrs. E. H. ... s.	4	4	0	Modera, Mrs. H. S. ... d.	1	1	0
" " d.	2	2	0	Moffat, Miss H. E. ... d.	5	0	0
				Mole, A. C. ... s.	10	0	
				Money, Mrs. G. A. ... s.	1	0	0

	£	s.	d.		£	s.	d.
Money-Kyrle, Miss				Oakes, Mrs. C. H.	1	0	0
V. E. A. d.	7	6		Oliver, Mrs. Sidney	1	0	0
Montgomery, Miss K. ... s.	1	0	0	Orme, John	2	2	0
Moore, Mrs. s.	15	0		Orpin, Mrs. M. d.	2	0	0
Moore, Miss D. A. (the				Orr, Mrs. Wm. d.	5	0	0
late) s.	6	0		Osborne, Mrs. C. d.	2	2	0
Moore, Miss E. M. d.	15	0		Ottley, Mrs. d.	2	0	0
Morgan, Miss F. L. d.	2	0	0	Owen, Lady	1	1	0
Morgan, Owen F. d.	3	0	0	Owen, Miss G. A. V. d.	10	0	0
Morris, Mrs. d.	5	0		Owen, W. d.	2	6	0
Morris, Rev. C. s.	5	0					
Morris, C. H. s.	1	0	0	Paddison, Lady	10	0	0
Mortimer, Miss D. d.	5	0		Page, Mrs. d.	10	0	0
Morton, Miss A. T. d.	5	0		Paget, Mrs. Grey	1	0	0
Morton, Rev. H. .C. d.	5	0		Pain, J. W. d.	15	0	0
Morton, Mrs. Philip	2	2	0	Pain, Mrs. Wyndham	10	10	0
Moss, Rev. C. B., D.D. ... s.	1	0	0	Palgrave, Rev. F. M.			
Moss, Mrs. Miles	4	0	0	Temple	5	0	0
Mossop, Mrs. Valentine	5	0		Palmer, Mrs. F. E. d.	10	0	0
Mottistone, Lady	1	1	0	Palmer, Mrs. J. C. d.	10	0	0
Moullin, Mrs. E. R. s.	3	0	0	Park, Miss Mary E. d.	5	0	0
Mounsey, Miss V. P.,				Parker, Miss Neville	1	1	0
Brit., R.C.S.I. d.	10	0		Parkinson, Mrs. W. M. ... d.	10	0	0
Mountain, Mrs. Beryl ... d.	1	1	0	Parritt & Co., E. d.	1	0	0
Mozley, Mrs. J. s.	7	6		Parry, Mrs. d.	10	0	0
Munk, Miss M. E. s.	5	0		Parry, Rev. Loton	10	0	0
Munday, Miss H. A. d.	1	0	0	Parson, Miss C. M. d.	2	6	0
Munro, Mrs. E. s.	10	0		Paton, Mr. & Mrs. J. A. ... d.	1	1	0
"	2	0		Patrick, Miss C. d.	10	0	0
Murphy, H. J. d.	2	2	0	Paul, Miss M. A. d.	2	6	0
Murray-Browne, W. s.	1	1	0	Paul, Miss K. s.	4	0	0
Murton, Miss J. s.	1	0	0	Peal, Mrs. Elsie s.	1	1	0
"	4	0	0	Pearson, Derek A. C. A. ... d.	1	0	0
Murton, Miss K. s.	1	0	0	Peel, Miss Stella M. R. ... s.	1	0	0
"	10	0		Peile, Miss A. M. d.	1	0	0
Myers, Mrs. d.	1	0	0	Peirson, J. E. s.	1	1	0
				Penrose, Miss F. E. d.	2	2	0
Nanscawen, Miss and				Pepys, Mrs. A. d.	1	1	0
Miss Saint	1	0	0	Perrins, Mrs. Dyson	5	0	0
Naylor, Mrs. J. E. d.	5	0		Perry, Mr. & Mrs. R. W. ... d.	1	1	0
Neave, Miss D. d.	2	6		Peters, A. J. d.	2	0	0
Nelson, Miss L. B. d.	7	6		Peters, M. H. s.	1	1	0
Newte, Mrs. d.	1	0	0	Petrie, Mrs. d.	5	0	0
Nicholls, Mrs. C. S. d.	6	0		Petrie, W. s.	3	0	0
Nicholls, F. W. s.	10	0		Phelps, Miss E. H. d.	1	0	0
Nicholson, Mrs. Hugh ... d.	2	2	0	Philips, Miss C. A. s.	5	0	0
Noel, Mrs. Montague s.	1	1	0	Phillips, The Misses	10	0	0
Norris, Miss M. M. d.	1	10	0	Phillips, Miss G. d.	5	0	0
Norton, Mrs. T. d.	1	0	0	Phillips, Geoffrey	1	0	0
Nosworthy, Mrs. S. H. ... s.	10	0	0	Phillips, Mrs. M. d.	1	0	0
Nowell-Gossling, Miss ... d.	1	0	0	Phillips, W. A. d.	2	2	0
Nuttall, Miss E. s.	5	0		Pickford, Mrs. d.	1	0	0
				Piggott, Mrs. d.	2	6	0

	£	s.	d.		£	s.	d.
Pilcher, Mrs. d.	10	6		Quirk, Mrs. d.	2	2	0
Pilkington, Mrs. H. C. ... d.	2	2	0	Raban, Miss C. Maud ... s.	1	0	0
Pilling, Mrs. M. M. d.	2	6		Ramsay, Mrs. s.	2	2	0
Plater, Miss A. E. d.	10	0		Ramsden, Mrs. E. d.	10	0	
Platt, Col E. H. d.	5	0		Ramsey, T. G. d.	1	0	0
Plender, Lady d.	1	1	0	Randolph, Miss Violet M. d.	1	0	0
Plowden-Wardlaw, Rev. J. T. s.	1	1	0	Rands, Miss M. G. d.	1	1	0
Plumtree, Miss C. L. s.	1	0	0	Rashdall, Mrs. s.	1	1	0
Pohlman, Miss G. d.	1	0	0	Raven, Rev. C. O. s.	1	1	0
Pollock, Mrs. C. A. G. d.	10	0		Raymond, Cuthbert d.	2	2	0
Pooley, Mrs. D. G. s.	5	0		Reddan, Miss M. s.	10	6	
Poppestone, Capt. W. G., M.B.E. s.	2	2	0	Reed, Lady d.	1	0	0
Portal, Miss O. d.	7	0	0	Reed, County Alderman Wm. d.	5	0	
Portal, Miss S. d.	10	0		Rees-Mogg, Miss C. M. d.	5	0	
Popert, Miss K. d.	10	0		Reynolds, Mrs. C. D. ... d.	1	0	0
Portman, Rev. Preb. A. B. d.	10	0		Reynolds, F. H. s.	5	0	
Portman, Miss E. s.	5	0		Richards, Miss M. M. ... d.	2	6	
Powell, Rev. E. s.	10	6		Richards, Mrs. S. C. ... s.	10	0	
Prall, Miss M. d.	5	0		Richardson, Miss E. D. d.	5	0	
Pratt, Mrs. d.	1	1	0	Richardson, Mrs. S.M.V. d.	2	2	0
Pratt, C. Newton s.	10	0		Ricketts, Mrs. P. s.	1	1	0
" " d.	2	6		Riddle, L. K. d.	1	0	0
Preston, Mrs. s.	3	3	0	Rigby, Mrs. Mary d.	1	0	0
" " d.	1	0	0	Rimmer, Mrs. Arthur and friend d.	5	0	
Pretty, Miss M. d.	5	0		Rimmer, Rev. G. D. ... d.	5	0	
Price, Miss A. H. s.	5	0		Rippon, Mrs. L. B. d.	10	0	
Price, Miss G. E. s.	10	0		Robertson, Dr. W. D. ... d.	3	0	
Price, Miss W. s.	5	0		Robeson, F. E. d.	10	0	
Price, W. H. d.	5	0		Robins, H. L. d.	5	0	
Prickard, T. F. V., C.V.O. d.	5	0	0	Robinson, Miss F. d.	10	6	
Priestley, Miss E. S. d.	5	0		Robinson, Miss H. F. ... s.	5	0	
Priestman, Mrs. C. d.	3	3	0	Robinson, Col. J. A. Purefoy, D.S.O. s.	1	1	0
Prior, Miss B. M. d.	2	6		Robinson, J. Harris ... d.	1	0	0
Prior, Mrs. Charles d.	10	0		Robinson, Miss O. T. ... d.	10	0	
Pritchard, H. Wentworth d.	10	6		Rogers, Mrs. d.	5	0	
Procter, Miss G. L. d.	10	0		Rogers, Mrs. D. d.	10	0	
Pryn, Lady d.	2	6		Rogers, The Misses and friend d.	1	10	0
Pryor, Mrs. A. S. d.	1	1	0	Rogers, Miss M. A. d.	10	0	
Puckle, Miss d.	5	0		Rogers, W. L. A. d.	4	0	0
Pulbrook, Sir Eustace R. s.	1	1	0	Rooney, Miss M. E. d.	5	0	
Pulling, Miss s.	2	6		Rooper, Mrs. P. M. d.	10	0	
Pulling, Mrs. d.	2	6		Rose, Miss B. M. d.	5	0	
Pulteney, Miss S. F. d.	10	0		Rountree, Mr. and Mrs. d.	1	0	0
Purser, Miss E. M. s.	10	0		Rouse, Miss M. J. d.	3	0	0
" " d.	10	0		Rowling, Dr. Thompson d.	10	6	
Pyman, Mrs. J. W. d.	5	0	0	Royden, Miss M. C. s.	2	0	0
Quickswood, Rt. Hon. Lord s.	1	0	0	Rushbrooke, F. W. d.	2	2	0
				Rushton, Miss G. d.	10	6	
				Russell, Mrs. E. M. d.	1	0	0

	£	s.	d.		£	s.	d.
Russell, Mrs. R. ...	d.	1	0	0	Sharpe, Miss E. M. ...	s.	10
Rutter, Mrs. I. ...	s.	2	6	Sharpe, J. E. ...	d.	5	
" " ...	d.	2	6	Sharpe, Miss M. E. ...	d.	1	10
Sadler, George ...	s.	2	2	Shattock, Miss E. ...	d.	4	
Sainsbury, J. J. ...	s.	1	1	Shaw, A. P. ...	d.	1	1
Sainsbury, Miss M. B. ...	d.	7	6	Shaw, Miss B. M. ...	d.	1	0
St. Andrews, Rt. Rev.				Shaw, Miss E. M. ...	d.	5	
Lord Bishop of and				Shaw, Mrs. Fraser ...	d.	1	0
Mrs. Barkway ...	s.	10	0	Shaw, James K. ...	d.	2	2
Sale, Miss E. E. ...	d.	2	0	Shaw, Miss K. ...	d.	3	
Saltmarsh, Lady ...	d.	1	1	Shaw, R. N. ...	s.	3	0
Sampson, Miss ...	s.	5	0	Shaw, T. V. ...	d.	10	
Sams, The Misses ...	d.	2	6	Shepperd, Mrs. ...	d.	1	0
Sanders, Mrs. H. P. ...	s.	5	0	Shepperd, R. H. ...	s.	1	1
Sandford, Miss A. A. ...	d.	5	0	Sherley-Price, Rev. R. ...	s.	1	1
Sands, Miss ...	d.	2	6	Shettle, Rev. Canon G. T. ...	s.	10	
Sandy, Lewis ...	s.	10	6	Shield, Miss E. F. ...	d.	1	1
Sarsfield, Miss ...	d.	10	0	Shillington, Mrs. M. ...	d.	3	0
Saunders, Miss F. E. K. ...	d.	1	1	Shipley, Miss D. L. ...	s.	1	0
Saunders, Miss V. M. ...	s.	5	0	Shipman, James H. ...	d.	10	
Savile, Miss ...	d.	1	0	Shuttleworth, Hon. Mrs. ...	d.	1	0
Savill, L. L. ...	d.	1	0	Siau, Miss M. I. ...	d.	1	0
Sayle, Miss G. M. P. ...	d.	10	6	Sidey, Mrs. I. L. ...	d.	1	1
Schofield, Mrs. ...	d.	5	0	Simmons, Mrs. F. L. ...	d.	3	
Schofield, D. D. ...	d.	1	1	Simms, Miss L. M. ...	d.	10	
Scholes, Rev. E. F. P. ...	s.	7	6	Simpson, Miss Dora D.			
Scholte, Dudley ...	d.	1	0	(In Memory of Mrs.			
Scholte, Mrs. E. ...	s.	2	2	Simpson) ...	d.	5	0
Schooling, Miss M. L. ...	d.	2	2	Simpson, Mrs. Osmond ...	d.	10	
Schuster, Miss ...	d.	2	2	Sinclair, Dr. F. Howard ...	d.	1	1
Scott, Mrs. A. B. ...	d.	2	0	Skelton, Miss Ruth F. ...	s.	1	0
Scott, Miss A. M. ...	d.	1	0	Skinner, R. ...	s.	1	0
Scott, Miss E. M. ...	d.	5	0	Skoyles, Miss M. H. D. ...	d.	5	
Scott, Rev. G. E. B. ...	s.	3	0	Skrine, Miss A. E. ...	d.	1	0
Scott, Lt.-Col. G. T. ...	d.	1	1	Slater, C. A. ...	s.	1	1
Scott, Miss H. G. ...	d.	1	0	Sloman, Miss ...	d.	3	
Scott, Mrs. J. D. ...	d.	1	0	Smith, Rev. Preb. A.			
Scott, Miss L. M. ...	d.	2	6	(For 1950 and 1951) ...	s.	10	
Scott, Mrs. Murray ...	s.	1	0	Smith, Miss E. F. M. ...	d.	5	
Scott, Mrs. M. A. ...	d.	10	0	Smith, Miss E. T. Dorian ...	d.	10	
Secretan, Miss D. C. ...	s.	2	0	Smith, Miss Janet E. ...	d.	5	
Secretan, S. D. ...	s.	1	0	Smith, Miss M. Monk ...	s.	10	0
Sedjwick, The Misses ...	d.	5	0	Smith, Rev. W. B. ...	s.	10	
Sefton, The Rt. Hon. the				Smith-Carington, Mrs. L. ...	d.	1	0
Countess ...	d.	2	0	Smitton, Mrs. ...	d.	2	0
Sergeant, Miss Mabel ...	s.	1	0	Smyth, Miss A. ...	d.	5	
Serocold, Mrs. P. ...	s.	10	0	Smyth, The Misses ...	d.	7	
Seymour, Miss A. M. ...	d.	2	6	Smyth, Lady Watson ...	d.	1	0
Shadrack, Mrs. ...	s.	10	0	Smyth, Dr. W. J. ...	s.	1	0
Shanks, Miss E. C. ...	d.	5	0	Sneath, Mrs. A. ...	d.	5	
Shardlow, Miss E. ...	d.	5	0	Sommer, D. W. A. ...	s.	1	1
Sharp, Rev. C. J. ...	d.	2	2	Soper, Rev. F. R. H. ...	s.	10	
Sharp, Mrs. Thornton	d.	5	0	Southerden, Miss C. ...	d.	2	2
				Soutter, Miss ...	s.	10	

	£	s.	d.		£	s.	d.
Spalding, Miss A. Hilda d.	5	0	0	Tatlow, C. E. ... d.	2	0	0
Spence, The Misses ... s.	10	0	0	Tattersall, J. S. ... s.	2	2	0
Spence, Mrs. ... d.	10	0	0	Taylor, Mrs. A. M. ... d.	10	0	0
Spence, Miss I. M. ... d.	1	0	0	Taylor, Mrs. A. W. ... s.	2	2	0
Spens, Miss ... d.	10	0	0	Taylor, Miss E. K. ... s.	1	1	0
Squire, Mrs. ... d.	10	0	0	Taylor, Mrs. L. ... d.	5	0	0
Stack, Miss E. E. ... d.	5	0	0	Taylor, Miss L. E. and			
Stafford, Lady, ... d.	5	0	0	Friend ... d.	5	0	0
Standen, H. W. ... d.	2	6	0	Taylor, Miss W. ... d.	3	8	½
Stanfield, Mrs. M. L. ... s.	10	0	0	Teichman, Lady ... d.	1	0	0
Stanton, Lt.-Col. J. P. d.	2	2	0	Temple, Miss ... s.	5	0	0
Stanway, Miss Ada ... d.	1	0	0	Thacker, R. V. ... d.	2	2	0
Stayner, Mrs. ... d.	2	6	0	Thomas, Miss D. ... d.	5	0	0
Stedall, Maj. G. St. G. d.	4	0	0	Thomas, Miss H. M. ... s.	12	6	0
Steel, Wm. P. ... s.	1	1	0	Thompson, Mrs. A. E. H. d.	1	1	0
Stephens, Rev. E. C. ... d.	10	0	0	Thompson, Mrs. E. W. d.	1	0	0
Sterry, Miss Ethel ... d.	2	6	0	Thompson, Miss J. M. ... d.	6	0	0
Stevens, Miss S. E. G. ... d.	2	6	0	Thomson, Rev. A. S. ... s.	10	0	0
Stevenson, Col A. L. ... d.	1	0	0	Thornton, Mrs. E. M. d.	2	6	0
Stevenson, Miss E. ... s.	2	0	0	Thornton, Miss M. ... d.	2	0	0
" " ... d.	2	0	0	Thurstan, Mrs. Farnall s.	2	2	0
Stevenson, Miss M. S. ... s.	1	1	0	Tidmarsh, Albert G. ... d.	1	0	0
Stewart, Miss F. ... s.	10	0	0	Tillotson, Mrs. John ... d.	1	0	0
Stewart, Miss O. M. ... d.	2	0	0	Tomlin, Rev. Canon			
Stirling, Mrs. A. ... d.	3	0	0	J. W. S. ... d.	2	6	0
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J. E. G. ... d.	10	0	0	Henry ... d.	2	2	0
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Ward, Mrs. ... s.	10	0		Whitfield, Mrs. (the			
„ „ (For Report) d.	2	6		late) ... s.	10	0	
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Wilson, Rev. Canon					Wright, Mrs. G. F.	...	d.	10	0		
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Wilson, Mrs. ...	s.	5	0		Wrighton, Miss E. M.	...	d.	1	10	0	
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“O LORD JESUS CHRIST, the Great Shepherd of the sheep, who seekest those that are gone astray, bless, we beseech Thee, the efforts which Thy Servants make to win souls to Thee. Teach the hearts and minds of those who shall speak in Thy Name. Open the deaf ears that they may hear the words which belong unto salvation and lead those that hear to the true knowledge of Thee.

Grant this, O Lord, who art the Wisdom of the Father, and reignest for ever.”

From the Greek.

FORM OF BEQUEST.

“I give and bequeath the sum of (the sum of to be expressed in words at length), free from legacy duty to the CHRISTIAN EVIDENCE SOCIETY, whose offices are at Rectory Chambers, 8, St. Mary-at-Hill, Eastcheap, E.C.3., and the receipt of the Secretary of the said Society for the time being, shall be a good discharge to my executors for the same.”

LEGACIES ARE GREATLY NEEDED.

NOTE.—The Will or Codicil giving the Bequest must be signed by the Testator in the presence of two witnesses who must subscribe their names in his (or her) presence, and in the presence of each other.



The Christian Evidence Society

ANNUAL REPORT, 1954

Contact with the outsider



The Secretary in Action

In the interest of economy the Report is very much abridged.
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NOTE.—No charge is made for this Report, but subscriptions towards printing would be gratefully acknowledged.

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JUL 25 1955
I

FOREWORD BY HIS GRACE THE PRESIDENT

"I am glad to send my greeting to the Christian Evidence Society, as it goes forward on its admirable work. It is evident on all sides that men of every sort and condition are crying out to know what it is that the Christian Faith has to say: knowing their own dilemma, they know that they need some kind of message of hope and victory. The Society is there to give a clear witness to the victory which is in Christ and to the deliverance which He brings. May God bless you in all your work."

GEOFFREY CANTUAR.

MESSAGE FROM THE BISHOP OF LONDON

I have much pleasure in commending once again the work of the Christian Evidence Society. As well in its publications as in its popular lectures in Hyde Park, and its more learned discourses in St. Mary-at-Hill, it performs a valuable service in defending the outer bastions of the faith. The increased interest in religion manifested by so large a part of our people to-day is witness to the effect of such work in the past and an earnest of even greater success in the future. I pray for God's abundant blessing on the Society and all its undertakings.

✠ Wm. LONDIN.

WILLIAM MARSHALL FREEMAN

It is with deep regret that we have to announce the death of our Treasurer, the late William Marshall Freeman, Barrister-at-Law. He became Treasurer of the Society following the death of Lord Mamhead in 1945. He was a member of the Board for more than twenty-five years and he always took a keen and active interest in the Society.

Mr. Marshall Freeman drew up the Articles of Association when the Society was Incorporated in 1934 and was ready at all times to place his knowledge and advice at our disposal. He loved the work and rarely missed a Board meeting. He is a very real loss to us.

PAUL PHILIP LEVERTOFF

We also deeply regret to report the death of the Rev. Dr. P. P. Levertoff, who was also a member of the Board for more than twenty-five years. He was always most interested in the work and spoke for the Society both indoors and in the open air. He was a brilliant scholar, and his kindly presence will be missed at our Board Meetings.

KUNHI KRISHNAN

We have had a further loss in the death of one of our oldest Chairmen, Mr. K. Krishnan, who spoke for the Society for more than forty years.

He arrived in England from India, a convert to Christianity, in 1901. As a student he came in touch with one of our Chairmen who persuaded him to speak from our platform. From that time Mr. Krishnan's interest in the work never wavered. Ill-health compelled him to retire last year. A few months ago he was knocked down while crossing a main road and died from his injuries. He was well-known in the Parks and open spaces of London where he will be greatly missed.

ALFRED HEMSTOCK

Since going to press, we have to report the sudden death of Mr. A. Hemstock, for many years a keen supporter of our work and during the past two years, a member of our Board. He was Treasurer of the London Diocesan Fund and an active worker in various Church organisations. His death is a great loss to us all.

LETTER FROM THE SECRETARY

My Lord Archbishop and Members of the Society.

It is not an infrequent supposition that Christian Evidences have no real and practical contact with ordinary Christian life and common Christian experience. Rather are they regarded as a subject with which none but theologians are concerned, and of these only some whose tastes lie in the direction of philosophical, scientific, historical or literary research. But this view, if correct, would manifestly imply that the study of Christian Evidences is worthless to the Christian as **such**; for why should he trouble himself with labours which do not make him holier or better, but which, by suggesting doubts, may unsettle his faith?

But surely this opinion is based on an imperfect conception of the nature of Christianity. A true Christian may not be able to argue out the reasonableness of his faith by exact logic, his ideas may be crude in the extreme, and his powers of thought almost undeveloped; yet his inner conviction must be that, taking everything into consideration, he has adequate grounds for remaining a Christian. Otherwise he would be guilty of paltering with his conscience by making that a rule of life which for all he knows may be based on error. In one word the mind must set its seal to Christian doctrine and Christian practice as indubitably true. And if it should be said, as it justly may, that the mental powers of mankind vary indefinitely, yet it remains true that to refuse to exercise these mental powers, be they great or small, on Divine things is to keep back from God part of His due; to refuse to exercise them from fear of discovering the weakness of the Christian position is unbelief and nothing less.

It may be pointed out further that all classes are calling for mental food, and it will be an evil day when Christian scholars, sitting in their libraries and working out the problems of the day, can offer no help to the thousands clamouring at the gates for enlightenment and guidance. It is the unquestionable duty of the Christian, who is assured of the solid foundations of the Faith, to make widely known the reasons for his own happy and assured confidence. Let him go forth and to the best of his ability remove difficulties, resolve doubts, and offer guidance. Such work is what the CHRISTIAN EVIDENCE SOCIETY seeks to promote.

I am, Your Grace, and Members of the Society,

Your obedient servant,

F. H. E. HARFITT, *Secretary,*

Rector, St. Mary-at-Hill, E.C.3.

THE SOCIETY

The Society was founded in 1870 by the late Archbishop Tait at Lambeth Palace. It was incorporated in the year 1934, and its membership is limited to fifty by its Articles of Association.

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MAJOR C. LISLE WATSON, M.B.E.

We are most grateful to Major C. Lisle Watson for taking on the Treasurership of this Society. Major Lisle Watson has taken an interest in our work for many years and since his election as Treasurer, he has gone to considerable trouble to acquaint himself with the finances of the Society and to give us all the assistance in his power.

“THE QUIVER”—1879

The following extract from “The Quiver” in the year 1879 may be of interest:

THE CHRISTIAN EVIDENCE SOCIETY

The persistent and organised attacks made against revealed religion of late years, and the vigorous effort put forth for the dissemination of sceptical opinions, have given cause for well-grounded alarm on the part of those who hold with reverence, and proclaim with earnestness, the great Christian verities. The siege which has been laid against the citadel of faith has been largely sustained and directed by those whose name and fame in the scientific world have given force to the operations, and sharpness to the weapons, by means of which they have sought to plant the standard of infidelity on the ruins of the Christian creed. There is at work, also, among the English working classes a band of men, and women too, which, though not numerous, is diligent and persevering, is gifted with considerable talent and persuasive powers of speech, and is unquestionably sowing the seeds of much moral mischief among the lower strata of society. In order in some measure to counteract this evil work, the Christian Evidence Society was originated, and has thoroughly established its *raison d'être* by the skill and energy with which its proceedings have been conducted, and the good work which it has already accomplished. It has added several very valuable and important books to the list of works on modern polemics; it has secured the deliverance of lectures in which orthodoxy has been attractively and convincingly stated and defended; it has distributed a liberal supply of pamphlets and tractates dealing with current phases

of unbelief, and has employed many effective agents whose mission has been carried on in quarters most rife with the heresies and falsehoods of the opponents of Christianity. The latest movements of this society have been specially directed with a view to equip lay helpers, City missionaries, Scripture readers, and others, who are labouring among the working classes with material for coping with the doubts and difficulties of infidelity. In mission halls and other public places, both in the metropolis and the large provincial centres of the population, lectures and addresses have been given, and classes have been conducted having this good end in view. In many places large audiences have been gathered in the open air, and it may well be questioned whether these efforts have not been as serviceable as any other department of the Society's work in furthering the end it has in view. During the existence of the late Paris Exhibition a series of lectures both in French and English were delivered in the French capital. Dr. de Pressensé, Professor Jean Monod, Canon Barry, Dr. Oswald Dykes, Rev. Baldwin Brown, M. le Pasteur Coulin and others provided, as might be expected, high-class material for the many thoughtful hearers who assembled on these occasions, and it would be difficult to calculate the large measure of lasting good hereby accomplished. We note that in addition to the voluntary subscriptions given for the support of the society, collections and offertories in several churches and chapels have been given on behalf of its funds, and we can scarcely conceive a wiser method of expending the results of Christian beneficence than the liberal sustenance of the Christian Evidence Society, to which we wish God speed.

OPEN-AIR WORK

During the past year we have undertaken many meetings in the open-air. The very bad weather during the earlier part of the Summer months handicapped our speakers, but we record many happy experiences when preaching to the crowds attending in the parks and open-air spaces of London, and the provinces.

We have found it expedient to use priests as our principal speakers. The following have given their services during the past months—The Revd. W. M. Bell, B.D., The Revd.

A. T. P. Byles, Ph.D., The Revd. C. R. Bryan, M.A., The Revd. E. W. Byles, B.D., The Revd. S. B. Calver, B.A., The Revd. V. R. D. Hellaby., The Revd. F. E. Lownds, B.A., The Revd. J. F. Mozley, D.D., The Revd. A. C. Reynolds, A.K.C., The Revd. F. W. Reynolds, A.K.C., The Revd. L. A. Stringer., The Revd. J. N. Thompson. Others have given their services as required, including Mr. E. W. Outlaw and our London Chairmen Messrs. A. J. Clarke, S. W. Sheppard and J. W. Kennedy. The Secretary has been fully occupied holding many meetings at our pitches.

We give a selection of reports of the work of the above.

THE REV. C. R. BRYAN WRITES:-

As in previous years I ran a series of lectures both on Tower Hill and in Hyde Park. My opinion is that the former audience is of a much higher intellectual standard than the latter. The discussions on Tower Hill are obviously getting somewhere although for the moment our Society is dwarfed by the Roman Catholic Evidence Guild. It is common knowledge that much of what we say on the Hill is noted down and brought up at the Roman Catholic meetings. It is needless to dwell on the attitude of some of the Roman speakers and their vindictive attitude to those who dare to differ from them. The poaching of verts to the Roman obedience is one of the pathetic reminders of the futility of the Roman Mission to substantiate its claims to be the one true Church. The attitude of some Roman speakers does little to increase the prestige of Christianity in a non-Christian world.

Jehovahs Witnesses and the British Israelites have a certain amount of nuisance value. They interrupt meetings and then when the speaker has gone they carry on a tirade against him.

The Hyde Park meetings take place in a very different atmosphere. Here the emphasis is on hostility—friendly hostility at times, but nevertheless definite hostility. Opposition comes principally from those who are atheists, and are determined to resist any attempt on the part of any Christian body to extend its membership. Heckling is carried on sometimes on a higher intellectual level, sometimes it is only the lowest form of heckling—for heckling's sake. It was brought to my notice that one habitue of the Park had said that his life's work was to destroy Christianity and he wished

to destroy it by ridicule. The next time I spoke in the Park I reminded the people that Christianity in the eyes of its first enemies was born in ridicule and finished in ridicule. I do think that something was put across in that way.

Some of the various fanatical protestant Sects are very active in the Park. What they lack in erudition they make up for in the voice while they create. Their behaviour also, makes one fearful for the future of Christianity.

The Communist Party appears to have a very large following at its meetings. Not much heckling comes along from that source, but when it does it is generally vicious and vindictive.

May I once more plead for the utilizing of well instructed laymen and women in these battles for souls of men? The lay witness is of priceless importance, but we are handicapped by the fact that although the Papists and Communists are well instructed, some of our best supporters are woefully ignorant of the fundamentals of the faith.

REPORT FROM THE REV. L. A. STRINGER

I have addressed seven meetings during the summer period, all in Hyde Park. Attendances have been better in September than in the earlier summer and the crowds seem to have been more varied in character. The nucleus of questioners seems to remain much the same each year but there are new faces and some new questions. I have spoken on the Evidence of the Four Gospels, What Christianity is, the Witness of the Church in the Life of the World, the Christians belief about the Bible, the Message of the Cross and the Life to come. On each occasion I have not only submitted arguments and attempted to answer questions but I have also faced those present with the personal challenge of Christ, making clear that they must do something about it themselves—they cannot remain neutral.

There has been considerable criticism of Billy Graham and his campaign, the main criticisms being directed to his American origins and to the cost of the campaign. I have not entered into controversy about it, but simply reminded them that no one else in any other sphere of life has been able to draw the crowds that he did.

The West London Secularists have held regular meetings

The Christian Evidence Society
(Incorporated)

Statement of Accounts

CAPITAL:		£ s. d.	£ s. d.
1953	50 Members: Liability Limited to £1 by Guarantee	£ 30	£ s. d.
		50 0 0	
ACCUMULATED FUND:			
10,902	Balance at 1st January, 1954	10,577 7 0	
247	Less: Excess of Expenditure over Income for the year	— — —	
78	Transfer to the Rev. W. J. Hill Memorial Fund	— — —	
10,577	Add: Excess of Income over Expenditure for the year	10,577 7 0	
		301 13 3	
10,577		10,879 0 3	
195	DRAWBRIDGE MEMORIAL VAN DEPRECIATION RESERVE	270 0 0	
MEMORIAL AND TRUST FUND ACCOUNTS:			
3,109	Barracough-Coulman	3,075 0 0	
682	Drawbridge	681 18 0	
26	Mrs. Norah Easton	25 12 0	
1,523	The Rev. W. J. Hill	1,522 11 9	
		5,305 1 9	
58	CURRENT LIABILITIES:	54 7 6	
	Sundry Creditors and Accrued Charges		

CAPITAL:		1953	£	£ s. d.
3	Cash:			
465	In Hand			
	At Barclays Bank, Ltd.			1 18 4
				407 10 7
9	Income Tax Recoverable			409 8 11
7	Payments in Advance			18 19 1
9,653	GENERAL INVESTMENTS: at cost			7 3 10
	£6,878/14/8 2½% Consolidated Stock			10,072 11 7
	£3,004/14/8 3½% Conversion Stock			
	£1,210/6/- 4% Funding Stock 1950/90			
	£59/5/1 3½% War Loan			
	£500 3% Savings Bonds 1960/70			
	(The market value of these securities at 31st December, 1954, was £8,930/0/5)			
MEMORIAL AND TRUST FUND INVESTMENTS:				
	Barracough-Coulman:			
48	Cash at Barclays Bank, Ltd.			64 11 7
3,055	Sundry Investments: at cost			3,001 8 11
	£166/13/4 3½% Australian Loan 1954/59			3,066 0 6
	£623/16/- 3½% Conversion Stock			
	£133/6/8 3% Nottingham Corporation 1957			
	£658/4/6 3½% War Loan			
	£1,664/16/3 2½% Consolidated Stock			
	(The market value of these securities at 31st December, 1954, was			

26	Mrs. Norah Easton:		25 12 0
	£34/13/5	2½% Consolidated Stock:	
	at cost .. ..	.. ..
	(The market value at 31st December, 1954, was £22/14/2)	.. ..
1,494	The Rev. W. J. Hill:		1,494 10 0
	£1,548/6/2	2½% Conversion Stock:	
	at cost .. ..	.. ..
	(The market value at 31st December, 1954, was £1,366/7/10)	.. ..
28	Cash at Barclays Bank, Ltd. .. ..	.. ..	82 5 7
			1,576 15 7
	FIXED ASSETS:		
	Furniture, Fixtures and Fittings:		
	Net Book Value at 1st July, 1948	887 18 4	
	Additions to date: at cost	16 15 0	
		904 13 4	
	<i>Less:</i>		
700	Depreciation to date	254 13 4	
		650 0 0	
			£16,508 9 6
			£16,170

Report of the Auditors to the Members of the Christian Evidence Society (Incorporated)

We have obtained all the information and explanations which to the best of our knowledge and belief were necessary for the purposes of our audit. In our opinion proper books of account have been kept by the Society so far as appears from our examination of those books. We have examined the above Balance Sheet and annexed Income and Expenditure Account which are in agreement with the books of account. In our opinion and to the best of our information and according to the explanations given us, the said Accounts give the information required by the Companies Act, 1948, in the manner so required and the Balance Sheet gives a true and fair view of the state of the Society's affairs as at 31st December, 1954, and the Income and Expenditure Account gives a true and fair view of the excess of Income over Expenditure for the year ended on that date.

5, Craven Street,
Strand, W.C.2.
21st January, 1955.

K. READHEAD & CO.,
Chartered Accountants.

INCOME AND EXPENDITURE ACCOUNT

For the year ended 31st December, 1954

EXPENDITURE		INCOME	
1953 £	£ s. d.	1953 £	£ s. d.
To Clerical, Open Air and Office Salaries and Administrative Expenses	1,639 1 0	By Subscriptions, Donations and Income Tax recovered on Covenanted Subscriptions	1,423 0 9
" Rent, Light, Heat and Telephone	280 271 13 2	" Collections at Churches and Halls	105 8 11
" Transport Expenses	105 98 4 11	" Pamphlets sold	34 7 10
" Drawbridge Memorial Van Expenses	66 59 19 0	" Interest on Investments:	
" Printing, Stationery and Pamphlets	146 141 17 7	General Investments	320 14 2
" Postage	134 124 2 4	Memorial and Trust Fund Investments:	
" Advertising and Appeal Expenses	28 36 4 2	Drawbridge	5 0 0
" Audit and Accountancy Charges	40 40 0 0	Mrs. Norah Easton	17 4
" Repairs and Renewals	31 7 13 4	The Rev. W. J. Hill	54 3 10
" Miscellaneous Expenses	43 41 2 7	Legacies Received	
Depreciation:		Excess of Expenditure over Income for the year	380 15 4
" Drawbridge Memorial Van	100 75 0 0		919 7 9
" Furniture, Fixtures and Fittings	53 50 0 0		—
" Loss on Sale of Investments	— 125 0 0		
" Excess of Income over Expenditure for the year	— 80 9 3		
	301 13 3		
	<u>£2,863 0 7</u>		<u>£2,863 0 7</u>

MEMORIAL AND TRUST FUND INCOME AND EXPENDITURE ACCOUNTS

For the year ended 31st December, 1954

	Barracough-Coulman £ s. d.	Drawbridge £ s. d.	Mrs. Norah Easton £ s. d.	The Rev. W. J. Hill £ s. d.
By Interest on investments	95 7 0	5 0 0	17 4	54 3 10
To Pensions and other payments to staff	117 14 4	—	—	—
" Transfer from Barracough-Coulman Trust Fund	22 7 4	—	—	—
" Transfers to General Income and Expenditure Account	—	5 0 0	17 4	54 3 10
	<u>£95 7 0</u>	<u>£5 0 0</u>	<u>17 4</u>	<u>£54 3 10</u>

close to our stand and have generally drawn considerable numbers.

The chairmen have always attended. I am grateful to them for caring for the platform and for their help.

RANDOM REPORTS HYDE PARK

Good meetings have been held in Hyde Park during the past two years. We have had several new Clerical Speakers. Our two new Chairmen, Mr. A. J. Clarke and Mr. J. W. Kennedy have done excellent work and we are also indebted to Mr. E. W. Outlaw for the very considerable work he has put in in the open air.



Our Northern Representative at Hyde Park.

Following are a few reports:—

Dr. A. T. P. Byles: "Authenticity of the Gospels" was the subject. It was a short meeting owing to the number of other meetings (mostly unofficial) in the neighbourhood. Unfavourable weather—cold.

"Answers to questions—Roman Catholic objections to claims of C. of E. Some stock atheist objections. A quiet,

but sincere enquirer about the Virgin Birth. An orderly meeting”.

The Rev. V. R. D. Hellaby: Mr. Hellaby, a new speaker this year from the Lady Margaret Church, S.E.17, gave his first series in June. He proved most interesting and well able to hold the crowds.

The Rev. W. M. Bell from St. Barnabas, West Kensington, has spoken for us frequently again this summer. He took on several occasions the subject of “Prayer” and held interested audiences.

Meetings were held at Whitsun by the Secretary and Mr. E. W. Outlaw. There were good sized crowds and questions on the Hebrew interpretations of the Bible. It rained in the evening, but the speaker carried on and the crowd stayed and listened.

Mr. J. W. Kennedy, one of our Chairmen in Hyde Park, wrote of one meeting: “The Rev. C. R. Bryan took as his subject ‘The proofs of the Resurrection of Our Lord’. Interest was lively, but hecklers few. After a short break, we had ‘question time’ and although one member of the crowd tried to prove that we had not **produced** Evidence (that our evidence came only from the Bible) he was unsuccessful in making his case proven and rather ridiculed by our sympathisers. A very good meeting with about 50 static and rising to 80-100 people who wanted to see what was ‘going on’. Weather was awfully windy.”

The Rev. S. B. Calver, who is connected with Adult Education, has again spoken for us this year. He has had good meetings and greatly enjoyed them.

The Rev. J. N. Thompson, from St. Peter’s, Cricklewood, a new speaker, was introduced to the crowd by the Secretary and a very pleasant meeting ensued.

The Rev. L. A. Stringer was the speaker. He was asked a number of questions on the meaning of Scriptural texts. There was a very intelligent and well-informed discussion until the meeting closed at 9 p.m.

Mr. E. W. Outlaw—A lay speaker: There was a crowd of 200-250 and the speaker, took as his subject “The Purpose of God in the Scriptures”. “Great interest was apparent at our speaker’s command of the subject. Questions were many and all dealt with very satisfactorily. The meeting ended by

talking of Peace in the World and so we especially prayed for the 'Peace of God' in our closing prayers."

"Questioners tried to bamboozle the speaker, the Rev. L. A. Stringer, but failed, the speaker having experienced this before. He held his own in a grand manner".

The Lecturer (The Rev. Dr. A. T. P. Byles) dealt entirely with questions, beginning with the use of City Churches and reasons for declining Church attendance in various areas. The Church's record in the Middle Ages and some examination of the Secularists' philosophy, also came up for discussion. The crowd were friendly to the speaker though largely hostile to religion, one questioner said this in so many words.

A very large attendance at our stand. Questions were asked on all kinds of subjects. Some of the Jews were helpful in many ways and they explained various points in the Old Testament.

The Rev. C. R. Bryan took for his subject "The Church and Divorce" it was a very good and orderly meeting and many of the audience, including some of the opponents appreciated its tone.

An exceptionally good meeting in which the supporters strongly out-numbered the opponents on the question of the altruistic and practical value of the religious faith.

"Answers to Questions":—"God the Creator", "The Titles of Christ" "Fulfilment and Prophecy". Perhaps owing to an appeal by the chairman and the speaker (Dr. Byles) a fair hearing was given, and the discussion was much more valuable in consequence.

"Relations between Church and State". There were about 60 present and the speaker was able to nail down one or two persistent errors, e.g. alleged the State supported the Church. Atheists prevented development of the subject, the speaker being unable to utter more than a couple of sentences at a time. A number of Christians distributed among the audience and asking suitable questions, would help to destroy the unfortunate impression that the Church is always on the defensive and that Her doctrines are held by only a few.

A very interesting meeting was held to-day, with good questions. The Secretary in a very clever way moulded his subject into the theme which was the Church's part in the universal worship of God. The meeting closed with prayer.

The Rev. E. W. Byles spoke of Christmas as commemorating a fact of history. He said the star was recorded in independent astronomical records by Kepler. He also dealt with objections such as Peter's "lie" compared with that of Annanias and Saphira and closed on the subject of "Fear" and how it is dealt with by acceptors of the Gospel.

A meeting was held with a very good variety of questions ranging from Christmas to the world situation. The Secretary said we must as a nation put ourselves right first then the rest will be in the hands of God. There was a good historical discussion, and the listeners were sorry when the meeting closed.

The Secretary addressed a meeting at which a very interested crowd assembled and listened to questions and answers both from our speaker and those of the Roman Catholics. Although the Secretary would not argue he gave the Church's point of view and in a very fair way dealt with an awkward situation.

The Rev. Dr. A. T. P. Byles took as his subject "God as Creator" arising from the discussion on Harvest Festivals, their purpose and popularity. There were also some questions on the Real Presence. The lecturer distinguished between this doctrine and Trans-substantiation. A vigorous discussion and a satisfactory meeting.

TOWER HILL

Meetings have been held on week-days during the Lunch Hour by the Secretary, the Rev. Dr. A. T. P. Byles, the Rev. E. W. Byles and, when he is in London, the Rev. C. R. Bryan.

Below are a few extracts from their reports:—

(1) **Did Christ found a Church?** The Speaker took over from the Secretary an argument with a well known frequenter of Tower Hill, a believer in re-incarnation. A good humoured argument enabled him to make some points and to keep together the large crowd already collected.

(2) **The Bill on Nonconformist marriages**, abolishing the two-mile limit. This was explained and opportunity was taken to demonstrate the gradual spread of religious toleration.



The Secretary addressing a lunch hour crowd

(3) **The Church's attitude to divorce.** Topic arose from the second subject and the action of the Vicar of Kirton, Ipswich, in marrying divorcees in Church, contrary to the ruling of the Bishop, but within his legal rights. One questioner favoured re-marriage in the Church of an innocent party. Speaker took the view that no question of punishment was involved in following strict Church rule, and tact and sympathy should be shown.

(4) A questioner tried to make out C. of E. clergy to be place-seekers. Speaker pointed to fact that all parishes are kept filled—the unattractive as well as the attractive ones.

The Rev. Dr. A. T. P. Byles had a long discussion on the "Infallible Fallacies" and other current pamphlets about the Roman Catholic Church. Questions were also asked on the moral and aesthetic issues of commercial television. There was some trouble with a tiresome interrupter, but there was a good spirit in the crowd.

At another meeting Dr. Byles took for his subject Confession and Absolution. Practical and Sacramental aspects

were stressed, also the voluntary nature of confession before a priest in the Church of England.

There was also a lively discussion on current religious films, "The Robe" and "I Beheld His Glory". Their value was discussed and the need for care in casting.

The subjects were the "Moral Re-armament" and "the Colour Bar". A lively discussion on both subjects; should the Church support Moral Re-armament? Its theological poverty was emphasised by the speaker. On the second subject it was agreed that there should be no prejudice against coloured people through their behaviour when it occurred due to backwardness not to race.

The subject was "Betting and Gambling". The question was were these sins in themselves or only in Excess? Strong opinion in Church of England supports latter view—hearers thought shady elements in racing and dogs should be cleaned up. The audience was interested and co-operative and kept to the chosen subject—rather unusual.

Dr. Byles took as his subject "The relation between Church and State" with particular reference to new legislation in Yugo Slavia, compared with conditions in this country. A good humoured meeting. The subject led on to consideration of the nature of happiness, and philosophy of work and leisure.

"Church of England and Divorce". An attentive audience. Several sensible questions and good discussions. The lecturer had the opportunity of speaking without interruption at the beginning, and gave a sketch of legislation about divorce and the Church's attitude during the past century.

"Capital Punishment." This subject occupied our attention for the whole meeting, and showed that sometimes the subject grips the meeting sufficiently to enable the lecturer to keep to his chosen subject for the day. Different points dealt with in the Royal Commissions report were discussed. An interested and sympathetic audience.

"The Times' Bible Supplement—Translations of the Bible—The work of the Holy Spirit—Holy Communion—St. Paul's warning against unworthy reception. Dr. Byles reported a particularly good meeting, with an atmosphere that approached the devotional."

Of another meeting, Dr. Byles said: "Subject: 'Authorship of St. John's Gospel and Apocalypse'. Questions answered about Biblical criticism. Suspicion of scholarship countered. (It is curious that there is more suspicion about the clergy being **too** scholarly than evidence of the common complaint in the press that the clergy are not learned enough)."

Dr. Byles brother, the Rev. E. W. Byles, has taken many meetings and has dealt with such subjects as "Christian Mariage", "The Ministry", "Christian Unity" and "Superstition and Religion".

CHESHUNT

A party of students from Bishop's College, Cheshunt, formed themselves into a group with the purpose of holding open-air meetings in High Beech, near Epping Forest, which is always thronged with day trippers. We were asked for advice and literature in this project and our Secretary eventually visited Cheshunt. He addressed them on the subject of open air work and helped them with their first open air meeting. There were hundreds present and it was an altogether worth while effort. The meetings were continuing until the end of the term.

ANNUAL MEETING 1953

THE BISHOP OF WILLESDEN was the speaker at the Annual Meeting at Church House, Westminster, in 1953 and the Provost of Southwark presided. The Bishop said whatever techniques were employed in propagating the Truth of the Gospel, it was essential that the Church should recapture the sense of being on the offensive. He went on to say that in these complex days a great responsibility was laid upon those concerned with Apologetics and that full use should be made of the opportunities presented to them. The Church, he said, had a right to look to such agencies as the Christian Evidence Society for advice and guidance.

ANNUAL MEETING 1954

THE RT. HON. THE EARL OF SELBORNE presided at the Annual Meeting in 1954 at Church House, when the Bishop of Kensington paid a tribute to the value of the Society's work. He said he was very conscious of what the

parochial ministry owed to the Society; its publications were of great value. Other speakers included the Hon. Treasurer, Major C. Lisle Watson, and the Rev. C. R. Bryan, our representative from the North.

CLERICAL REPRESENTATIVES

We are most grateful to our Clerical Representatives for their hard work on our behalf and greatly appreciate all they do for the Society.

Following are some reports of their work:—

NORTHERN PROVINCE

The Rev. C. R. Bryan

My work in the Northern Province has borne mixed fruit. My duty is to kindle interest, but at times it has seemed that there is not even a spark glowing to fan into blaze. There is a most disheartening fear on the part of the younger clergy to come into the open and confess their faith. When one remembers that this fear is sometimes most evident on the part of those priests who are looked upon as being brilliant by their eclectic congregations one wonders if they are afraid of the discipline of ridicule. Many dismiss the whole matter by saying it is not their job—**one wonders what is their job.**

On the other hand there is much interest shown in the Theological Colleges. Both at Mirfield, which is in my own area, and at Cuddesdon where I deputised for the Secretary, some men volunteered to act as open air speakers.

The Brompton deanery invited me to speak to a rural-decanal conference. Here I was given the whole afternoon and there was much interest. They are considering using us at their Mission next year.

I visited the Welsh Clergy School at Llandaff, South Wales, and assisted Father Gifford S.S.J.E. The Clergy were most responsive.

I have given two lectures for the Readers Continuation Course for the Southwell Diocese. One individually and one collectively, and seven men are using my notes.

Hyde Park and Tower Hill took up a great deal of my time during the summer months. I find Tower Hill a delightful campaigning ground. A little group of our own people came time after time and acted as a support.

CUDDESDON, OXFORD

The Rev. C. R. Bryan's Report of his visit:—

"At the above-named College I gave two lectures on Apologetics.

"The men were receptive and asked many intelligent questions. Two men volunteered for work with the Christian Evidence Society in their holiday times, and two more promised to give the matter serious thought.

"I was much impressed by the high degree of theological knowledge shown by many of the students and by their sense of vocation. This fact is all the more encouraging when it is remembered that it has long been fashionable to decry the ability of the average ordinand. There is nothing wrong with the ordinands of Cuddesdon.

"I would stress the fact that every effort should be made to interest men of this type in our work. Young men (Priests and laymen) of conviction and ability would be of great value in confuting the attacks of Rationalism and the propaganda of the Italian Mission.

"I was most caverlierly treated and entertained.

"I took part in a training course for Priests at Monmouth on July 19th-21st, 1954. There was a good attendance and much interest was aroused in the work.

"I have also been in touch with the various Dioceses in the Northern Provinces. Carlisle has responded well and we might say that the work of the Society is now known in the North more than it has been for some time. As the weather was so bad, I did not manage much travelling during the winter but have arranged to do a certain amount of work by correspondence. I am to visit St. John's College, York, Ripon Diocese Ladies College, and Durham University.

"Some Open-Air work has been going on in the Parishes, which it is hoped to increase.

"The Rural Dean of Brampton in the Diocese of Carlisle, wrote asking for literature for the follow-up of the Mission.

"I am also in touch with St. Chad's College, Durham, St. Hilda's and the Universities of Leeds and Manchester.

"There is a possibility that I might be able to address the Theological School of Trinity College, Dublin, probably other Societies in Dublin as well, and may also obtain openings in Belfast, Cork, Waterford and Galway. These opportunities

would have been followed up but for the fact of the great expense entailed.

“Now that I have a licensed Reader I may be able to take some Sunday Evening preachments on behalf of the Society.”

SOUTHERN PROVINCE

**Report from the Rev. E. W. Grevatt,
Clerical Representative**

I have written personally to every Incumbent in the Deaneries of Sutton, Sittingbourne and Croydon asking for collections, week-days or Sundays.

I have preached at Lyme, Willesborough, Mersham, Bournemouth, Hythe, Elham, Lydd, and many other places, bringing the work to the notice of congregations and often receiving very generous collections.

Every year I send out a Christmas appeal and response to it grows. In 1953 the total was £17. 9s. 6d., which was more than in 1952, and in 1954 the appeal raised £24. 0s. 6d., the highest amount so far.

During the coming year I hope to get more engagements on behalf of the Society.

EASTERN PROVINCE

**Report from the Rev. T. H. C. Nash
Clerical Representative**

Since my last report, I have preached for the Society at Halvergate and have secured promises of further collections from St. Mark's, Oulton Broad and Carlton Colville.

It is not easy just now to secure collections in this Diocese when calls for all sorts of funds are being made, and appeals for our Cathedral, Bishop's Fund and Parochial quotas make response to Societies such as ours very difficult.

I can no longer afford to keep my little car on the road, so am somewhat handicapped in visiting parishes and talking over our work.

I hope to secure some preaching engagements during the spring and summer.

WESTERN PROVINCE

The Rev. E. W. Eyden, Clerical Representative

The Rev. E. W. Eyden, a Member of the Board for many years, has recently been inducted to the living of

Shepton Mallet. When he is settled in, he hopes to be able to do something for the Society as our Clerical Representative.

In the meantime, while thanking him for his interest and help, we wish him happiness in his new sphere of life.

THE DRAWBRIDGE LECTURES

The Drawbridge Lectures were given in St. Mary-at-Hill Church, Eastcheap, in January 1953 and 1954. The Dean of St. Paul's, the Very Rev. W. R. Matthews, was the Lecturer in 1953 when he took as his subject "The Necessity for Faith".

In 1954 the Lecturer was the Bishop of Bristol. "Is the Christian Message Intelligible?" was the subject and he suggested that Christians should call the bluff of scientists in their assumption that scientific knowledge was the only means by which truth could be reliably reached.

Both lectures were well attended.

CONTINUATION CLASSES

In the recent Continuation Course Examinations of the Central Reader's Board, the following results were obtained by Readers studying under the auspices of the Christian Evidence Society and under the direction of the Revd. A. T. P. Byles, Ph.D.

The Apostle's Creed.

R. F. Day; G. C. W. Twyman (Distinction).
E. G. Gamble; E. Bawtree (2nd Class).
S. Ashby (2nd Class); J. W. Nye (1st Class).

Old Testament.

R. F. Day; M. E. Hoad (2nd Class).
C. G. W. Twyman (1st Class).
E. Bawtree (1st Class).
S. Ashby; J. W. Nye (1st Class).
Mr. Ashby is a Reader in the Diocese of Oxford.
Mr. Nye in Southwark, and the remainder in London.
Eight candidates sat for the examination.

FINANCE

Owing to the generosity of our supporters and through legacies received, we are very glad to report that we have been enabled to finish the year with a small balance. In these difficult days, this is something of an achievement and we feel that people are realising the need there is of our work at the present time.

We have received legacies from the following during the last two years:—

Miss Ada Ballard £1. Miss V. M. Randolph £200. Mr. W. H. Targett £100. Miss M. V. Coates £100. Miss B. A. Hague £800. 17s. od.

We are very grateful for these legacies as we have been enabled to invest a good deal of this money in order to give the Society a greater income. With the high cost of living to-day, it is increasingly difficult to meet all expenses out of income and we are therefore most appreciative of the legacies we have received.

EXTRACTS FROM SUBSCRIBER'S LETTERS

"I am in receipt of a letter addressed to my mother who passed away from this life in January last. As both my parents were devout Christians I feel I cannot do better than follow their good example in helping to support, in a small way, the Christian Evidence Society. I do feel there is a great need for the Church of England to get out amongst the people who do not attend any place of worship if only to counteract the effects of false doctrine spread abroad by the many mushroom forms of so-called religion.

I have recently moved here and already have received literature from the Jehovah Witnesses. In it is this statement—'Jehovah's Witnesses have no alternative but to reject the doctrine of the trinity (small "t" was their's) as being unscriptural!!'

"Once again I send you a donation for your work. I cannot manage quite as much as last year; the usual sum is less and I must revert to that. There are so many good works I like to help and am just an Old Age Pensioner so can't do a lot. You have my prayers. I long for the

peoples of the world to come to God for guidance. You are doing your part towards it and I am doing my small part. May God bless our efforts."

"I constantly pray for you and your work. I wish my little cheque were a big one. In influencing people's moral and spiritual character, you are working on materials which can never perish."

"I enclose cheque.....for Christian Evidence Society from Cranleigh School Chapel Offertory Fund.

"I address you personally—you once kindly showed me round St. Mary-at-Hill.

"May I add I listened to you one Sunday in Hyde Park with admiration for your skill in presenting the Christian view point and for your courtesy with the hecklers."

OVERSEAS

During the past two years there has been a demand for our literature from the Colonies and abroad and we give below a few extracts from letters received:

From a Rector in North Queensland, Australia.

"I hope before long to order from you a supply of literature, and when I pay for that I will do my best to send you also a small subscription towards your funds.

"I am planning an Evangelistic Campaign in about six months time to try to cover the sparsely populated 20,000 square miles of Bush which comprises my Parish.....I am relying on personal visiting and distribution of literature to arouse interest in preparation.

"Our chief problems are ignorance and apathy. Very few of our people seem ever to have given serious thought to anything in the world that really matters. It is almost universally taken for granted that if one does not feel like going to work, or keeping an appointment, or paying a bill, then why bother? The only kind of 'Religion' known to the vast majority consists of a nominal profession of membership of the 'Church of England' together with a virulent hatred of the Church of Rome.

"Can you suggest anything which will help to arouse folk from this deplorable state of inertia? Possibly the little booklet 'Why Bother about Religion?' may be useful. Quite a few of our folk are slipping into semi-communism, I think because they imagine that it will be less trouble to be a nominal communist than a nominal Christian".

The following comes from British Guiana: "Thank you for your circular letter concerning the work of the Christian Evidence Society. It is most timely. My parish—which is an industrial district of some 15,000 people concerned with mining and refining bauxite, one of the elements in the manufacture of aluminium—has just been flooded with Communist propaganda literature and I wish to counteract this influence. Would you send me your pamphlets on this subject? I enclose a donation to your funds and P.O's for pamphlets and postage."

From Zululand: "I should be very much obliged if you would send me as soon as possible two complete sets of all your Tracts that you have to hand at this time, as I wish to forward them to a fellow Priest and also to place an order for your Tracts which I think are suitable for my particular congregation."

This comes from Grenada, B.W.I.: "I hope to remember the work and needs of the C.E.S. tomorrow morning at the Altar and as far as I am able at least once a month.

"I should be glad to get a copy of each of the 'Truth' Series pamphlets and six copies of 'Seventh Day Adventism' and three copies of 'Jehovah's Witnesses'. We are overrun by the Seventh Day Adventists, and one girl who has just joined them said that Our Lord was the founder of them. I enclose a Postal Order towards your work and to pay for the pamphlets."

From Dar es Salaam: "I have just returned to England from the Diocese of Zanzibar. On the boat I had several conversations with a Manchester Cotton Director about the Faith. He was confirmed years ago, but never now enters Church and needs convincing that Christianity is not primarily a code but a creed. He expressed willingness to read on the subject and, as I am rather out of touch with the latest literature, I should be most grateful if you would send to him

direct, as at my request, a list of suitable books, easily readable yet asserting the place of the Church in Man's Redemption and the need for his response in worship."

The above are just a few of the many we have received.

CHAPLAINS IN THE FORCES

Our literature is still in demand among Chaplains of the Forces, particularly our "Office of Holy Communion". This has now reached 52,000 and is in its 12th edition. We very much regret that owing to the high cost of printing we are having to charge 2/6d. doz. to the Clergy and Chaplains of the Forces.

Following are just a few extracts from letters received:

"I find your little version of 'The Office of Holy Communion' most useful in our R.A.F. Station Church. This is to ask if one may buy copies of it for a civilian congregation? We have a large number of children who attend Sung Eucharist and although they behave very well in other ways, the adults complain that they spoil the Prayer Books. If we may buy them, may we have them at the same price?"

"I should be most grateful if you could let me have 60 copies of your 'Office of Holy Communion'.

"I have used these booklets both for use at Communion and also for distribution to Confirmation Candidates, and have found them most excellent."

"I am shortly proceeding to Korea with this Regiment and I know that I could make very good use of your literature. In fact the small amount that I brought away from Aldershot (St. Albans Garrison Church) on coming down here about a month ago has already gone."

"I am writing to ask if the Christian Evidence Society can afford any assistance to the Chaplain's work in this Camp. We have over 300 boys in training here from all parts of the U.K., aged 14 to 17½. Most of them are C/E., many are confirmed, and of the rest, over 100 have offered themselves for Confirmation.' It is a great opportunity and there is an encouraging response.

"If your Society could help with any literature for distribution, I should be greatly obliged, and will undertake to make a personal and discriminating issue of any booklets you may be able to allocate."

"I would be grateful if you would send me 3 dozen copies of 'The Office of Holy Communion' as issued to Chaplains of H.M. Forces etc., and please enclose the account.

"I find it most useful, as the ones we have on board are beginning to show signs of wear and tear, losing their covers, etc. I would also like a copy of each of the 'Truth' Series."

IRELAND

We receive a great deal of support from Ireland, and the Secretary was honoured to have a talk with the Archbishop of Armagh when he was in London recently.

The Rev. V. C. Morton, a member of our Board, has been to Ireland and has been in touch with the Bishop of Cork regarding the Society's work.

We would like to convey our thanks and appreciation, not only to our friends in Ireland for their continued help, but to all our supporters throughout the British Isles and abroad. Through their generosity we hope to carry on and extend the work of this Society.

TO BE SAID DAILY

Prayer for the Christian Evidence Society

"O LORD JESUS CHRIST, the Great Shepherd of the sheep, who seekest those that are gone astray, bless, we beseech Thee, the efforts which Thy Servants make to win souls to Thee. Teach the hearts and minds of those who shall speak in Thy Name. Open the deaf ears that they may hear the words which belong unto salvation and lead those that hear to the true knowledge of Thee.

Grant this, O Lord, who art the Wisdom of the Father, and reignest for ever."

From the Greek

WE NEED YOUR HELP

Form of Bequest

"I give and bequeath the sum of (the sum of to be expressed in words at length), free from legacy duty to the CHRISTIAN EVIDENCE SOCIETY, whose offices are at Rectory Chambers, 8 St. Mary-at-Hill, Eastcheap, E.C.3, and the receipt of the Secretary of the said Society for the time being, shall be a good discharge to my executors for the same."

LEGACIES ARE GREATLY NEEDED

NOTE.—The Will or Codicil giving the Bequest must be signed by the Testator in the presence of two witnesses who must subscribe their names in his (or her) presence, and in the presence of each other.

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No. 8 THE PHYSICIANS TESTIMONY
FOR CHRIST.
No. 9 WHY I GO TO HOLY COMMUNION.
No. 10 WHY SHOULD I BE CONFIRMED?
No. 11 DID JESUS CHRIST EXIST?
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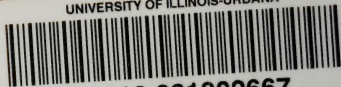
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